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THE
CHURCHMAN

JUNE, 1901.

ART. I.—THE MISSIONARY OUTLOOK IN 1901.

THE missionary outlook to-day is very different from that which existed in the first year of the last century. In that year the Church Missionary Society was venturing upon its first anniversary sermon. That function had been delayed a year because the Archbishop of Canterbury of that day was still hesitating how so to reply to the request for his patronage as not to commit himself too incautiously to this new movement.

At that time woman's work in the mission-field was so far from being recognised, that women were not even permitted to attend meetings either of the Society for the Propagation of the Gospel or the Church Missionary Society. The idea of lay help was so little understood, that John Newton wanted to decline to preach the first Church Missionary Society anniversary sermon, because he could not quite see his way to encourage it. The first sermon for the Church Missionary Society makes little mention of the Lord's command; and strangely enough, when it is remembered that no one had as yet volunteered to go out as a missionary, it disclaims any desire to excite "disproportionate or romantic zeal!" The sermon does quote the Lord's command, and suggests that "no doubt" it is still in force! In view of the multiplication of societies in the present day, it is noteworthy that the preacher argued that several societies are better than one, but that they should work in harmony. This preacher was the Rev. Thomas Scott.

Two great events—the Church Missionary Society Centenary and the Society for the Propagation of the Gospel Bi-centenary—have recently brought the past into more or less vivid contrast with the present. It has been abundantly evident that, whether in the colonies or in heathen and Mohammedan

lands, results have been realized, blessings received, beyond anything the Church had a right to expect. There are one or two visible results of a century's work: The press no longer ignores missionary enterprise, and statesmen sometimes come upon missionary platforms to warn societies against imprudence and excess of zeal; globe-trotters have found their way even to the pestilential swamps of Western Africa, and at once write books to criticise missions in principle, and their methods and results. A few, like Mrs. Bishop, travel amongst missions to question and criticise, but remain ever after as zealous defenders and friends. Perhaps the greatest result of devoted society activity in the nineteenth century has been the waking up of the Bishops and many of the clergy of the Church of England to the urgency of this long-neglected duty. It has now gone forth from the Lambeth Conference of the Bishops of the Anglican Communion that the evangelization of the world is the primary duty of the Church. It sounds rather odd that this has only recently been discovered, and we must be prepared to find that such a late awakening will bring its own peculiar difficulties.

The first May Meetings of a new century are just over. Many an enthusiast from the mission-field has been trying in his brief few minutes to explain to various audiences the awful needs of heathen lands. Many a committee has been presenting its annual report. With all these stirring sounds in our ears, with the experiences that a century of missions to the heathen have garnered, and in the light of the satisfactory attitude of the Church's leaders, it may be useful to consider the outlook for missions in this new century.

In this outlook some plain facts must be faced, some obvious difficulties must be considered, and some desiderata must be pointed out.

1. The facts are these: The situation is greatly complicated by the very wideness and variety of Church life and effort. It is impossible to say, however, that there has been any very extraordinary diversity of organization. It is impossible to do without the Society for the Propagation of the Gospel and its great colonial enterprise, now long since overflowing into heathendom. It would, on the other hand, have been a misfortune to the Society for the Propagation of the Gospel and to English Christianity if there had been no Church Missionary Society. The South American Missionary Society is one that cannot possibly be spared. The Church of England Zenana Missionary Society must exist, unless the greater societies are prepared to give the fullest play to woman's enterprise. The London Jews' Society cannot possibly be questioned. The Universities' Mission, if indeed it repre-

sents the interest of the Universities in missionary enterprise, has an intelligible *raison d'être*. The British and Foreign Bible Society is the indispensable handmaid to them all, and is used by all.

But it is when these limits are passed that the complication is visible. It must be admitted that the Colonial and Continental Church Society, the Delhi Mission, the Oxford Mission to Calcutta, and other smaller organizations, would not be so necessary if there were more general confidence in the methods and work of the older and larger societies; they must be taken as, no doubt necessary, expressions of Church life and thought. They exist, and they cannot apparently be spared. Outside these limits, again, are the smaller efforts of Colonial and missionary Bishops through their diocesan funds, and the special interests connected with the work of individual missionaries. These, again, though somewhat distracting, are really the result of great activity and enterprise on the part of the greater societies. Such special funds were unknown and impossible a century ago. They will, however, have to be taken account of now.

But in the midst of all this bewildering set of organizations is there no possibility of united action? Is there no body representing the Church as a whole, which can look out broadly on the entire missionary problem, and that can, so to speak, gather these varied societies under its wings?

The need for such a body has long been widely felt. That need has been met in the United Boards of Missions of Canterbury and York, which is still in the infancy of its existence.

Exaggerated ideas of what this organization was to attempt no doubt obtained at first. But, owing very much to the wisdom and common-sense of its first secretary (Canon Jacob, now Bishop of Newcastle), this Board steered its way safely through many shoals and quicksands. And now it is thoroughly representative of the Church of England in its membership. All who are keen about missionary enterprise find from time to time a place in its councils. The greater societies are well represented; and these United Boards meet from time to time under the presidency of the Archbishops to study "the science of missions." They constitute a sort of Vigilance Committee on behalf of the Church at home. They are now studying the growth and development of what are called "native churches"; and one of their pleasantest duties is to arrange for a Reception annually some time in May or June (this year on May 22) for all Colonial and missionary Church-workers who may be in England, together with members of committees with which they are connected. Their Graces the

Archbishops of Canterbury and York are good enough to receive the men and women workers who accept the Boards' invitation. This gathering is held in the Great Hall of the Church House.

So far from having any exaggerated ideas of their own importance, the Boards are now told, in the pages of a great missionary magazine, that they are not ambitious enough. Should their latest idea of a commission of inquiry to various missionary centres abroad become an accomplished fact, possibly the charge of want of ambition may be withdrawn.

2. But there are *difficulties* that have to be considered in any serious outlook upon the future.

There is the great initial difficulty that the Church as a whole is not paying anything like adequate attention to the last command of the Lord. When it is remembered that the third clause in the baptismal vow reads thus: "Thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life," it is astonishing that every confirmation candidate is not made into a missionary. But the rank and file of the Church are not keen in this matter. This enterprise is still regarded as a sort of spiritual fanaticism. Men and women who are met in society, and who claim to be good Churchfolk, are often not ashamed to bring up "travellers' tales" as proving that missions are a failure. Somehow or other they are not taught or will not see that, even if their assertion were correct, their responsibility to obey Christ's command themselves is rather increased than lessened by the fact. A reverent study such as every Churchman is bound to give to "God's holy will and commandment" can have only one result: it must be seen that that command enters not into any discussions about success or the reverse. It will soon, however, become a matter of experience that obedience to that command, though it does not necessarily convert either England or the regions beyond, blesses him who obeys and those to whom the witness is borne.

In a return to loyal obedience to this command, in a readiness to place in the forefront what Christ places first, in a readiness to let the river of the water of life flow through instead of being dammed up in this country, will be found the best solution of home Church problems.

It would be impossible for men to attach such supreme importance to incense and vestments, and all the amazing paraphernalia of present-day ecclesiasticism, if they saw the Church's duty and opportunity and responsibility in its true proportions, and felt the value of that Gospel which is committed to their trust. Here is the line of most necessary "Church instruction and Church defence." Such a Church

would need no defence! "When a man's ways please the Lord, He maketh even his enemies to be at peace with him."

No mere organization on the part of missionary societies will produce this happy result. No clear and satisfactory information about the success of missionary work will of itself do this. It will only be as the clergy live and preach the Gospel, and that Gospel is interpreted by the Holy Spirit to the hearts of men, that such things can come to pass.

And this is not the only phase of this difficulty. Why do statesmen and politicians apologize sometimes for their hardness in attending missionary gatherings? Why are they afraid just now of our activities in China and the Soudan? It is because they ignore the fact that missionary work created our Empire; that Christ is the source of all our civilization and prestige; and that the great place this country holds in the world to-day arises, not from the successes of great generals or diplomatists, but because Christ still trusts the nation that has His cross in her flag, and has still a work in the world for her to do. Well did a member of the present Government say on the platform of Exeter Hall at the Church Missionary Society Centenary that the extension of our Empire could not be justified unless it meant the extension of the empire of Jesus Christ. He was applauded to the echo. Let him now persuade the authorities to allow Christ's witnesses, at least, to speak of Him in Khartoum!

But there is another form that this superficial character of our home Christianity takes. It is, perhaps, the most grievous of all. Young men and women who are confirmed in the home Church—many of the former in public school chapels—go abroad in every sort of capacity. They represent the country in the army, in the navy, or in some civil department. But in tens of thousands of cases (with honourable exceptions, be it allowed) they misrepresent their country's Christianity. Who has not keenly smarted under this reproach? It is quite unnecessary to state the inevitable results. And such people are not content with being disobedient to Christ. They not only refuse to be unofficially His witnesses abroad, but they come home to disparage the humble efforts that a few loyal souls have made. Thus it comes to pass that what are called the "upper ten thousand," who read the "travellers' tales," and listen to the worldly-minded returned official, meet the missionary appeal with a scarcely concealed prejudice and hostility. Indeed, it was this known feeling in certain quarters that undoubtedly influenced the minds of some of those who recently supported the idea of a commission of inquiry by the Boards of Missions.

Perhaps the greatest difficulty of all at the present time lies in our unhappy divisions.

Very hard things are constantly said about party societies, and about the necessity of being liberal-minded, and fair to all the Church societies. But this is quite beside the question. Missionary enterprise represents the keen sense of certain members of the Church that there is a precious message that is positively owed to and intensely needed by the heathen world. The degree in which this keenness takes possession of the whole Church will be exactly the degree in which the whole Church will be ready and able to direct that enterprise. But at present this keenness is confined to the few; those few naturally co-operate together.

Some strongly feel that nothing but an intensely spiritual and evangelical conviction has the least chance of success when face to face with age-long heathenism. Others, again, consider that no such thorough equipment is needed, and that anyone ordinarily engaged in Church work at home might serve abroad without regard to special spiritual conviction. And as the home Church is now the arena in which almost every sort of theological view and ecclesiastical practice obtains, it follows that there is an overflow of this sort of thing through one society or another into heathendom. Surely, then, societies will continue to command the support of those who believe in their particular methods; and the remedy for anything like unseemly competition must lie in greater faith in the power of the one Gospel, a deeper sense of duty to propagate the Gospel in all its simplicity, a greater readiness to leave Church organization to *follow* and not to *precede* such propagation; then, although there will still be diversities of operations, there will be one spirit.

3. There remains to notice some desiderata. Under this head shall be mentioned, not what would be possible if the Church were absolutely of one mind, but only some things that might be attempted under ordinary conditions of Church life.

Surely it would greatly simplify the missionary propaganda if there could be now, at the present time, some common understanding between the Society for the Propagation of the Gospel and the Church Missionary Society as to spheres of operation.

Why should not Churchmen be content to trust the Church Missionary Society to send the simple Gospel to the heathen and Mohammedan peoples? and why should not the Society for the Propagation of the Gospel be recognised as the main society for the colonies? And when there is this general understanding between the Societies, why should there not be the same understanding between those who

support the Societies? No doubt there are many who would chafe at the alleged narrowness of the Church Missionary Society; but it is hard to see how Churchmen who really believe in the propagation of the Gospel of Jesus Christ can find real difficulty in trusting a Church Missionary Society to do it faithfully and well.

Then, again, there are many others who will not trust the Society for the Propagation of the Gospel; but the rules and principles of that venerable society encourage the belief that all loyal Churchmen may claim to sit on its committee, or to be its missionaries abroad. High Churchmen and Evangelical Churchmen co-operate in other ways—why should they not cheerfully co-operate in assisting the overflow of loyal clergy to our great Colonial Empire through the Society for the Propagation of the Gospel?

Many feel, and strongly feel, that in the near future the colonies that the Society for the Propagation of the Gospel has done so much to build up should be doing a main part of the evangelization of that part of heathendom which lies nearest to hand. Here is a great work to which this venerable society should increasingly address itself. Until, however, some clear line has been taken as to who are loyal clergy and who are not, it is useless to expect a mutual understanding of such a character in regard to the work abroad.

Then, again, the Boards of Missions of Canterbury and York might do much to stir up a greater missionary spirit throughout the Church. Let it be clearly understood that these two Boards will never claim to supersede society effort. Let their work be seen to be the study from a central point, of the *science of missions*; let them, through some regular periodical, constantly keep the needs of the world before the home Church for prayer and praise; let them seek access to all Churchfolk, and specially to the young at Confirmation time, and represent to them the bounden duty of every baptized person to be a witness to Jesus Christ; let them watch the overflow continually going on to our colonies and beyond, and seek to lay on every soldier, sailor, and emigrant the duty of loyalty to Him who made us a nation, and gave us a commission to the world. Unless something of this sort is done, and done from the centre, and done soon, those forces which created our Empire will degenerate, the work of missionary societies will be counteracted, and the best of all ways of evangelizing the world will be lost.

There are minor desiderata, as, for instance, that the clergy of the Church of England should preach their own missionary sermons or exchange with their neighbours; that home-workers should cease to expect missionary societies, not only to supply

foreign stations, but home platforms; that tired workers from abroad should be allowed more rest; that, instead of their merely stimulating the home parish, the home parish should rather refresh them. These and many other thoughts arise; but enough has been written to point the fact that much magnificent work has been done, that many difficulties remain to be overcome, and that unique opportunities present themselves at the dawn of this twentieth century.

E. GRAHAM INGHAM (Bp.).

ART. II.—THE ROUND TABLE CONFERENCE:
II. THE EUCHARIST PRESENCE IN RELATION TO
SACRIFICIAL DEATH.

IT appears that the distinction drawn by Bishop Jeremy Taylor (as alleged in the Fourth Session of the Conference, p. 70) between the two senses of "Spiritually" as applied to the Eucharistic Presence is regarded by some as little better than a quibble. In truth, the distinction is far-reaching and very important. The two senses are necessarily connected with two divergent and widely separate systems of doctrine. "By 'spiritually'" (says Taylor) "they [the Romanists] mean 'present after the manner of a spirit'; by 'spiritually' we mean present to our spirits only"—that is, so as Christ is not present to any other sense but that of faith or spiritual susception" (Works, vol. vi., p. 17, ed. Eden).¹

This distinction is intimately connected with a question which was much discussed in the Conference, and on which the Conference was divided with a division which on both sides, I think, was felt to be serious, viz., the question: "What is the true *Res Sacramenti* in the Eucharist? Is it the Body of Christ as now living and glorified in heaven? Or is it the Body of Christ as offered in sacrifice for our sins?" All present were agreed that in the Eucharist there is in a very true and real sense a giving, taking, and receiving of that which is signified by the outward and visible signs. And none, I think, were desirous of explaining away or watering down the "verily and indeed" of this taking and receiving. All were also of one mind as to the real union and

¹ For Patristic testimonies against the Romish view of a body present after the manner of spirits, see Dr. Patrick's "Full View of Doctrines and Practices of the Ancient Church," chap. v., in Gibson's "Preservative," vol. ix., p. 111 *et seq.*; London, 1848.

communion with the Risen Life of the ever-living Saviour—the sacramental grace whereby we dwell in Christ and Christ in us; we are one with Christ, and Christ with us. But there was a want of agreement as to what is that which is signified by the sacramental symbols.

Both sides, indeed, were so far in accord as to say that it was the Body and Blood of Christ. But while a portion of those present held that it must be the Body and Blood no otherwise than as separated in sacrificial death, and so making propitiation and satisfaction for the sins of the whole world, it was urged on the other side that there seemed “an insuperable difficulty in speaking of two distinct bodies of our Lord, a crucified and a glorified one,” that we could hardly conceive of our partaking of the crucified Body except through being made partakers of the glorified Body—“the only Body now existing” (see pp. 50, 51).

Chancellor Smith met this objection by observing that the antithesis between the crucified and glorified Body of our Lord “was inevitable, and was actually exhibited in the original institution” (p. 52).

Indeed, the very words of our Saviour’s ordinance are so strong an evidence on this point, they so distinctly set before our faith’s view the Body as separate from the Blood, and the Blood in the condition of separation from the Body, even as actually “shed for the remission of sins,”¹ that some even

¹ See especially Waterland, Works, vol. iv., p. 614 *et seq.* For Patristic testimony to the *Res Sacramenti* as in the condition of death, see my “Eucharistic Worship,” pp. 303-316. See also Vogan’s “True Doctrine,” p. 108.

The testimony may be summed up, perhaps, in the words of Hesychius Hieros.: “Carnem Ejus, quæ ad comedendam inepta erat ante passionem (quis enim comedere cupiebat carnem Dei?) aptam cibo post passionem fecit. Si enim non fuisset crucifixus, sacrificium corporis Ejus minime comederemus” (“In Lev.,” Lib. I., cap. ii., quoted from “Bibli. Max.,” tom. xii., p. 59). And perhaps with equal force in the short saying of Chrysostom: *Μυστήριον ἐστὶ τὸ πάθος καὶ ὁ σταυρὸς*, given as the teaching of the words of Institution. See “In Mat.,” Hom. LXXXII. or LXXXIII., Op., tom. vii., p. 783; ed. Montfaucon.

It will be clearly seen, I think, that the view of Christ, “the Living One . . . alive for evermore,” bearing the wound-marks of His death, the Lamb “as it had been slain” (*ὡς ἐσφαγμένον*), fails to meet the requirements of this (and such like) Patristic language. The Resurrection should, indeed, be in view. But it is not the Saviour risen from the dead, but the Son of God in His death, which is, strictly speaking, the *Res Sacramenti* of the Lord’s Supper.

It should be observed, in estimating the value of these testimonies, that in cases where the application is made primarily to the Sacramental representation, we are not the less to see a witness to the truth in its application to that which is represented. The quasi-dramatic (see, e.g., the *Θεῶν δέσποτα* in Goar, “Euch.,” p. 57; Venice, 1730) significance in

among the advocates of the Real Presence in the *Corporal* sense have felt themselves constrained to maintain a presence of the Body and Blood in the elements as there actually (in some sense) reproduced, or made there to exist, in the condition of death.

Some few Lutheran divines (as represented by Osiander) would have us regard such a view as presenting no insuperable difficulty to a faith which recognises the almighty power of God, to which nothing is impossible (see "Eucharistic Presence," pp. 540, 541).¹ And it is well known, I believe, that, in the view of Archdeacon Freeman, we are to see in the Eucharist the Presence of Christ's crucified Body as there dead, which is not to be adored because it does not include

the sign is a reflection of that which has its most real relation to the THING SIGNIFIED, and still testifies to the fact that the true Spiritual Food in the mysteries is the Body and Blood of Christ, to be beheld as present, and received by faith, as separate in sacrificial death for our sins. See "Eucharistic Worship," pp. 307, 308, 311, 312; and Dr. J. Patrick's "Full View," pp. 84, 85; London, 1688.

Chrysostom says: Ἐπεὶ τὸν ἐν σταυρῷ προσηλωμένον μέλλομεν καὶ ἡμεῖς κατὰ τὴν ἐσπέραν ταύτην ἰδεῖν ὡς ἄμυνον ἐσφαγμένον καὶ τεθυμέμον (tom. ii., p. 401). Again, speaking of the Sacramental donation: Ἐαντὸν παρέθηκεν τεθυμένον (tom. vii., c. 517).

Compare the following: "Unus pro omnibus mortuus est; et Idem . . . in mysterio panis ac vini, reficit immolatus. vivificat creditus" (Gaudentius Brix., "Sermones," p. 33; ed. Galeardus, 1757).

"Cœnam suam dedit, passionem suam dedit" (Augustinus, Op., tom. iv., Par. I., c. 100; ed. Ben., 1688).

The following testimony is perhaps not less valuable because comparatively recent: "Hoc ipse Dominus ostendit in traditione sacramenti. Cum enim dixisset: Hoc est corpus meum; Hic est sanguis meus, non adjecit eis miracula, dicens, quod mortuos suscitavit, quod leprosos mundavit. Sed quid? Passionem solum et mortem: Quod pro vobis frangitur. Qui pro vobis effunditur. Et quænam est ratio, quod non miraculorum sed passionem meminit? Quoniam hæ sunt illis tanto magis necessaria, quod hæ quidem sunt nostræ salutis efficientes, et sine his minime possit homo resurgere" (Nicolaus Cabasilas, "Lit. Expositio," cap. vii., quoted from "Bibliol. Max.," tom. xxvi., p. 178).

Some of the Fathers held it to be doubtful whether the Resurrection Body is possessed of blood, which is an argument of force against the view of the *Res Sacramenti* being the glorified Body of our Lord. On this point see Dr. J. Patrick's "Full View," pp. 91, 92; London, 1688.

¹ "Deus igitur cum sit omnipotens corpus sine sanguine, et sanguinem sine corpore nobis præbere potest, vivo nihilominus Christo, et salvâ Corporis et sanguinis ejus substantiâ" ("Apologia Osiandri." See Cœlestini, "Hist. Com.," Aug. Cel., tom. iii., folio 86a; Frankfort-on-Oder, 1597). On such arguments, see Cranmer, "Lord's Supper," pp. 34, 35, 86, P.S.

It had also been maintained by some whose names are of high authority in the Romish Church, "Corpus posse per Divinam potentiam simul vivum et mortuum in diversis locis esse" (see Albertinus, "De Eucharistia," p. 75; ed. 1654). Such a view, however, is rejected by Bellarmine ("De Euch.," I., cap. xii.).

the Presence of His Divine Person (*ibid.*, p. 473; see also pp. 565, 566; see also "The Church and the World," p. 325).

But such views were not represented at the Conference, and it is doubtful whether they ever have had, or are ever likely to have, any very widespread influence, because (if we believe that Christ died unto sin *once*) they seem to demand of us an assent to the statement which makes the past time to be really present time in after time, or (to use the words of Thorndike) would make "the present time to become the present time another time" (*ibid.*, p. 540).

In the Conference the section of the members before spoken of (unless I misrepresent any of them, in which case I shall hope to be corrected) firmly adhered to the doctrine so distinctly and emphatically stated by Bishop Andrewes, which has sometimes been stigmatized as "the *cadaver* theory," contending—as divines of the Reformed Church of England have constantly and, I believe, uniformly contended—that the true *Res Sacramenti* can only be fairly interpreted as being the Body and Blood of Christ viewed as in propitiatory sacrifice sundered by death,¹ the death which He died for our sins (see "Report of Conference," pp. 50, 74).

If we reject the idea of the event which belonged to a date nearly two thousand years past being made to belong also in its past reality to the reality of the present hour, it follows from this view that the true *Res Sacramenti* is to be regarded as that which is locally and corporally absent,² and not absent only but distant, and distant not in place only but in time. And then the question arises: How can that which is thus absent be given, taken, and received in the Sacrament? The answer to this difficulty as given by our divines (and by Reformed theologians generally) is substantially this: It is given by effectual signs, signs changed not in nature but in use,³ being ordained by the Divine Giver to be signs exhibitivæ

¹ Thus it is well said by Cajetan: "Non solum Ipse verbum est cibus et vita mundi, sed etiam Ipse Crucifixus, mortuus, etc., est panis et vita mundi. . . . Manifestissime explicat panem fore passionem et mortem suam. . . . Separatio carnis et sanguinis manifeste mortem Christi in qua separatus est sanguis a carne explicat" ("In Joan.," cap. vi., "Evang. Com.," folio 163*b*; edit. 1530). "Clare apparet quod non est ad literam sermo de manducare et bibere sacramentum Eucharistiæ, sed de manducare et bibere mortem Jesu" (*ibid.*, folio 164*b*). "Transfert cibi nomen et rationem a cibo corporis ad cibum animæ" (*ibid.*).

² On the use of the terms *memoria*, *munus in memoriam*, *pignus*, etc., by ancient writers as testimonies of such Real Absence, see my "Eucharistic Worship," pp. 293-296.

³ This change of use requires, of course, Divine appointment, and (in a certain true sense) Divine sanctification for its purpose. See Cranmer,

and donative of the things whose names they bear in the delivery. Thus, constantly, even in human transactions, estates, absent and distant, are conveyed by mere paper and ink and wax, changed in use to be made, by the act and deed and seal of the donor, to be effectual means for the donation of that which they describe and signify.¹

But then comes in of necessity another question: Is not the true *Res Sacramenti* given, taken, and received that it may be eaten? Did not the Lord, who ordained the Sacrament, say: "Except ye eat the flesh of the Son of Man and drink His Blood ye have no life in you"? Does not the analogy of the donation of distant estates by effectual signs

"Lord's Supper," p. 308, P.S., who makes it "a great change" (p. 417). Bradford regards it as a "great miracle" ("Sermons," etc., p. 95, P.S.). Ridley regards it as effected by the "omnipotency of Christ's Word" (Works, p. 275, P.S.). Latimer speaks of it as "such a change as no power but the omnipotency of God can make" ("Remains," p. 286, P.S.). Bishop Bileon says: "This change is not the casting away of anything that was in the bread, either nature or substance, but the casting into it of an heavenly and invisible grace" ("Real Difference," p. 812; Oxford, 1585. See also pp. 711, 712). Our divines not unfrequently refer to the words of Theodoret: *Τὰ ὁρώμενα σύμβολα τῆ τοῦ σώματος καὶ αἵματος προσηγορία τετιμῆκεν, οὐ τὴν φύσιν μεταλαβὼν, ἀλλὰ τὴν χάριν τῆ φύσει προστεθεικώς* (Dial. I., "Immutabilis," Op., tom. iv., p. 26; ed. Schulze; Halæ, 1772).

On this subject see Bradford's "Sermons," etc., p. 498, note, P.S.; Bramhall's Works, vol. i., p. 10, A.C.L.; Ussher's Works, vol. ii., p. 429; London, 1613; Jeremy Taylor's Works, vol. vi., pp. 13-15; edit. Eden; Goode, "On Euch.," II., pp. 836, 924, 969, 970; Vogan's "True Doctrine," p. 186.

¹ See Archbishop Ussher, Works, vol. ii., p. 429. It is not to be wondered at if those who hold the Real Presence in the Corporal sense should feel a strong objection to such illustrations (see Archdeacon Churton's Preface to Waterland's "Letters," p. 13). In *their* view they are consistently regarded as indicating an ignorance or denial of the true doctrine of the Eucharist, seeing they imply (in their view) a *real absence* instead of a Real Presence.

That this objection was not made by our great English divines is strong evidence that they did not hold the novel view of the "Real Objective Presence." And, indeed, it would be a mistake to suppose that the use of such illustrations was peculiar to our early Reformers or to the doctrinal Puritans. The teaching which they illustrate is expressed by no one more clearly than Bishop Cosin, by no one more forcibly than Dean Brevint, by no one more emphatically than Dr. Waterland.

Cosin compares the donation of the Body and Blood of Christ by the tradition of the Elements to the donation of an estate by "a testator" putting "deeds and title in the hand of his heir with these words, 'Take the house which I bequeath thee'" (see Works, vol. iv., p. 180; see also p. 219, A.C.L.).

Brevint says: "If a Father will part his estate amongst his children, delivering into their hands the Titles or Deeds of what he gives, he says, My Son, here is the Land which my Father left me; and this is the

altogether fail here? That which is given as food, must it not be (in some sort) really present to be eaten?¹

And these questions are to be met by asking two other questions: "For what is this food given?" and "To what is this food given?"

1. First, "For what is this food given? Is it to satisfy the hunger of the body or the soul?" There will hardly be any doubt as to the answer to this question. It is to satisfy the hunger and thirst of the soul which hungers and thirsts to feed upon the remission of sins, the atonement of the full, perfect, and sufficient sacrifice made upon the Cross for the sins of the whole world. And for *this* there needs no local Presence, no Real Presence in the Corporal sense. The Real Presence to our spirits is certainly all that is needed here.

2. Again: "To what is this food given?" It is given not to our bodies, but to our souls—to satisfy that hunger and thirst which pertains not to our bodies, but to our souls. And to take, receive, and eat that which is food for our spirits requires only "presence to our spirits." And if it is objected, "Can that which is absent in place and in time be present to our spirits?" the answer is, "Certainly it can." The saying of Æcolampadius—of whom Bishop Jeremy Taylor testified that he was able to teach most men "in that question" (Works, vol. vi., p. 17²)—"Per fidem absentissimum Corpus Christi animo præsentissimum est" (In "Epistolæ Doctorum Virorum," folio 129*a*, 1548)—is but an echo of a sound which

House which I bought since, etc." ("Missale Romanum," p. 214; Oxford, 1673).

Waterland says: "A deed of conveyance, or any like instrument under hand and seal, is not a real estate, but it conveys one; and it is in effect the estate itself, as the estate goes along with it" ("Sacramental Feeding," chap. vii., Works, vol. iv., p. 572; Oxford, 1843).

The use of such illustrations is such a commonplace among English theologians that it would be a weariness to attempt a collection of examples. See Waterland, Works, vol. iv., pp. 571, 606; vol. v., pp. 208, 209; "Eucharistic Presence," pp. 87, 152, 262-264, 408-410, 428; Goode, "On Eucharist," II., p. 834.

It must not be supposed, however, that such illustrations express the whole truth in this matter. "This must not be dissembled by us, that Sacraments have a greater and more effectual force than any sealed charters can have" (Bullinger, Dec. V., 321, P.S.).

¹ "Hoc immotum est axioma: Quicquid manducatur, eo ipso quod manducatur, evincitur esse præsens" (J. Forbes of Corse, "Inst. Hist. Theol.," Lib. XI., cap. vi., p. 501; Amst., 1702).

² It is scarcely necessary to say that Bishop J. Taylor is not to be understood as endorsing all the earlier sayings of Æcolampadius. His maturer teachings—and those of Swiss theology generally—were free from the errors of what is commonly spoken of as Zwinglianism. See my "Lectures on the Lord's Supper," p. 35, and "Eucharistic Presence," pp. 742, 743.

has reached us from early days¹ of the Christian Church, and the sound of which was not altogether lost even in the bewildering speculations of medieval scholasticism, and a sound the echo of which has been constantly reverberating in the theology of the Reformation, and in the doctrine of our great Church of England divines. It may be objected that this view of the true Presence seems at first sight to reduce the giving, taking, and receiving to the bestowal and apprehension of *the benefits* which we receive from the sacrifice of the death of Christ. And the question is suggested, Would it not be more strictly accurate and less open to misapprehension to say that what is verily and indeed taken and received is the remission of sins as the immediate fruit of Christ's sacrifice, rather than the very sacrificed Body and Blood of Christ?

But this objection, however plausible, is really baseless; indeed, it will be found to be leading our thoughts up to a point from which the real truth of this matter—the eating and drinking of Christ's Body and Blood—will be more clearly seen. Further consideration will not only show that the objection is untenable, but in doing so will clear the atmosphere of prevailing mists of misapprehension.

When our Blessed Lord said, "Whoso eateth My Flesh and drinketh My Blood hath eternal life," was He speaking of oral manducation or of spiritual feeding? Again, when He declared "Except ye eat the flesh of the Son of Man and drink His Blood, ye have no life in you," was the eating and drinking He had in view the work of the body or of the soul? St. Augustine's answer to this question is well known, but it can hardly be too often repeated; it is a saying of very far-reaching significance. These are his words: "Facinus vel flagitium videtur jubere: figura est ergo, præcipiens passioni Dominicæ communicandum, et suaviter atque utiliter recondendum in memoriâ, quod pro nobis Caro Ejus crucifixa et vulnerata sit" ("De Doctrinâ Christianâ," Lib. iii., cap. xvi., Op., tom. iii., Part I., c. lii.; ed. Ben., Paris, 1680).

And is this indeed the true feeding on the Body and Blood of Christ? Then, however this feeding may be assisted by the symbol of a bodily action on sacramental figures or exhibitive signs, it is in its very truth an action of the soul, beholding,

¹ The saying of Augustine, "Quomodo tenebo absentem? . . . Fidem mitte, et tenuisti" ("In Johan. Evan.," cap. xi., Tract. L., § 4) is well-known. But it need not be supposed that Augustine stands alone in this testimony to the office and power of faith. See my "Lectures on the Lord's Supper," pp. 38, 39.

See also Bradford's writings, I., 97, P.S., with quotations there given in notes; and my "Real Presence of Laudian Theology," p. 47.

taking, receiving, apprehending, and appropriating the very crucified Body and Blood of Christ, and so feeding on Him in the heart spiritually by faith.¹ This is indeed partaking of the benefits of the atoning Sacrifice. But it is more: it is receiving the benefits by partaking of the very feast upon the very Sacrifice once for all offered on the Cross.

Indeed, there is no separating the benefits of the Sacrifice from the Sacrifice itself. Faith is to see the two things in inseparable connection. And so our faith is to recognise that it was not for nothing that Christ said, "This is [not a sign of the benefits which shall come from My crucified Body, but] My Body which is [given] for you." "This is [not the pledge of the remission of sins which you shall have by My Blood shed, but] My Blood of the New Covenant, which is shed for you and for many for the remission of sins."

There can be no sundering the *fruit* of the Atonement from the *Res Sacramenti* itself, even as there is no receiving and feeding upon the true *Res Sacramenti*—that is, "the sacrifice of the death of Christ"—apart from the living Saviour, the only Lord of His own sacrificial feast.

But this matter is so important that I must ask leave to revert to the subject in the CHURCHMAN for next month.

N. DIMOCK.

¹ For Patristic testimony to the *Res Sacramenti* being the object of spiritual senses and spiritual perception, see my "Eucharistic Worship," p. 329 *et seq.* It is not Augustine alone who bears witness: "Tunc vita unicuique erit Corpus et Sanguis Christi, si quod in Sacramento visibiliter sumitur, in ipsa veritate spiritualiter manducetur, spiritualiter bibatur" (Op., tom. v., Par. i., c. 641; ed. Ben., 1680). "Credere in Eum, hoc est manducare Panem vivum. Qui credit, manducat" (tom. iii., Par. ii., c. 494).

To prevent misunderstanding, let it in fairness be added that it is not pretended that no quotations might be made having a different sound. It may even perhaps be said to add significance and force to such sayings (and there are many to be found, not only from Augustine, nor only from the West) that they are as lights shining in an atmosphere already becoming darkened in measure by growing superstitions, the influence of which was not altogether unfelt even among some of the writers who could thus clearly testify to the truth.



ART. III.—RELIGION AS SCIENCE.

A NEW COLLEGE SERMON.

“Then I saw that wisdom excelleth folly as far as light excelleth darkness.”—ECCLES. ii. 13.

IF we desired to justify the existence of a college chapel, we might find a plea in the value which the Bible everywhere sets on knowledge. In countless passages the acquisition of it is recommended as of a treasure that is beyond price. It is acknowledged that such acquisition is attended with difficulty, and even at times with danger, but the difficulties are worth enduring and the risk worth incurring. Men are earnestly enjoined to increase their stock of knowledge by all legitimate means. “Stand in the multitude of the elders, and cleave unto him that is wise. Be willing to hear all the discourse of such, and let their aphorisms not escape thee. If thou seest a man of understanding, get thee betimes unto him, and let thy foot wear the footsteps of his door.” The text that has been quoted from Ecclesiastes, therefore, expresses a theory in which all the Biblical writers acquiesce.

In some of the Biblical books the authors, besides praising wisdom, show us by illustrations what that term denotes. In the Proverbs of Solomon the praise of wisdom is coupled with a series of precepts for life. Virtue is represented as a department of knowledge. Sin and folly are identical. The wisdom which was present at the making of the world—which doubtless means the sciences of which the universe is the embodiment—is also the preceptress whom men should follow in their actions, from whose guidance nothing should allure them. Because human conduct, when taken in large masses, follows something like mathematical laws, therefore experience provides guidance for conduct. Therefore the aphorisms in which observant men have recorded their experiences should be carefully studied and made the basis of moral science. Hence, in the Book of Proverbs we have enthusiastic panegyrics of wisdom side by side with precepts which sometimes astonish us by their homeliness, while at other times we marvel at their profoundness.

The extraordinary work called the Wisdom of Solomon applies the theory that knowledge is virtue to the interpretation of history. With the marvellous power possessed by Biblical authors, and apparently by them only, of treating future events as though they were past, this writer applies it first to the story of the crucifixion, an event which, according to any hypothesis, took place many years after the

writer's time. He attributes the crime perpetrated by the crucifiers to ignorance, and the patience of the Crucified One to knowledge. Had the former but known in that their day the things belonging to their peace! But they were hidden from their eyes. They thought His life madness and His end dishonourable; but they were in error. And the same key which solves for the author of the *Wisdom of Solomon* the problem of the crucifixion gives him also the analysis of the other striking events in the history of his race. Noah is aware that the flood is coming, and is prepared for it; so the world is saved because it contains one wise man. Lot knows what fate is going to overtake Sodom; hence he escapes it. Joseph knows that the laws of God must not be broken; so his resistance of temptation, which leads him in the first place to the prison-house, presently raises him to a throne, and helps him to save a whole country from famine. Knowledge to this writer effects what in the analysis of the author of the *Epistle to the Hebrews* is effected by faith. Whether the knowledge in question is derived from special revelation or from observation and experiment is to this writer a matter of as little consequence as it would be to Epictetus. Aegisthus was equally warned against the crime which led to his ruin, whether its consequences were known to him from observation or whether the slayer of Argos was specially sent to tell him of them.

The third book in which the importance of knowledge is forced upon us is the *Book of Job*. The *Proverbs* tell how men should act; the *Book of Job* tells us how they do act, and shows them on the stage. The sages of the East are introduced trying to find out the purpose of suffering. The purpose of it, the writer himself tells us, is probation. Man has problems of many orders set before him to see if he will solve them, and the hardest question is set to the aptest scholar. God's ways in this matter are comparable to those of prudent men. The general who has defeated a powerful enemy is rewarded by being summoned presently to face one who is still more formidable. That is the highest reward that can be given him, and the reward he would best care to receive. The engineer who has spanned an ordinary stream is presently called upon to span the Forth or Niagara, or some day the Channel, or, it may be, the Atlantic itself. The physician who has successfully dealt with an intricate disease is rewarded by being singled out to treat some new and terrible epidemic. That is the answer which revelation and analogy give to the question of suffering. But the whole world, as its views are represented in the *Book of Job*, is of opinion that children are sent to school not to learn, to be

trained and tested, but solely in order to get prizes. The prizes are health and wealth and posterity; good conduct will secure them, bad conduct will forfeit them. When, therefore, a case is brought before the wise men which conflicts with this theory—a case in which the best conduct is rewarded by destitution, disease, and bereavement—how do the sages of the time deal with the question? Do they discover that their theory must be wrong because it conflicts with experience, and acknowledge that their theory must be abandoned or modified? No; their method is to adhere to their theory and fling experience to the winds. The principle that where experience conflicts with prejudice, experience, and not prejudice, must be set aside, is maintained by all the speakers in Job, the old men who discourse in an archaic and classical tone, and the young man who speaks in a more colloquial style, teeming with modernisms. The argument in Job does not advance because, where no one knows the way to start an inquiry, advance cannot be made.

And then God Himself is introduced speaking, not as He speaks in revelation, but as He speaks in nature. If man would really understand God's ultimate purposes and plans, he is advised to make himself acquainted with some of the simpler processes and methods of Nature. Sound knowledge of even a small part of the plan may help towards understanding the whole. The character of God in nature is to be learnt as the character of a man might be learned—by specimens of conduct, thoroughly understood. So long as the plan of Job's friends was applied to the natural sciences, they made little or no advance. But when men began to register experience and modify their prejudices in accordance with it, they began to grow. The supposition that the orbit of the planets was of necessity circular was at one time as widespread and as firmly believed in as the doctrine that health and wealth are assigned in proportion to good conduct. But when science began to be based on certainties, both propositions were seen to be equally infantile.

From this brief survey of the Wisdom literature, we learn in the first place that the Bible is by no means exclusive as regards what it classes as knowledge. The attainments which it ascribes to Solomon are what we should call scientific attainments, observation of and acquaintance with the order of Nature; yet it is in virtue of that knowledge that he is able to understand the moral problems offered by the government of the world as manifested in history. He also can make a first attempt to bring morals into touch with science. The question discussed in Job is whether it is worth while to serve God or not, whether He is just or unjust in His dealings.

And the advice given by that book to him who would handle the problem correctly is to study physical science. The wisdom of the Bible includes, therefore, whatever is certain and correctly observed or reasoned out.

In the second place, it appears that, according to these writers, religion, if it be not identical with knowledge, at least varies directly with it. He who knows most will also be the most religious. The progress of the sciences may at times diverge from the meeting-point with revelation, at times converge towards it, but of their ultimate convergence the writers have no doubt. The true religion throws down a challenge: let everything be scrutinized and registered, and presently he who knows most will believe most. For being shocked at God's justice being called in question, for defending it by accusing the innocent, for making black white and bitter sweet in God's cause, Job's friends not only get no thanks, but are made at the close of the book to atone. God will have no advocacy of that kind, if only on the ground that it is certain in the long-run to lose the case. But if God's cause can be defended on the grounds of science, if from correct observations and deductions some insight can be obtained into His plans, such an advocacy will be acceptable. And the acquisition of knowledge will be acceptable, even if he who produces it is unable to find a place for it in the brief for God; for though we ought to know the steps by which our knowledge has been attained, no human being can say whither it will lead.

If the true religion could not afford to offer such a challenge, there would be no hope of its persistence. Whatever depends for its maintenance on the suppression of some evidence, the concealment of some fact, any form of simulation or dissimulation, is doomed. Nature is too homogeneous and too closely connected to allow of the permanent concealment of anything whatever that finds a place in her chain of certainties. Novelists tell us of men and women who have chosen to be blind for life rather than be conscious of the deformity of those with whom they have elected to live. So long as they could see, that deformity would be confronting them; but by paying the terrible price of total blindness, they could get rid of it. And so when a system would maintain itself in defiance of experience, it presently has to demand a similar sacrifice on the part of its devotees. By blinding themselves to some things, they are presently compelled to blind themselves to everything; and though some in any age may be found ready to make this sacrifice, a permanent supply of victims cannot be counted on. Hence the true religion must challenge the world as the Biblical Wisdom writers challenge it. The

reign of the true religion must be conterminous with the reign of light. "They that put their trust in Him," says the author of Wisdom in a brilliant passage, "shall understand the truth, and such as be faithful in love shall wait for Him." The most perfect man, as represented in the Book of Job, gives way at the fourth trial; the most perfect woman gives way at the third. Without the love of God they would have yielded at the first; but the insight into the purposes of God to be acquired by patience grounded on love would have kept them safe through all.

Hence, though religion and knowledge are not the same, there is assuredly the same spirit amid the diversity of gifts. The light that shines within is akin to that which illuminates without. It is misleading and inadequate to describe the spirit of our religion as resignation; accommodation to experience characterizes it far more. Preparedness for new truths, readiness to accept the light, fearlessness in the presence of man, submissiveness in the presence of God—these are some of the qualities the cultivation of which has made this country the home of the true religion and of science, too. If we examine what is being said of England now, resignation is not a word that figures in the praise which it is receiving; they are qualities that are more akin to faith and hope which win admiration greater than uninterrupted success would have won. The scientific virtue of fearlessness in facing the truth earns approbation from which the character of the truth acknowledged scarcely detracts. The commander who telegraphs home that he alone is responsible for a reverse earns thereby as much confidence as a victory would have earned. If men attempt to conceal the truth in order to gratify an interest, confidence is shaken, because it is well known that Nature will not change its face for anyone's gratification; but those to whom the light is welcome whatever it reveals, whom it neither dazzles nor frightens, are, it is thought, likely to find their way.

We think of the chapel as attached to the college, but perhaps it would be historically, or, at least, ideally truer to think of the college as attached to the chapel. It may be that learning, having been generated by one motive, continues in order to fulfil other objects; but it may be doubted whether, if the original root were to dry, the branches would still be green and the fruit perennial. The religious interest is so deeply rooted in mankind that it is likely to survive when branches once grafted on to its tree are dead. If, following Christ's advice, we endeavour to estimate the approximation to the truth in various religious systems by the amount that they have done for knowledge, no one would think of

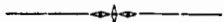
mentioning any beside our own. In the studies on which many of us are engaged Christianity, and especially Protestant Christianity, is responsible for the greater part of their progress and development. That there is a science of language, that we can give an intelligent history of the sounds whereby we express our thoughts, that we can interpret the records of the past, is the outcome of the precept, "Go ye into all the world and preach the Gospel to every living creature." That verse is the source of the scholarship of Europe. The love of Christ and the desire to spread His Gospel have braced thousands whom the love of science by itself would never have armed with the courage and patience that have resulted in acquisitions for knowledge as well as triumphs for the Cross. And if we inquire into the origin of those endowments that provide leisure and opportunity for the pursuit of knowledge of the most varied kinds, the cases in which the initial or primary motive for their foundation was not religious will assuredly be a minority. In the case of the little that has been done for the growth of knowledge by other religious systems, the fact that it is so small is what makes its connection with religion unmistakable; the distance from branch to root is so short that every eye can span it. But with ours the growth is so vast that special investigation is required to locate the root. The mass of knowledge is so stupendous that few can perceive how the fear of the Lord was the beginning of it.

That fear of the Lord will also be the satiation with wisdom, we need not doubt. Christ bade men search the Scriptures because they testified of Him, and for centuries men were afraid to search the Scriptures for fear they should be found not to testify; but when they began to search the testimony was not found wanting, and the historical fact that the searching of the Scriptures and obedience to Christ's commands are what generated the sciences gives us faith and confidence that when Christ calls Himself the Truth and the Light we cannot interpret those words too liberally. Those, therefore, who doubt and question are the allies of those who believe, for he who asks the questions is the pioneer for him who finds the answers. And if in God's Word, as in His work, not all is clear and easy, we may believe that in both there is the same benign purpose of enabling man to obtain for himself glory out of the works of God.

Since, therefore, the light is what we seek, the room in which we worship, just as it was the beginning of the building, so remains an essential part of it, since it is here that we address and listen to Him whose works we are here to learn to search. And in the union of belief and knowledge

that an English University should show, we seem to realize how in the Church of Christ God will destroy the face of the covering cast over all people, and the veil that is spread over all nations.

D. S. MARGOLIOUTH.



ART. IV.—PHILLIPS BROOKS: THE MAN AND THE PREACHER.

ALTHOUGH seven years have elapsed between the death of Bishop Phillips Brooks and the publication of his "Life and Letters,"¹ yet the delay was unavoidable and the result worth waiting for. Arthur Brooks, his brother (known to many in England through a striking volume of sermons on the Incarnation), had originally undertaken to write the Life, but his work was cut short by death, and Professor Allen necessarily required time to digest and arrange the material placed in his hands. Professor Allen is qualified, both by sympathy and long personal friendship with the Bishop, and by his previous literary work, to give to the world this worthy memoir of one of its greatest men. The author of "The Continuity of Christian Thought" (which has made Church history intelligible for the first time to many a student), of the "Life of Jonathan Edwards," and of "Christian Institutions" in the International Theological Library, had already made his mark in the fields of religious biography and of ecclesiastical history, and this, his longest book, will add to his fame. It is long, very long—some 1,500 pages; but it is not too long, and could very easily have been made much longer. It is beautifully got up, and enriched with many portraits of Phillips Brooks and of some of his friends, and illustrations of the churches with which he was associated. One portrait we miss, even among the many that are given, which belongs to a late period of his life, and was prefixed to a volume published by Cupples, of Boston, called "The Bishop and the Child." It ought to be added to the Life.

Professor Allen's work was doubtless written in view of two classes of persons, and its appeal is to them both, and we doubt not that this determined the form as well as the length

¹ "Life and Letters of Phillips Brooks," by Alexander V. G. Allen, Professor in the Episcopal Theological School in Cambridge, Mass. With portraits and illustrations. 2 vols. London: Macmillan and Co.

of the book. It appeals to those who did and to those who did not know the Bishop. Those who knew him ever so slightly will not wish the book one page shorter; and for those who knew him not, there is material for making such acquaintance as is now possible with one of the most beautiful and helpful lives of the Victorian era. For though doubtless too long for the mere casual reader, who treats biography as almost a secondary kind of fiction, useful for killing time or getting through rainy days, or for the diner-out who wants some new stories (there are some good ones, by the way); yet for the friend who knew and loved the man, and for the student, either of human nature in general, or American nature in particular, or of comparative ecclesiastical history (and there is a good deal to be learned here concerning the working of an unestablished Episcopal Church both for good and for ill), or of the science and art of preaching, and the relation of preaching to the rest of the life of the preacher, the book will not be merely the minister to the ennui of an idle hour or so, but the constant companion, which will grow dearer as its friendship becomes closer. And this, we take it, is the purpose of all real biography.

Out of a body of material so vast and so varied it will only be possible now to touch upon a few salient points. The Life divides itself into six main parts: the ancestry, life as an undergraduate, the civil war, and the work at Philadelphia, Boston, and as Bishop. The sequence and development of these are very clearly marked by Professor Allen; and it is one of the merits of the work (as well as, we suspect, one of the causes of the long delay in publication) that it presents us with a philosophy of Phillips Brooks' life, shows its inner workings and growths, its rejection of earlier and lower ideals, and its final grasp of the "this one thing I do," which made the life ultimately so great. For that, and for the most part little beyond that, is the moral of the life of Phillips Brooks; all the rest stands in subordination, and is interesting only in relation to the central idea. It is not, of course, claimed that this method would do for every minister; but it would do for far more than is commonly imagined, and the world would be the better if more of its clergy and ministers followed Phillips Brooks' ideals and methods. With him their success was enormous. He changed the face of Boston and its centre of spiritual gravity, and did it by simple fidelity and singleness of purpose.

And he did it by preaching. To many in these days of elaborate parochial organization, diverting the attention and energies of the ministry into a hundred channels, this will sound incredible. But the fact is that it was done. He did

not so begin. He began with a keen interest and an active part in social and political work; this was the phase represented in his Philadelphia parish life. Then came the call to Holy Trinity, Boston, and with it a total change in his ideals and methods. Henceforward he lived for one thing, and one thing only—his pulpit. Other things were done, but they were slight in amount and subordinate in place. This is the first lesson of the Life. He determined to preach as the central and dominating work of his ministry, and he did it.

How? Here is the point at which the biography has come to all its readers as a complete surprise. Those of us who had heard Brooks preach and who had studied his sermons were amazed at the extraordinary fecundity of ideas, the singular absence of quotations of all kinds, the apparent independence of books, the seeming want of any philosophical or theological *scheme*, as well as at the phenomenal rapidity of the delivery. It all seemed so spontaneous, so natural, so easy, that men envied the preacher who could so write and so speak. It was not till the publication of the volume of "Essays and Addresses" in 1894 that we learned that he had books at all; and not till the later "Letters of Travel" that it was known that he bought books largely far and near; and not till now that the spontaneity and the ease were all on the surface. He had learned (though probably to his simple boyish nature the thought never occurred) that *ars artium celare artem*. He knew his limitations, his drawbacks, his necessities, and worked hard to overcome and master them. In the Life we read of his prolonged and deep study, not only of theology, but of most other things besides—regular, systematic, persevering. We read of the pains he took with those wonderful sermons. How many men write a sermon once, let alone twice? Yet most of Phillips Brooks' sermons were written twice, once in outline and then in full.

The facsimile given of the outline of his well-known sermon on "The Candle of the Lord" is one of the most interesting parts of the whole book. Let any student compare it with the finished sermon sentence by sentence and paragraph by paragraph, and further consider the pains required to map out each section proportionately to its importance and to the length of the whole, and he will have a most valuable object-lesson in the science of sermon-preparation. Brooks had only one secret, his faculty of infinite pains. He knew how hard it was to speak at all, and he would not speak unless he was prepared and had something to say. His preparation was continuous and incessant. Note-books, commonplace books, sermon sketch-books, were always at hand and constantly used. So, too, did he keep himself fresh and young. Old

sermons outgrown were discarded ; old methods of thought and expression that had ceased to be living realities to him were ruthlessly sacrificed. As he laboured hard over his pulpit work, so did he never allow past achievement, however brilliant, to supersede present endeavour and need. Of the 372 sermons preached in Philadelphia, he only published five as satisfying "his own judgment and discretion." As he grew older his style became less florid and more chastened, less abstract and more living, less temporal and more spiritual ; the things behind were forgotten or ignored in the earnest pressing forward of his strenuous and beating heart and brain.

It is good to study such a Life when we hear or read the iterated plaint of the decay of the pulpit. There need be no decay if men will only take pains ; if they will only have something to say worth the saying, and study the best method of saying it, both as to form and manner ; if they will ground themselves in vital principles and doctrines, and keep abreast of the best thought of their day, there will be no decay. But they must believe in their vocation, and live for it. Preaching must have the first, not the second or tenth, place in their lives. For such men there is room the world over.

He stands, therefore, as a model and example to all preachers in the high ideal he formed of his vocation, and in the consistent and persistent devotion of his whole life to attain to it. The same is true of his life as a student and thinker. He was called to preach the truth. He had, therefore, to find it and to learn it. And here, again, we are struck with the width and depth of his learning and research. The processes were not visible in his sermons, but the results were there. Many volumes sometimes lay behind a single utterance—volumes not only read but assimilated, so that, passing through the alembic of his own mind, the ideas he had pondered over had become his own. Hence the almost total absence of quotations. Hence, too, the absence of conventional forms of expression, both dogmatic and literary. It was this more than anything else that caused some to misunderstand him dogmatically. They missed the usual phrases, and jumped to the conclusion that the idea behind the phrase was missing also. And yet probably never a preacher lived to whom the faith was a more real thing, and all the more real because he had seen both sides, and knew them both sympathetically ; because, not content, when able to think and judge for himself, with simply accepting the results of the past, he lived over again in himself the processes by which those results had been attained, and so added a personal to his hereditary faith. This of course had its drawback, in that he looked at doctrine, as he looked at everything else, through his own eyes, and

prevented those from understanding him who could only accept without challenge, or possibility of revision or restatement, that which they had received.

We recall with pain the outcry raised against his election to the bishopric of Massachusetts on the ground of his being really a Unitarian. Those who knew him knew how utterly false the charge was—and the world knows it now. So far back as 1882 he had been clearing his mind of misconceptions and endeavouring to formulate his theological system, and had committed his thoughts to writing. These are given in vol. ii., pp. 346-356—ten of the most pregnant pages in two volumes full of suggestion. He writes thus about Christ: "The principle of Christianity is that God was in Christ—not a revelation by a *book*, but by a *being*. This is the point to which all disturbances of literal faith in the book are tending, and so in this there is no tendency to deny or to depreciate the true humanity of Jesus, but rather a necessity of exalting and emphasizing it. The possibility of such supreme manifestation of God in Jesus must lie in the essential nearness of humanity to Divinity. . . . Hence it is not strange that there should be much in the lives of the best men which seems to be identical with the life of Jesus. In them, too, God is endeavouring to manifest Himself. Here is the true key to the inspiration of thinkers, poets and saints. . . . This does not do away with the *separateness* of Jesus, but only shows the way in which His separate life becomes a possibility. His seemingly contradictory name, 'the only begotten of the Father,' seems to contain the double idea of the uniqueness of His life, and at the same time of its being the consummation of the life of man. The testimony to its uniqueness is in His own words, as historically recorded, and in the solitary strength of His influence." "Separateness," "uniqueness," "solitary strength," are quite enough to show where he really stood, because no Unitarian could use them. And there are many, many other passages to the same effect in his sermons and books and journals.

He was opposed to the sacerdotal spirit, and showed it in many ways—in his dress, modes of conducting service, and general life. And accordingly the sacerdotal spirit opposed him, as it always does the prophetic ministry, and ultimately it slew him. No one who saw him after those months of anxiety about the election but saw that it had left an indelible mark of suffering upon him. A study of the portraits in the two volumes shows it now. He said nothing all the time, but suffered silently and patiently, and then within a few months of his consecration died at the early age of fifty-seven, leaving behind him the memory of an ecclesiastical hero and of a

preacher whose words will live; for, as Bishop Creighton said in his Introduction to the "English Theological Library," "Pulpit oratory, after all, lasts longer than other forms of oratory, and the roll of English preachers has produced finer examples of eloquence than exist elsewhere."

We have said enough, we hope, to send students and preachers to these volumes for guidance and for inspiration. To the general reader the interest should be no less engrossing, though not of course so technical. He will read the record of a good man's life, growing from roots deeply fixed in the past, growing up amid congenial surroundings, growing taller and ampler with the advancing years, producing leaves and flowers and fruit and embracing shade, and becoming a source of light and life and comfort to all who came within its generous influence.

A few errata should be noted in view of a new edition, which is sure to be called for on the other, if not on this, side of the Atlantic. In the English diary (ii. 427), "Bishop of Litchfield" should be "Lichfield." Dr. Allon was not of the *North British Review*, but of the *British Quarterly Review*. "Blount" should be "Blunt." In ii. 567, "Harold Brown" should be "Harold Browne." And in ii. 903, it is not quite accurate to say that "other invitations, and they were many, he felt obliged to decline, with the exception of St. Peter's, Eaton Square." One other, at least, he did accept on the morning of the Sunday on which he preached at St. Peter's in the evening, and that was at St. Luke's, Chelsea (he mentions it in the "Letters of Travel"), when he preached a sermon on "The Shewbread," that lives in the memory of those who heard it, and afterwards lunched at the Rectory, delighting all present with his geniality and humanity. He was among friends, and he talked as he did not always. For his life in many ways was solitary. He was accessible, if people wanted him—very accessible, but outside a small circle, even in Boston, few knew him intimately. The solitariness of the prophet soul, the isolation of the pioneer and the seclusion of the student were his, and they formed the secret of his influence and his strength.

FREDERIC RELTON.



ART. V.—THE WITNESS OF THE HISTORICAL SCRIPTURES TO THE ACCURACY OF THE PENTATEUCH.

No. VIII.

THE next important figure which meets us is Jeroboam. And it is not too much to say that the criticism to which we take exception has wiped out of existence one of the most striking figures in Hebrew history. "Jeroboam, the son of Nebat, who made Israel to sin," entirely disappears from it if certain modern critics be right. In the first place, if Israel was not yet wholly emancipated from Palestinian image-worship, it is a simple untruth to represent Jeroboam as an innovator. And if this view of Hebrew history be rejected—and the critics of the English school are not very explicit in stating whether they accept or reject it—it is still true that if there were no one sanctuary to which the religious allegiance of the people was exclusively due, then there could be no sin whatever in setting up centres of worship at Bethel and Dan. *Both* these transgressions are laid repeatedly and pointedly at Jeroboam's door by the history as we have it. It is for those who reject its statements to prove, and not merely to assert, that they are later insertions. At present the demonstration assumes one of these two somewhat singular forms: (1) Because we are persuaded that the religion of Israel was naturalistically evolved from fetichism or animism, through polytheism, all statements to the contrary found in the history are to be rejected. They are therefore later insertions. Or (2) because we are of opinion that certain phenomena in Judges and Samuel and 1 Kings imply that in those days there was no statute prescribing worship at one sanctuary, we must reject the statements of the historians that the establishment of other centres of Jehovah-worship was "making Israel to sin." They are therefore the result of a subsequent "working over" of the history by men influenced by a later religious development. Once more, we ask our opponents to point out a single instance in which this mode of treating historical documents has been accepted in the history of any other country.

There is a third sin attributed to Jeroboam, which also implies the existence of an order of men set apart to minister in holy things—the complaint that he made of the lowest of the people priests to offer sacrifices to the objects of his idolatrous worship. Professor Driver tells us that the "compiler of Kings, though not, probably (as has sometimes been supposed), Jeremiah himself, was, nevertheless, a man like-minded with Jeremiah, and almost certainly a contemporary

who lived and wrote under the same influences."¹ But Jeremiah was a man of influence in his day. He played a part as conspicuous as that played by Laud in the days of Charles I. Is it conceivable that under these circumstances he and his confederate should both of them be as grossly and absurdly ignorant of the course of Israelite history as modern criticism would make them—that they should put forth to explain that history theories as wonderful as that which regarded Tenterden steeple as the cause of the Goodwin Sands? The writers of books of which the verdict, not only of Christians, but of mankind in general, is that they are books of an unusually high order in the department of human thought must surely have had sufficient acquaintance with facts to prevent them from misreading their own history and misleading posterity to the extent they are supposed by modern theorists to have done. Their position in society, as well as their undeniable honesty and ability—the former proved, at least in Jeremiah's case, by his endurance of persecution—alike preclude such a supposition, and establish the conclusion that they had quite as much information what the course of the history really was, and quite as high qualifications for forming a judgment on it as those who, as much, if not more, under the influence of preconceived opinions, have undertaken to resolve their narratives into their constituent elements.²

Nor is this all. The whole history bears out the statement in 1 Kings xii. 28 of the reasons which induced Jeroboam to set up his idol-worship. As long as the consistent Israelites among his subjects felt themselves conscientiously bound to worship at the one sanctuary, so long would his throne be unsafe. He had therefore no alternative but to adopt some means of preventing them from doing so—means which effectually kept open the breach, and ultimately drove Israel to its fate. There is, as the late Professor Blunt has pointed out, a significant incident which shows plainly the danger to which Israel was exposed—and exposed simply in consequence of having set up an alternative worship to that at the one sanctuary at Jerusalem. Why did Baasha fortify Ramah to prevent people from going to and fro to Judah? And why did Asa pull down the fortress instead of occupying it? It is

¹ "Introduction," p. 189.

² Professor Driver ("Introduction," p. 188) gives us Kuenen's list of the passages which the latter regards as post-exilic. As that list rests on the assumption that prophecy is impossible, and as, even if the whole of the Old Testament were supposed to have been written between 20 and 10 B.C., there would still remain unmistakable prophecies in it, this assumption cannot be admitted, nor need deductions from it be examined.

obvious that the former wished to discourage and the latter to encourage the free ingress of Israelites into the southern kingdom. What was the reason? Clearly, *the worship at the one sanctuary*, which still, as in days of old, attracted pious Israelites to the centre of Israelite worship, the "city of the Great King," Jehovah, their God. So the author of Chronicles tells us; and we accept his statement here because, as on other occasions, it alone enables us to understand the account in Kings. It relates how "the priests and the Levites that were in all Israel resorted to Judah out of all their borders . . . and after them out of all the tribes of Israel such as set their hearts to seek the Lord God of Israel came to Jerusalem to sacrifice unto the Lord God of their fathers."¹ It was to check this drain of the best, the most pious, and therefore the most industrious and useful of his population that Baasha built a fortification on the borders of Judah.² It was because Asa had every reason to encourage such an immigration that he needed no fortress, and therefore pulled it down. If subjective criticism is able to give us a better explanation of the facts, by all means let it do so. There are two things which it is more likely to do, neither of which has it any right to do. The one is to ignore an explanation which is neither unreasonable nor improbable; the other is to set up authoritatively an alternate one without anything which can legitimately be called a reason at all.³

There is another fact in the history of Israel after Jeroboam's time which tends to strengthen the view that the Hebrew Scriptures have not failed to give a correct account of the successive steps in their religious development. The history as it stands tells us that Jeroboam made Israel to sin by substituting visible symbols in worship for the invisible Jehovah, and by directing that the worship should take place at Bethel and Dan, instead of at Jerusalem. Chronicles further tells us, as we have just seen, that the consequence was such an exodus of pious Israelites from the northern kingdom as the readers of modern European history are well acquainted with in connection with the religious tyranny of Philip II. and Louis XIV. This is in itself precisely what might have been expected under the circumstances as narrated. But there is

¹ Chron. xi. 14-16.

² Baasha, we may observe, was a wiser man than Philip II. or Louis XIV.

³ Hosea is admitted even by the adherents of the subjective criticism to have written in the days of Jotham, Ahaz and Hezekiah. But he in every chapter treats Ephraim as the author of Israelite apostasy, and in chap. viii., and in chaps. ix. 5, xiii. 1, 2, the sin of Jeroboam is as plainly indicated as in the history.

a remarkable confirmation of the truth of the story in the parts of the history the correctness of which, so far at least, has not been impugned. The moral and religious declension was far swifter in Israel than in Judah. Jeroboam himself, Omri, Ahab, and Ahab's descendants are downright idolaters as well as unprincipled men. The only brief gleam of moral vigour in Israel's whole history after the separation is the reign of Jeroboam II. In Judah a far higher type of monarch is the rule. In spite of the unfortunate alliance Jehoshaphat allowed his son to contract with the house of Ahab, we meet with no thoroughly bad king till the reign of Ahaz. Jehoram and Ahaziah appear to have been more weak than wicked—influenced by their wives, but kept, at least to a certain extent, in check by public opinion. And, though Israel at first vastly outnumbered Judah, yet the two monarchies seem to have been far more equally matched than the circumstances would have led us to expect. Moral strength, and the discipline consequent thereon, are, as we not unfrequently find in the history of the world, more or less a counterpoise to numbers. All this indicates, not, as has been contended, a nation gradually emancipating itself from polytheism and immorality, and shaping its course toward a higher religious and moral ideal, but to precisely what the history supposed to have been “worked over” presents to us—a nation whose moral and religious code dominated not the intellect merely, but the heart and the affections, and which derived a great deal of its empire over men's minds by the stimulus afforded by the existence of a central sanctuary.

The whole episode of Elijah and Elisha proceeds on the assumption that Israel has offended God's law. Otherwise it has no significance, and must be a later invention. These narratives (for they, too, are supposed to be composite, which is probable, but cannot of course be proved) are supposed to be of “North Israelitish origin.”¹

There can be little doubt that here the German critics are on unassailable ground. No Jewish writer, it may be regarded as certain, would have added an explanatory note to Beersheba, that it “belongeth unto Judah.”² But it is

¹ Driver, “Introduction,” p. 184. Linguistic grounds are—and very reasonably—alleged in behalf of this conclusion. But the marvel is that very slight indications are of weight when alleged in behalf of the modern theories—very weighty ones ignored or explained away when they make against them.

² 1 Kings xix. 3. Wellhausen here (“Hist. Isr.,” p. 292) acutely points out the mistake into which the writer has fallen as to the distance between Beersheba and Horeb. He was naturally ignorant on the point, as Horeb was so far off, just as a clergyman writing in Kent in the last century

worthy of remark that this (or these) North Israelite account (or accounts) regards Israel as apostate from the worship of the one true God—the God of *Israel*, as He is significantly called.¹ This corroboration of the statements found in the Pentateuch is most remarkable in a document “of North Israelitish origin,” and probably not of much later date than the age of Elijah himself. They have “forsaken the covenant,” Elijah complains.² It is objected that Elijah knows nothing of the worship of the one sanctuary, that he also complains that Jehovah’s altars have been thrown down, and that he repairs a disused altar of Jehovah. But for this argument to be admitted, it is necessary to show that under the Law no difference was made between positive and moral precepts.³ It has been already shown that such was not the case; that in the earlier and purer days of Israel’s history this distinction was fully comprehended; that it was only after the return from the Captivity that a hard and narrow legalism took the place of the earlier freedom of the pious

would quite naturally have imagined that it took a man forty days to travel from Newcastle to Edinburgh! But in view of this natural ignorance, the preternatural *acumen* displayed by P in his post-exilic survey of Palestine becomes more miraculous than ever. Purblind critics of the traditional order have been apt to explain the passage by referring to the very loose way in which figures are used in the Hebrew narratives, *e.g.*, in 1 Sam. xvi. 10, and to suppose that all the historian meant was that Elijah fasted forty days and forty nights. They have also been inclined to think that the incorporation of a North Israelite account (or accounts) of events was indicative of the accuracy and care with which the history was compiled, and an additional witness in its favour.

¹ 1 Kings xvii. 34; 2 Kings i. 3, 6, 16, v. 15.

² 1 Kings xix. 10, 14. We may observe how frequently Elijah uses the phrase “Lord of *hosts*,” which is never found in the Pentateuch, but is characteristic of what has been until lately regarded as a period in Israelite history subsequent to the composition of the Pentateuch.

³ The stringency of the law of the One Sanctuary has been considerably exaggerated in order to strengthen the case in favour of the history having been “worked over” on behalf of this particular institution. Thus we may note (1) that in Deut. xii. 11 the precept is limited to “all that I command you”; in other words, special sacrifices *pro re natâ*, so to speak, might be offered elsewhere. And (2) the precept in Lev. xvii. 3, 4, which is remarkably stringent, refers solely to the *Tabernacle of the Congregation*, and therefore to *Israel in the wilderness*, where strict obedience to it was always possible. In Deuteronomy this stringency is markedly abated. In chap. xii. 21 provision is made for those—and they must have been a very considerable number indeed—for whom the Central Sanctuary was “too far.” Here we derive a strong confirmation of the traditional view that Deuteronomy was written subsequently to Leviticus. The emphasis which is laid throughout Deuteronomy on the duty of sacrificing when possible at the Central Sanctuary appears to have had a political rather than an ecclesiastical significance, and again corroborates the traditional view that Deuteronomy is addressed, not to the priests, but to the people.

Israelite, and the bold rebellion of the disobedient one. Elijah's object was to replace Baal worship by that of Jehovah. It was not the rehabilitation of an ancient and forgotten ritual, however abstractedly desirable such a rehabilitation might be, but the revival of the principle which alone could bring the ancient ritual again before the mind of apostate Israel. Like Wesley or Simeon, Elijah did not press the doctrine of the unity of the Church, nor the principles on which public worship rested. As with a trumpet-call he summoned a disobedient people back to its allegiance to God. The reason why this Israelitish narrative is included in the annals of the sister kingdom is obviously in order to emphasize the guilt of Israel in abandoning the worship of Jehovah at the place where He had set His Name, and the greatness of its punishment for such apostasy.

Professor Driver does not enter into any very elaborate analysis of the Second Book of Kings. But one fact escapes him, or at least he forgets to inform his readers of it, that such hints as the historian does let fall concerning the religious history of Judah are in strict keeping with the traditional view of that history, and do not suggest the theories by which it is attempted to supersede it. The temple is the centre of Jewish religious aspirations. Its repair is an object of importance to all the people, from the King down to the meanest of his subjects. The high priest and the priests are already in existence. There is no mention of the Levites, it is true. But this is, in all probability, because the historian is approaching the facts from their secular side. He is not, like the author of Chronicles, enforcing the observance of a neglected, and subsequently disused, ceremonial. He is only describing some interesting incidents of Jewish history. And therefore he takes no pains, as the author of Chronicles has done, to point out the precise distinction between priestly and Levitical functions, any more than a newspaper reporter of the present day, in describing a religious ceremony, would take care accurately to distinguish between the priests and the deacons present on a given occasion.

One more point must be noticed. The history still "knows nothing of the Book of the Covenant" regarded as existing apart from and earlier than the rest of the Jewish Law. It is not once referred to. There is no mention of the Sabbath, for instance, as a Divine institution. There are, certainly, in 2 Kings iv. 23, and xvi. 18, two incidental allusions to it. But it would be interesting to see how the subjective criticism would deal with the argument that the silence of the history points to the "Book of the Covenant" as the very latest code in the Pentateuch, and that the two

references to it of which mention has been already made are insertions which clearly prove that the Pentateuch was ultimately "worked over" according to the ideas of the author of this latest addition to Jewish ecclesiastical legislation! The answer will probably be that it (the theory) is not seriously alleged. Precisely so; but it is nevertheless an admirable *reductio ad absurdum* of the methods on which the subjective criticism proceeds. As to any *direct* evidence of the separate existence of the "Book of the Covenant," there is none whatever.

Our last point in the history is the character of Jeremiah. With his prophecies it is not our province to deal. But his character is as absolutely inexplicable under the hypothesis of German criticism as that, say, of William Tyndale would be on the hypothesis that the New Testament was largely the work of John Wiclif, and that Tyndale had written and recast a good deal of it himself in support of the views of the earlier Reformers. It seems as nearly impossible as can be that Jeremiah should have run such risks as he did run for views and institutions which he knew were of quite recent date, and to sustain which it was needful that the history of Israel, and not only so, but of God's dealings with Israel, should be transformed by the addition of matter which Jeremiah himself knew to be false. For Jeremiah, as we have already seen, or some contemporary of his like-minded with himself, is supposed to have brought the history of the Kings, with its frequent allusions to the one Sanctuary, into its present shape. The psychological problem, too, presented by Jeremiah, is the most perplexing possible on the German hypothesis. For he was at once profoundly patriotic and national, and yet a traitor to his country, her king, and her very existence. Patriotism would to him be impossible if his opinions were novel, for then he must have regarded the whole history of Israel as founded on, and witnessing to, a lie—and a lie of a most dangerous and destructive kind. If, on the other hand, he were indeed a patriotic Israelite to the backbone, then his abandonment of his country is inexplicable, supposing him to be aware, as from the critical point of view he must have been aware, that the king and the king's party were upholding the ancient institutions of his country, and that he was an advocate for a new departure altogether.¹

¹ It is curious that Wellhausen speaks ("Hist. Isr.," p. 480) of Josiah's as a *reformation*. If his view of it be sound, it was not a reformation, but a new departure. But it is noticeable how gingerly he deals with this alleged reformation. Students of Israelite history are much in need of a fuller discussion of this critical period, the aims of the actors, and the steps by which they secured success.

But granted that Jeremiah's view of the history was right—and perhaps he had almost as much authentic information on the point as a modern German critic has—the psychological problem is solved. Jeremiah is the supporter of the old laws and customs of his country. The king and his courtiers were the true traitors to that country. As they refuse to uphold the national honour, the national morality, and the national religion; as they insist on pursuing a course which can only end in disgrace and shame, Jeremiah warns his countrymen to abandon a lost cause, to submit to the judgment which an offended God has pronounced upon them, and to make the best of a necessary submission, since there was nothing left which was really worth defending. It is obvious, moreover, that if Jeremiah were really, as is asserted, the prophet of a new religion, he would have had a better hope of propagating it if the old national polity were overthrown. But in that case his strong national attitude, his clinging to the old flag till all hope was gone, as well as the whole contents of the prophecies he has left behind him, remain still to be explained. It may therefore safely be said of the German school that, great as is its patience, untiring as is its industry, astonishing as is its ingenuity, unlimited as is its confidence in itself, the more it comes to be examined, the more it will be seen that for every problem in Israelite history it professes to solve it leaves at least a dozen considerably more insoluble in its place.

With Jeremiah my task ends. I have pointed out the particular portions of Israelite history in which the theory of the documents at present in the ascendant appears to fail; but it would be a mistake to leave the subject without noting the fact that the absolute confidence in this theory felt some time back appears to be a good deal shaken. It is a matter of satisfaction that this should be the case. That the books of the Old Testament have never been revised or edited in times considerably later than those in which they were written would be a bold and utterly unwarrantable assertion. Yet it is assumed that all who question the infallibility of critics who claim to be sure, down to a quarter of a verse, by what author, and at what date it was written, are thereby committing themselves to the assertion that every line, if not every word, in the documents of Hebrew history is necessarily homogeneous. I, at least, have never made any such assertion, nor do I know anyone who has done so. I am ready to admit that the Hebrew Scriptures may have gone through the same process as the Saxon Chronicle has done; but I agree with a recent reviewer in the *Guardian*¹ in deprecating an amount of con-

¹ November 14, 1900. The reviewer seems to forget, however, that English tradition has handed down the Saxon Chronicle as well as

confidence of assertion in regard to the literature of another country which would be considered unwarrantable if indulged in in reference to our own. There is a tendency, as the reviewer very justly says, to "overdo" this freedom of assertion. It is against this pretence to certainty on points of great difficulty that these pages are a protest, as well as against the assumptions which compel us to correct or contradict our authorities at every step. There is a humorous story told by Dean Ramsay in his "Reminiscences" of a boaster who, in the presence of a Scotchman, hazarded the assertion that he had killed a tiger sixteen feet long. His story was promptly capped by one about a skate caught off Thurso which covered half an acre of ground. The first narrator wished to challenge the second. The latter declined the combat, but suggested that if a little were taken off the length of the tiger, some consequent abatement might be made in the area of the skate. In a similar friendly spirit we may express our readiness to withdraw any criticisms of the subjective school which may seem a little severe if they will only withdraw their "Rainbow," their "Polychrome," and other similar "Bibles"; if they will admit that the problem of assigning the contents of the Hebrew Scriptures to their various authors is perhaps a little complex and difficult; that it has not as yet in every case been solved; that in some cases it may even prove to be insoluble; and that it is not a sign of absolute imbecility to continue to doubt whether, after all, Deuteronomy is really to be assigned to the age of Ahaz or Hezekiah. If these trifling concessions are made, the work of criticism would go on a good deal more smoothly and, I venture to think, a great deal more rapidly. We are justified in asking for the admission that the problem is one on which perfect certainty is not very easily attainable. To say nothing about the researches of Professor Margoliouth in his "Lines of Defence of Biblical Revelation," we may at least contend that if the *Times*, in a recent article on Cretan discovery, could tell us that a few hours with the spade has done more than years of critical discussion and research—if a University Professor of Modern History can say, "Such mistakes have been made, that unless external evidence is also produced, no matured mind can rest satisfied with evidence which is only internal,"¹ we may be permitted to doubt whether the conclusions of certain critics, whose industry and learning we do not dispute, are as certain as they appear to be to themselves. So long as we are allowed to teach our flocks that the Hebrew

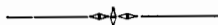
Florence of Worcester's revisal of it. It is perhaps premature to conclude that the Hebrews have handed down their Florence of Worcester alone.

¹ Smyth, "Lectures on the French Revolution," iii. 278.

Scriptures are in their main features Hebrew history and not Hebrew fiction, we are not concerned to controvert, even though we disbelieve, particular theories as to their mode of transmission to us. So long as we are allowed, with our Lord Himself after His Resurrection, to regard the law, the prophets, and the Psalms to be the true order of the Divine teaching to Israel, we are not concerned to discuss the question whether the Books of Moses, as they have come down to us, contain infinitesimal additions or not.

And here I leave the subject. My reasons for adventuring myself into this field of investigation I have already explained. I believe that the question—and it is a very great and important question—has not yet been sufficiently considered from all the possible points of view. Between the positions of the traditional school, which has been accustomed to forbid all investigation, and those of the subjective school, which is accustomed to rear a pyramid upon its apex, there is room for a third school, which deems the middle way the safest, and which refuses to proclaim the results of its researches as final until they rest upon an unassailable basis of ascertained fact. That school is yet in its infancy; but we may venture to predict that it will one day come to the front in Old Testament, as it has already done in New Testament, criticism, and that its chief upholders, in the one as in the other, will be found among the English-speaking peoples of the earth. The early stages of scientific inquiry, in whatever direction, have been, and are still, marked by crude and one-sided theories, put forth with a confidence which is ultimately found to be misplaced. On their ruins arise those of a wiser, soberer, sounder school of investigators, who have learned reverence and caution from the mistakes of their predecessors. A short time ago physical science refused to see anything beyond the laws its own researches had discovered. Now it finds that, whatever the law, some mystery always lies behind. Biblical criticism will be found to follow a similar course in its development. At the present moment the reaction from the old religious dogmatism is carrying us too far in the direction of naturalism. But in the end a chastened spirit of inquiry will discern in the Jewish, as well as the Christian, revelation traces altogether special and peculiar of the Finger of God.

J. J. LIAS.



ART. VI.—MESSAGES FROM THE EPISTLE TO THE HEBREWS.

III.—*Hebrews iv.-vi.*

OUR study of the great Epistle takes another step, covering three short but pregnant chapters. So pregnant are they that it would be vain indeed to attempt to deal with them in one paper were we not mindful of our special point of view. We are pondering the Epistle not for all that it has to say, but for what it has to say of special moment and application for certain needs of our own time.

The outline of the portion before us must be accordingly traced. In detail it presents many questions of connexion and argument, for, particularly in chapter iv., the Apostle's thought takes occasionally parenthetical flights of large circuit. But in outline the progression may be traced without serious difficulty.

We have first the appeal to exercise the promptitude and decision of faith, in view of the magnificent promise of a Canaan of sacred rest made to the true Israel in Christ. Even to "seem" (iv. 1) to fail of this, even to seem to sink into a desert grave of unbelief while the rest of faith is waiting to be entered, is a thought to "fear." Great indeed are the promises; "living" and "energetic" is "the Word" which conveys them (iv. 12, if I am right, follows in thought upon iv. 2, leaving a long and deep parenthesis between).

That "Word" is piercing as a sword in its convictions, for it is the vehicle of His mind and His holiness "with whom is concerned our discourse" (iv. 13); while yet it is, on its other side, a "Gospel" indeed (iv. 2), the message of supreme good, so it be met with faith by the convicted soul. Yes, it is a message of a land of "rest," near and open, fairer far than the Canaan on which Caleb reported, and from which he and his fellows brought the great clusters of its golden vines. Passage after passage of the Old Scriptures (iv. 3-9) shows that *that* Canaan was no finality in the purpose of God; another "rest," another "day" of entrance and blessing, was intimated all along. Unbelief forfeited the true fruition of even the old Canaan for the old Israel. And now out of that evil has sprung the good of a more articulate promise of the new Canaan, the inheritance of rest in Christ, for the new Israel. But as then, so now, the promise must be met and realized by obedient faith. Despite the difficulties, in face of whatever may seem the Anakim of to-day, looking to Him who is immeasurably more than Moses, and who is the true and second Joshua ("Jesus," iv. 8), we must make haste to enter in

by the way of faith. We must "mingle the word with faith" (iv. 2), into one glorious issue of attained and abiding rest. We must lay our hearts soft and open (iv. 7) to the will of the Promiser. We must "be in earnest" to enter in (iv. 11).

Then, at iv. 14, the appeal takes us in beautiful order more directly to Him who is at once the Leader and the Promised Land. And again He stands before us as a "great High Priest." Our Moses, our Joshua, is also our more than Aaron, combining in Himself every possible qualification to be our guide and preserver as we enter in. He stands before us in all the alluring and endearing character of mingled majesty and mercy; a High Priest, a great High Priest, immeasurably great; He has "passed through the heavens" (iv. 14) to the holiest, to the throne, the celestial mercy-seat (iv. 16), "within the veil" (vi. 19); He is the SON (v. 5); He is the Priest-King, the true Melchizedek; He is all this for ever (vi. 20). But, on the other hand, He is the sinner's Friend, who has so identified Himself in His blessed Manhood with the sinner, taking our nature, that He is "able to feel along with our weaknesses" (iv. 15); "able to feel a sympathetic tolerance (*μετριοπαθεῖν*) towards the ignorant and the wandering" (v. 2); understanding well "what sore temptations mean, for He has felt the same"; yea, He has known what it is to "cry out mightily and shed tears" (v. 7) in face of a horror of death; to cast Himself as a genuine suppliant, in uttermost suffering, upon paternal kindness; to get to know by personal experience what submission means (*ἐμαθε τὴν ὑπακοήν*, v. 8); "not My will, but Thine be done."

Such is the "Leader of our faith," so great, so glorious, so perfect, so tender, so deep in fellowship with us. Shall we not follow Him into "the rest," though a "Jordan rolls between" and though there seem to be cities of giants even on the other side? Shall we not dare to follow HIM out of the desert of our "own works"?

Much, says the Apostle (v. 11, etc.) is to be said about Him; the theme is deep, it is inexhaustible; for He is God and Man, one Christ. And the Hebrews (and we) are not quick to learn the great lesson of His glory, and so to grow into the manhood of grace. But let us try; let us address ourselves to "bear onward (*φέρόμεθα*) to perfection" (vi. 10), in our thought, our faith, and so in our experience. The great foundation facts must be for ever there—the initial acts or attitudes of repentance and of "faith towards God"; the abandonment of the service of sin, including the bondage of would-be self-salvation, and the simple turning God-ward of the soul which has come to despair of its own resources—

truths symbolized and sealed by the primal rites of baptism and blessing (vi. 2)—and then the great facts in prospect, resurrection and judgment. These, however, must be “left” (vi. 1), not in oblivion, but in progress, just as a building “leaves” the level of its (always necessary) foundation. We must “bear onward” and upward, into the upper air of the fulness of the truth of the glory of our Christ. We must seek “perfection,” the profound maturity of the Christian, by a maturer and yet maturer insight into Him. Awful is the spiritual risk of any other course. The soul content to stand still is in peril of a tremendous fall. To know about salvation at all, and not to seek to develop the knowledge towards “perfection,” is to expose one’s self to the terrible possibility of the fate reserved for those who have much light, but no love (vi. 4-9).¹ But this, by the grace of God, shall not be for the Apostle’s readers. They have shown living proofs of love already, practical and precious, for the blessed Name’s sake (vi. 10). Only, let them remember the spiritual law—the necessity of growth, of progress, of “bearing onward to perfection”; the tremendous risks of a subtle stagnation; the looking back, the pillar of salt.

In order that full blessing may thus be theirs, let them look for it in the only possible direction. Let them take again to their souls the mighty promise of eternal benediction (vi. 14), sealed and crowned with the Promiser’s gracious oath, in His own Name, binding Himself to fidelity under the bond of His own majesty (vi. 13). Ay, and then let them again “consider” HIM in whom promise and oath are embodied and vivified for ever; in whom rests—nay, in whom consists—our anchor of an eternal hope (vi. 19); Jesus, our Man of men, our High Priest of the everlasting order, now entered “within the veil,” into the place of the covenant and the glory, and “as Forerunner on our behalf” (vi. 20). To follow Him in there, in the “consideration” of faith and of worshipping love, is the secret, to the end, for “bearing onward to perfection.”

Our review of the passage is thus in some sort over. Confessedly it is an outline; but I do not think that any vital element in the matter has been overlooked. Much of the message we are seeking has been inevitably given us by the way; we may be content now to gather up and summarize the main result.

¹ I make no attempt here to expound in detail the awful words of vi. 4-8. But I believe that their purport is fairly described in the sentence above in the text. Their true scriptural illustrations are to be sought in a Balaam and a Judas Iscariot.

The Hebrews, then, in their special circumstances of difficulty, are here in view, as everywhere else in the Epistle. Tempted to "fall away," to give up the "hope set before them," to relapse to legalism, to bondage, to the desert, to a famine of the soul, to barrenness and death—here they are dealt with, with a view to the more than prevention of the evil. And here, as ever, the remedy propounded is our Lord Jesus Christ, in His personal glory, in His majestic offices, in His unfathomable human sympathy, seen in perfect harmony of light with His eternal greatness.

The remedy is Christ, and a deeper, fuller, always maturing sight of Him. The urgent necessity is promptitude, and then progress, in respect of knowing Him.

At the risk of a charge of iteration and monotony, I reaffirm that here is the great antidote for the many kindred difficulties of our troubled time. From how many sides comes the strain! Sometimes from that of open naturalism; sometimes from that of the partial yet far-reaching "naturalism under a veil" which some recent teachings on "The Being of Christianity" may exemplify, and which largely underlies the extremer forms, certainly, of the new critique of Scripture; sometimes from the opposite quarter of ecclesiasticism, with its exaggeration and distortion of the principles of corporate life and sacramental operation. It would be idle to ignore the subtle *nuances* of difference between mind and mind, and the varying incidence in detail accordingly of the details of great truths. But it is not fair and true to say that, on the whole, the supreme personal glory of Christ, as presented direct to the human soul in its august and ineffable loveliness and life, in its infinite lovableness, is what alike the naturalistic and the merely ecclesiastic theories of religion tend to becloud. On the other side, accordingly, it is in the "consideration" of that glory, of that wonderful Christ, that we shall find the glow which can melt and overcome the beclouding. We must put ourselves continually in face of the revelation of it in the Word of God. We must let that revelation so sink into the heart as to do its self-verifying work there thoroughly. We must "bear onwards" evermore "unto perfection" in "knowing Him." So we shall stand, and live, and love, and labour.

H. C. G. MOULE.



ART. VII.—AN OCTOGENARIAN'S RETROSPECT.

IT may perhaps be considered presumptuous for a woman to write on the subjects which I am going to discuss; but as we are equally with men fellow-members of our Church, and sometimes form by far the larger part of its congregations, I hope I may be allowed to give expression to a few thoughts which I know are in the minds of many at the present time.

From my standpoint at the beginning of this new century I can look back for a far longer period than the half-century of which I am going chiefly to write, and for this reason, at least, my remarks may have some value. And first let me say that my object is not primarily to cry up the present state of things in order to decry the past. This is the tone that has been chiefly taken by writers at the present time, and the past has been not infrequently unduly depreciated. In proof of this conviction, let me give some testimony drawn from members of my own family, who were clergymen—one in the eighteenth century, the other in the early half of the nineteenth. Of the first it is recorded in a brief notice written of him that not only was he a distinguished scholar and writer, a graduate of Cambridge, and a musician, but, as Rector of a town living in Essex, "he devoted himself to the faithful discharge of his parochial duties till his death in 1804. In these he was most conscientious, and during the last forty years of his life he scarcely ever allowed himself to be absent from his parishioners for more than a fortnight in the year, although his society was very much courted." The second instance I give was the Vicar of a small village in Leicestershire; and here my own recollections can be added, as I was often present at his church in my early days, and can speak of his reverent performance of the services, his excellent reading, and of his sermons to his humble congregation, amongst whom the men appeared in their smock-frocks. The following extract from Dean Church seems to me so exactly to describe a state of things now wholly of the past, but applying so literally to what I remember of this old Leicestershire village and its Vicar, that I cannot resist inserting it here:

"The typical clergyman . . . was often much, very much, to the society around him. When communication was so difficult and infrequent, he filled a place in the country life of England which no one else could fill. He was often the patriarch of his parish, its ruler, its doctor, its lawyer, its magistrate, as well as its teacher, before whom vice trembled and rebellion dared not show itself. The idea of the priest was not quite forgotten, but there was much, much even of what was good and useful, to obscure it. . . . We may truthfully and thankfully recall that among the clergy of those days there were not a few, but many,

instances, not only of gentle manners and warm benevolence and cultivated intelligence, but of simple piety and holy life . . . preaching, without passion or excitement, scholarlike, careful, wise, often vigorously reasoned discourses on the capital points of faith and morals. Its better members were highly cultivated, benevolent men, intolerant of irregularities, both of doctrine and life, whose lives were governed by an unostentatious but solid and unfaltering piety, ready to burst forth, on occasion, into fervid devotion."

This may be said to be an exact portrait of two of the members of our family who were clergymen. The one I have alluded to as being fifty years Vicar of a Leicestershire village might have sat for this picture. Of fine presence and countenance, he was said to resemble the Prince Regent, afterwards George IV., in his youth. He was, indeed, the ruler of his parish, to whom all looked up; he preached always in his black gown, and on coming down from the pulpit he would stand and bow to his congregation with dignified and courteous manner, robing and unrobing in the chancel—for there was no vestry in those days. A recent visit to this church, familiar to me during sixty-five years of my life, reveals a remarkable change which deserves to be noted amongst my recollections. Smock-frocks and scarlet cloaks have disappeared, and the congregation consists of well-dressed men and women with no appearance of poverty. A surpliced choir of men and boys, who look like those to be seen elsewhere, has replaced the high west-end gallery, where singers, men and women, remarkable for their vocal powers, sang to the accompaniment of a small organ played by a lady. The contrast was strikingly complete on the occasion of a harvest festival, with all its decorations, an event undreamt of in those far-off days.

But now, after these glimpses into the distant past, let me turn to the present and the future. I confess it gives me pain and sorrow when I hear such indiscriminate detraction of past times and workers as is sometimes bestowed by ardent admirers of the present. The chief feature which must, I think, strike us in the reorganization (I will not say reform) of our Church services is the enormous advance and increase of the musical element. Is this an unmitigated good, and is it appreciated by the majority of Churchgoers? The custom of having choirs of both men and boys has become almost, if not quite, universal, instead of being limited as formerly to cathedrals and some other special churches and chapels. From my childhood I have attended with delight St. Paul's and Westminster Abbey, and in later and recent years one of our country cathedrals, where the services were well-nigh as admirable in all respects as those of the greater buildings. My love for these more elaborate performances will not therefore be questioned, and to these already named experiences I

may add those of the Temple Church and Lincoln's Inn Chapel. Is it, however, desirable or desired that these services should become universal, or adopted in every parish and smaller church? Before answering this question, let us remember that these are dependent not on a picked number of specially selected voices and of the more highly educated and trained boys, but on the average scholars of the National Schools of the village, or town, or of London; and I think we all know by experience what this means. I can only say when I am compelled to listen to the singing of some such choirs, that I look back with longing and regret to the days of reverent reading in the past, and especially to those at Lincoln's Inn Chapel, when the unsurpassed and most reverent performance of the service by Frederick Denison Maurice was a privilege and a blessing never to be forgotten by those who heard it.

Then as to the custom of introducing anthems into parish churches, to be sung by an average choir, can we think this desirable while efforts are being made for shortening the services by the omission of many prayers to which we have always been accustomed? To stand during a long anthem must surely be more trying than to kneel during other parts of the service.

Once more, is it necessary, when money is so sorely needed for many objects (and, not least, for the support of the clergy) to have organs costing hundreds or thousands of pounds in every church, large or small? Those who have been privileged to hear the exquisite singing of Russian choirs, with *no* accompaniment, will hardly think so. Surely, too, the addition of music cannot be required, or be suitable, for the Confession and the Lord's Prayer, or indeed for any prayers.

In defence of what I have ventured to assert as to the universality of entirely musical services, I go back once more to my own experiences. Can such services be acceptable to all old and elderly people of the present day, or to the poor and uneducated classes? I may instance the case of my own mother, who during all her long life never failed to attend the morning and afternoon services, and who followed them with reverent devotion. But she had no musical ear, and no knowledge of, or capacity for, music or singing. What part, therefore, would she have been able to take in the services we are considering? And are there not many like her in every congregation, unmusical by nature, or by age debarred from singing and chanting? In the elaborate responses in the Litany and Communion Services, now so common, I hear but few voices joining, and, indeed, it is only the few who could do so with any propriety. The hymns alone are in any sense

congregational, and those who cannot join in these are content to listen.

Lastly, I must name one more arrangement of these latter days unknown formerly—the almost total absence of afternoon services in favour of the evening. Here, again, I speak mainly in the interest of the elderly persons who, for at least a large portion of the year, cannot go out to lighted and heated churches after dark. This change is, of course, owing to the consideration now given to children, for whom special services are provided in nearly every church, to the exclusion of those who used to attend them. But can it be necessary or desirable for children of any class to be four times under instruction on Sunday—at morning Sunday-school and church, and again afternoon school and service? Those only to whom this arrangement must be welcome are the parents who thus get their children off their hands for nearly the whole day, while they never enter a church or think of taking their children there. Can we be surprised if the children themselves do not attend church in later years, after the doses of church attendance administered to them in their early days? Surely, if such a system of training were all it is supposed to be, some other and further results than we see at present would be found. As it is, a large proportion of those who have been diligently instructed Sunday after Sunday fail to appear in church when emancipated from school-life.

There is still one subject to which I must refer before concluding these criticisms—the falling off in the reading of the present day. Whether this may or may not be due to the widespread practice of intoning the services, which, of course, renders expression difficult, if not impossible, it is a fact which can hardly be doubted that good reading is now rarely heard from the younger clergy. We must all be aware of the much complained of “gabbling,” often inaudible, and rendering it impossible to follow the prayers, even in reading the Lessons, and especially in parts of the service not supposed to be heard by the congregation; and I venture to say there is no modern practice which gives greater pain to old-fashioned worshippers than this. What, too, must be its effect on uneducated hearers? It is surprising that more attention is not given to this important qualification by those who have the selection or approval of candidates for the ministry.

If it may be said that I have only been pointing out defects, I reply that it was my object so to do, leaving to others the more pleasant and genial task of noting the progress which undoubtedly has been made in many directions. While

acknowledging this, the prevalence of the drawbacks I have named seems to become more prominent and trying because they appear to us unnecessary, and to mar, instead of assisting, the onward march and growth of our National Church, beloved by us from childhood.

LOUISA TWINING.

ART. VIII.—TO WHAT EXTENT HAS CHRISTIANITY
INFLUENCED LIBERAL JEWS?—II.

WHAT about Reformed Judaism in England? How far have its exponents advanced along the road to Christianity? We get our information principally from the writings of Mr. Claude Montefiore, editor of the *Jewish Quarterly Review*, the Rev. Rabbi Morris Joseph, and Mr. Oswald Simon.

The first-named describes Jesus and His teaching as “an intricate and fascinating subject,” and declares the old Jewish view of patronizing indifference or depreciation as being most certainly modified, and that “some elements in the teaching of Jesus, or perhaps its very core and principle, may be recognised as vital portions of Judaism itself, and their origin or fullest enunciation in the mouth of Jesus may be freely allowed; but, nevertheless, Jesus will find His place in the development of Judaism.”¹

Again, “Jesus seems to expand and spiritualize Judaism.”²

And in his “First Impressions of Paul,” the same writer has evidently grasped the Apostle’s teaching, and thus sums it up: “That at the appointed season God redeems man from his bondage to the law and to sin, and gives him righteousness and salvation through Christ’s work for man, and through man’s faith in Christ.”³

And in his article on “The Religious Value of the Fourth Gospel,” he has likewise laid hold upon the object of its writer, and his central proposition, “that the eternal and Divine Word became flesh, that Jesus was the Christ, the Son of God, and that He is the Way, the Truth, and the Life.”⁴

Claude Montefiore, indeed, in his numerous articles which enrich the pages of his review, appears to be holding open an umbrella labelled “Church of Israel,” and inviting Jews, Unitarians, and Theists to come under its shade. Thus he says: “Jews might join hands with Unitarians in a

¹ *Jewish Quarterly Review*, vol. vi., p. 109.

² *Ibid.*, vol. vi., p. 429.

³ *Ibid.*, vol. vi., p. 448.

⁴ *Ibid.*, vol. vii., p. 27.

common determination, to the advantage of us both, to find out the truth, as far as it can still be found, about Jesus and the New Testament."¹

He sees scarcely any difference between the Christian Theist, the Unitarian and the Reformed Jew, and in a most striking article on "Liberal Judaism in England" he sounds the following note of warning to Unitarians, that their children often marry into the Established Church, and their offspring is lost to Unitarianism.²

The entire article is worth attention. It abounds in evidence that Jews are becoming more "liberal"—that is to say, they are being alienated from the synagogue, and giving up old beliefs of orthodox Judaism. And the reasons? The writer gives the following: The services being in Hebrew and not understood, they are deadly dull; they are antiquated; the sexes are separated; the results are unsatisfying; and the day is Saturday. We can well believe in the cogency of these reasons, and can readily understand, with the writer, that they are sufficient to drive English Jews from the synagogue, either to Christian churches, where the services are beautiful in comparison, or to the Unitarian chapel, where the service is intelligible and modern, if simple. Circumcision is another stumbling-block. The above are some of the reasons for the dissatisfaction felt by many liberal and nominal Jews with existing Judaism. Dissatisfaction is certainly not a strong enough word; estrangement would have been nearer the truth. Another reason is to be found in the fact that Jews nowadays read books which are wholly non-Jewish; not merely books in which the common assumption is that the preaching of Jesus Christ is the highest and finest ever given to man, but also the New Testament itself, which is "very attractive."

And, once more, Mr. Montefiore speaks of Christ "as the most important Jew that had ever lived, and to whom the sinner and the outcast, age after age, have owed a great deal of gratitude."

Mr. Oswald Simon asks: "Would it not be a distinct gain to civilization and to the development of the religious idea that there should be between Christendom and Jewry a channel of direct religious fellowship?" He it was who courageously a short time ago initiated great reforms in the mode of conducting Divine service. The Rev. M. M. Ben Oriel, who was present on the occasion, thus describes the service:

"It was held on the Sunday, the sexes sat together, the men had their heads uncovered, and they were permitted to kneel if they wished—an outrageous thing among the Jews.

¹ *Jewish Quarterly Review*, vol. ix., p. 247.

² *Ibid.*, vol. xii., 641.

No initiatory rite, either circumcision or baptism, is to be required in this new community, and no phylacteries, etc. You might as well have been in a Baptist Chapel, or a meeting of Plymouth Brethren, except that the name of our blessed Lord was never mentioned. The name of our Lord was, however, mentioned in the discourse delivered, and in it He was held up as one of the great teachers and reformers, and it was said that Christianity had taken so much out of Judaism, through the person of Jesus, who was such a true Jew. Well, now, my impression is that this movement will fail. The leaders have not sufficient support amongst the Jews. Mr. Simon is a well-meaning and devout man, but he has not got the qualities for a leader. I look upon it as the nearest movement as yet made amongst the Jews to come to the Church, but I for one have prayed for its success, because I believe it is a step—the first step in the right direction. A number of them gathered round me after the service, for I knew some of them personally. I said to them: ‘Look here, my brethren, this will never do; the only means of salvation for Israel is by accepting the historical fact that Jesus of Nazareth was the true Messiah.’ I am afraid, as I have said, that the movement will not succeed, for want of support. Their prayers were all from the Jewish Prayer-book, translated into English; the selection was good, the best that could be made, certainly for a public audience, but what would interest you most was that they chanted the Psalms as we do in church. They had only two hymns printed, and sang them both, one by Watts and the other by Wesley.”¹

Mr. J. Abrahams, editor of the *Jewish Quarterly Review*, speaks of “the noble personality of Jesus.”²

It cannot be denied that a widespread process of disintegration is going on in the midst of Judaism. The Jews themselves are witnesses. The Sabbath is widely desecrated, “save on great occasions; the houses of prayer are practically empty.”³ Again, another correspondent writes: “We have borrowed much, pleads one, consciously and unconsciously, from the Christian order of worship. Let us not be ashamed to learn yet further how to adapt our ritual to the modern needs of weaker brethren.” And he instances the Book of Common Prayer, which, “though containing much that is out of touch with modern thought and feeling, is yet, on the whole, more suited to the common needs.”⁴

The Chief Rabbi of England, when opening the Kalisher

¹ “Report of Conference on Mission to Jews,” p. 99.

² Vol. vi., p. 114.

³ *Jewish Chronicle*, April 19, 1895.

⁴ *Ibid.*, April 12, 1895.

synagogue a few years ago, said: "I have been told that a considerable number of children of our working classes who attend Board Schools are present in the classrooms at the time when instruction in the New Testament is being given, while non-Jewish prayers are being read, and non-Jewish hymns are sung. I was inclined to disbelieve this statement. But all doubt on the subject was dispelled when I read as follows in the report of examination in Scripture knowledge issued by the Board School in Baker Street, Stepney. It says: 'In the classes other than Standard I. the Jewish children are present when the New Testament lessons are given, and *no objections are raised by parents.*' Nay, more, I have heard on good authority that in a certain Board School in Bethnal Green the prize for religious knowledge—mind, Christian religious knowledge—was carried off by a Jewish pupil. What an outcry was raised throughout civilized Europe when young Mortara was taken from his parental home to be brought up in the Catholic religion! And here are Jewish parents who, without raising a finger, allow their children to be brought up in an alien faith."¹

The *Jewish Year Book* gives a long list of Jewish celebrities "who have been converted."²

The foregoing facts eloquently testify that Christianity has influenced Jews of the Reformed faith to a very large extent. Apart from the direct results achieved in the way of actual conversion, there is a great work, a *preparatio evangelii*, going on. Is it too much to hope and to pray that Jews, who to-day are saying of our Lord Jesus Christ, "Behold the man," may cease to find satisfaction in admiring His sinless human nature, and be led on to exclaim in adoration and worship, "Behold the Lamb of God, which taketh away the sin of the world"; and, "Lo, this is our God; we have waited for Him; we will be glad and rejoice in His salvation"?

W. T. GIDNEY.

The Month.

EARLY in May the King's advisers found themselves face to face with the task of recommending clergy for one bishopric and two deaneries. The See of Oxford has many attractions, but the deaneries of Salisbury and Peterborough are two offices the distinction of which is no longer accompanied by satisfactory emoluments. The death of Bishop Stubbs drew out the fullest recognition of his great powers as a historian, but it also produced evidence of the widespread conviction that

¹ *Jewish Chronicle*, March 31, 1895.

² Issue for 1900-1901, p. 223.

a profound scholar is not always a really good Bishop. One of the most interesting notices of Bishop Stubbs was that signed "F. Y. P." in the *Manchester Guardian*. Under these initials we may recognise the person of Professor York Powell of Oxford. His account of Bishop Stubbs is reproduced in the *Church Times*, and this fact gives the more prominence to certain statements in the article. Thus, of the Bishop's work it is said: "Remarkable, too, is the Royal Commission Report on Ecclesiastical Appeals, which attests at once his immense erudition as a scholar and his exceeding skill as an advocate; but it is a piece of controversy, a weighty political plea and apology, and not an historical treatise at all." So also we are reminded that "Once only, when face to face with a foe that had at command equally skilled forces and a far better position, did he fail to make good his defence, for, though the Bishop's retreat was most skilfully covered, there is no doubt that Dr. Maitland's victory was signal. It must be admitted that the best advocate cannot always win with a bad case." It may be remembered that as long ago as 1884 Mr. J. T. Tomlinson charged the Bishop with (1) devising a "political plea" for clerical judges administering Canon Law and the abolition of a Privy Council, and (2) with the pretence that England was not as much under Papal jurisdiction and Roman Canon Law as the rest of Latin Christendom.

In the middle of May it was announced that the King had been pleased to appoint, as the successor of Bishop Stubbs, the Very Rev. Francis Paget, Dean of Christ Church. Public gossip had from the very first marked out Dr. Paget as the most probable successor to Dr. Stubbs, and that despite the manifest awkwardness of promoting a Dean to the Bishop's stall in his old cathedral. But Lord Salisbury has shown a complete disregard of precedent in the making of Bishops—as, for example, in the preferment of Suffragans, as well as of a Suffragan to be the Bishop of the diocese—and in this case there seemed no sufficient reason why the successful Dean should not make a successful Bishop. As a matter of fact, Dr. Paget was urged by members of his own family to cry, at least on this occasion, "Nolo episcopari." But his recent bereavement must have made a change of scene and work desirable, and he accepted the offer. The Bishop-Designate had a very distinguished undergraduate career at Christ Church; obtained in due course a Senior Studentship; had some short parochial experience as Vicar of Bromsgrove; has been examining chaplain to three Bishops; was Regius Professor of Pastoral Theology; and has been a judicious head of a great foundation. He has all the personal charm of his family, and the appointment was received with very general satisfaction.

There was nothing epoch-making about the May sessions of the two Convocations and their Lay Houses. Less time was wasted than in February, and most of the subjects handled were of some importance. It seems to be agreed that "the Bill, the whole Bill, and nothing but the Bill," will not serve as a cry for those who want to reach the first steps in securing autonomy for the Church. Accordingly, the original Convocations Bill has been lightened of its most contentious parts, and is to be introduced into the House of Lords as the Convocations of the Clergy Bill. It will only seek power for the Convocations to reform themselves and to hold joint sessions. All Churchmen are agreed as to the necessity for that reform, and the two Convocations would, if the Bill were passed, have a great opportunity before them. A really drastic resettlement of the constitution of the two Lower Houses, made in a democratic spirit, would rally all the clergy to their side, and help to procure the belief—

at present rarely discovered—that they might also frame some practicable and trustworthy scheme of lay representation. But would they rise to such an opportunity? On the whole, few people seem prepared to answer "Yes!" with any confidence. The Upper House of Canterbury Convocation adopted the series of resolutions on the supply and training of candidates for Holy Orders which had been before them. The discussion showed appreciation of the serious condition of the Church in this matter, but it cannot be said that the resolutions excite any hope of early improvement. The new Bishop of London made a thoughtful speech, in which he discussed, in the light of his Oxford experiences, the reasons why so few men offered themselves. They were, he suggested, non-realization of the objectiveness of the call, the unsettlement of men's minds, the attractions of the Indian Civil Service, the poverty of the clergy, and the lack of encouragement given at home and at school to men to come forward for ordination.

The action of the Canterbury House of Laymen is sometimes in curious contrast with that of the York House. A striking instance was furnished in their May sessions. Mr. T. Cheney Garfit asked the Canterbury House to carry the following resolution: "That this House deploras the cases which have occurred of young people being pressed to auricular confession, and respectfully requests His Grace the Archbishop, and the Bishops of the Province, to use all legitimate means in their power for discouraging a practice which is detrimental to character, and not in accordance with the system of the Church of England." The House replied by accepting the "previous question." The York House, on the other hand, affirmed its conviction that the present Book of Common Prayer should be maintained, and Sir William Worsley's amendment to permit the alternative use of the First Prayer-Book of Edward VI. found no seconder.

The programme of the Brighton Church Congress in an almost complete form saw the light in the middle of May—an early date. It may be interesting to put some of the subjects on the programme side by side with corresponding subjects brought before the Congress held at Brighton in 1874:

| 1874. | 1901. |
|--|---|
| Convocations of the Church of England. Diocesan Synods. | Church Autonomy—how exercised by Established and non-Established Churches, and how it should be exercised in the Church of England, regard being had to the Restoration of the Church's Synods and the Convocations Bill of 1900. |
| Education, Primary and Secondary. | Education: (1) Primary, (2) Secondary. |
| Church Finance. | The Support of the Clergy. The Assessment and Taxation of Clerical Incomes. |
| Home Missions. Foreign Missions. | Christian Missions. The Empire with Reference to Church Work. |
| The Duty of the Church towards the Young. | Retention of the Young under Religious Influence. |
| Church Music. Parochial Choirs. | Music as an Aid to Devotion in the Services of the Church. |

The Influence of Social and Sanitary Conditions on Religion.

Social Reforms with regard to
(1) the Housing of the Poor ;
(2) Hooliganism—its causes and methods of cure.

The Spiritual Life.

The Virtues of Faith, Hope, and Love.

In addition, the following subjects were discussed in 1874 : The Old Catholic Movement, Church Patronage, the Arrangements of Churches, Scepticism, Recreations, and the Education of Women.

In 1901 we are to have the following additional subjects : Authority in the Church of England ; Temperance and Temperance Legislation ; the Reformation Settlement ; the Church in Relation to Journalism, Literature, and Art ; Covetousness as exhibited in (a) Commerce, (b) Employment, (c) the Excitement of Chance ; the Baptismal Vow ; Prayer-Book Enrichment and Supplementary Services ; Abstinence from Divine Service—Cause and Remedy ; Difficulties of Country Parishes contrasted with those in Towns ; Bells, Belfries, and Bell-ringers ; Church Work in Public Institutions.

On the whole, therefore, the new programme contrasts well with the old. Perhaps there are too many subjects, but Brighton is expected to be a big congress.

The great prosperity of the last Brighton meeting may of course have been a reason for going there again. But it is curious how persistently some, apparently natural, centres of Church life have been ignored as Congress towns. Though it has visited several places twice, it has never yet been to Canterbury, Winchester, Bangor, Wells, Chichester, Ely, Gloucester, Hereford, Lichfield, Lincoln, Llandaff, Peterborough, Rochester, St. Albans, Salisbury, Southwell, Truro, Worcester, Durham, Chester, and Ripon. Some of these may be dismissed as impossible places, but others, and Canterbury amongst them, should hardly be overlooked.

The Bishop of Worcester has, like the Bishop of Bristol, taken a decided step against one of his extreme Anglican clergy. The Rev. Arnold Pinchard, Vicar of St. Jude's, Birmingham, has been inhibited from officiating outside his parish, and the license of the curate has been withdrawn. The offence was that of reverting to the ceremonial use of incense. The Liverpool correspondent of the *Church Times* complains that the Bishop of that diocese is also at work in this way, although on less public lines. He says : "The pressure is not open ; there is no inhibition. But there may be pain, which is far harder to bear, the misunderstanding of those who once saw with them eye to eye, and, further than that, the reproach of others who make their loyalty very difficult of comprehension to the average Churchman." In this connection it may be worth remembering that, according to Bishop Creighton's biographer in the *Quarterly Review*, the prosecution of two London clergy would have been allowed to proceed but for what the Bishop regarded as the impatience of the layman who took action against them. Colonel Porcelli has, however, denied in the *Record* the part imputed to him.

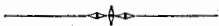
The May meetings had, for the most part, excellent weather, and were well attended. The results of the year's work, as set forth by the various Societies, had been very largely anticipated, and there were no great surprises in store. The C.M.S. and the C.P.A.S. both announced anonymous promises of £10,000. The circumstances piqued the curiosity

of the Societies' friends all the more because it did not appear that the donor had been previously interested in the work of the Church. Unpleasant rumours as to the facts were finally confirmed by the following letter from Mr. Marshall Lang, the C.M.S. Lay Secretary, in the *Record* of May 17: "In an official statement regarding the C.M.S. deficit which you kindly published in your issue of May 3 it was mentioned that before the anniversary on April 30 a clergyman had informed us that he was authorized by a lady, who desired to be anonymous, to promise a donation to the Society of £10,000; and that, as the money would be forthcoming at once, he requested that the gift might be announced at the meeting, which was done. Circumstances have since occurred which show that the clergyman had been misled by the supposed donor, and that the promise, which he made in good faith, could not be fulfilled."

The level of speaking at the May meetings was not high, nor were there any addresses of exceptional interest. The anniversaries did not pass off without some indications of the watchful, and even critical, spirit in which utterances on these occasions are received. A sermon on behalf of one great Society, and a speech from the platform of another, occasioned a good deal of comment. Perhaps both the preacher and the speaker would have wished that their words should excite thought, interest, criticism, and questionings, rather than have been accepted in placid unconcern.

There has been a good deal of discussion of the article in the last number of *THE CHURCHMAN* headed by the question, "Is the Church a Failing Cause?" Some leaders of Church opinion frankly confess that they had not realized the extent and variety of the ominous signs found in the statistics in the *Year-Book of the Church*. But, unhappily, there is too much disposition to think that we should say as little as possible about ugly facts of this character, and live in hope that there will be an improvement next year. That, of course, is the policy which has so largely helped to bring about the present condition of affairs. It is not along those lines that improvement may be expected to come. They are the truer friends of the Church who, seeing the facts, feel that they demand something more than an "expectant" treatment.

Canon Gore's book on the "Lord's Supper" created a mild sensation in March. Early reviews in the *Times* and the *Record* pointed out that he was manifestly nearer the Evangelical than the decided High Church doctrine on the Sacrament. Upon this the *Church Review* discovered that Canon Gore was a heretic, who had been in the process of lapsing ever since "Lux Mundi" days. The book seemed at first likely to have important results. But the discussion of its contents lost life during May. Indeed, the moderate High Churchmen have so often shown timidity where courage on their part might have helped them to render signal service to the Church that, ecclesiastically speaking, nothing save gossip may come of the book. It is, however, an immense spiritual gain to have Canon Gore so far on the right side in this matter.



Reviews.



RECENT THEOLOGICAL WORKS.

Bible Studies. By Dr. G. ADOLF DEISSMANN. Authorized Translation by ALEXANDER GRIEVE. Edinburgh: T. and T. Clark.

THE student of the LXX. will find Dr. Deissmann's "Studies" a work of peculiar fascination. His contributions to the history of the Greek Bible deserve and repay the closest attention. They tend more and more clearly to establish what might almost be called the missionary character of the LXX. That is to say, they help us more and more plainly to see in the LXX, a work definitely designed for the use of certain people, and employing, therefore, a language which was not classical Greek, but Greek with an Egyptian character. In other words, the translators, like a group of careful missionaries, considered the readers whom they had in mind and chose their terms accordingly. It is when we turn to the papyri that this becomes more than ever apparent. They give us the clue to uses which are non-classical, but uses which, on their testimony, we know to have prevailed at the period in which the LXX. was produced. An example will show what we mean. The "water-brooks" (Joel i. 20) and "rivers of water" (Lam. iii. 47) are rendered in the LXX. by *ἀφείς ὑδάτων*. The rendering is curious, as curious as some of the suggested explanations. But resort to the papyri shows us that the LXX. is merely using the Egyptian idiom. In official reports of the Ptolemaic period *ἀφίημι τὸ ὕδωρ* is the technical phrase for releasing water by opening the sluices. The substantival phrase *ἀφείς τοῦ ὑδάτος*, and simply *ἀφείς* are also found, and the word comes naturally enough in the text when we remember that canals alone represented brooks to the Egyptians. But the reader will find the whole work full of interest and its use of the papyri most suggestive.

Is Christ Infallible and the Bible True? By the Rev. HUGH M'INTOSH. Edinburgh: T. and T. Clark.

Mr. M'Intosh's book should be exceedingly welcome to clergy who want a good deal of apologetic matter brought together in one volume. The author's position is that Christ is infallible and that the Bible is true; that Christ, who is "the truth," declares the Bible to be true; that the Bible is the Word of God and the Divine rule of faith and practice. Mr. M'Intosh will hear of no *kenosis* which impairs the infallibility, finality or Divine authority of our Lord's teaching. He writes with much independence and with the evidence of wide learning. The author's outlook is far from narrow in the matter of Biblical criticism, and his manner is entirely modern. But every page of the book breathes a spirit of supreme confidence in an infallible Lord and an inspired Bible, which is in most pleasant contrast to the timorous, halting, or even hostile character of much recent literature bearing on the same subjects.

A Treatise on the History of Confession until it Developed into Auricular Confession, A.D. 1215. By C. M. ROBERTS, B.D. London: C. J. Clay and Sons, Cambridge University Press Warehouse.

The attempt to establish auricular confession as the law of the English Church is fraught with so much peril, both to the people and to the union of Church and State, that every sober discussion of the subject must be welcome. Mr. Roberts treats it in the manner of a student who has no preconceptions to bolster up at any price, but wishes quietly to abide by

the verdict of history. Starting with the New Testament, he carries his investigations down to the period when Innocent III., determined to fix the rule of the Church in regard to the vexed question of confession to the priest, called together in 1215 the Fourth Lateran Council, by which the doctrine of auricular confession was established. The insecurity of any arguments in its favour drawn from Holy Scripture, the gradual process by which public penance drifted into private penance, the slow obliteration of public confession, and the final emphasis on confession to the priest—all are drawn out by Mr. Roberts in a calm and lucid narrative. The story of auricular confession thus treated furnishes a useful reminder of the loose and unscientific way in which Catholicity is claimed for doctrines and practices no more Catholic, in the true meaning of the word, than is belief in Papal infallibility. Mr. Roberts's useful little book should be widely read.

A New History of the Book of Common Prayer, on the Basis of the Former Work by Francis Procter, M.A. Revised and rewritten by WALTER HOWARD FRERE, M.A. London: Macmillan and Co.

In future people who ask for "Procter on the Book of Common Prayer" will find it convenient to specify more nearly the book they want. Do they seek the original work, or the work as it comes from the transforming hands of the Rev. W. H. Frere, of the Community of the Resurrection? They should be quite clear in their own minds, because there are some very marked distinctions between the two books. Mr. Frere has dropped certain parts of the old work, and has added much that is interesting and useful. He has, however, done more than this; he has virtually changed the basis of the work, and made it a history of the Book of Common Prayer more or less decisively in accordance with the theories of the Neo-Anglican school. The treatment of the first and second Prayer-Books is quite boldly partisan, and the second Prayer-Book in particular calls down the contempt of Mr. Frere. The treatment of the vestments is highly unsatisfactory, whilst some of the information volunteered in connection with the Kalendar suggests sympathy rather with the imaginative character of the Roman than with the severe historical attitude of the English Church. In fine, this is no work for the general student, but solely one for those reared in the school of which Mr. Frere is a recognised exponent. Some protest seems, however, called for against the system which takes a work like that of Mr. Procter and, without warning, turns it into a book differing from the original in many grave particulars.

A Practical Treatise upon Christian Perfection. By WILLIAM LAW, M.A. Edited by L. H. M. SOULSBY. London: Longmans, Green and Co.

Whilst Law's "Serious Call" is familiar to all readers of Christian classics, his "Christian Perfection" is comparatively neglected. In view of the extensive literature of its subject this is a little strange. For the work is one which deserves attention even now. Its direct and uncompromising call for holiness is marked throughout by a severely practical spirit. Law would not allow his reader to suppose that holiness was to be exhibited only in other spheres of life than in domestic, social and business relations as well as in the more private side of man's existence. This edition of his book is very neatly and attractively got up, and should find many readers.

The Prayer-Book Psalter for Church and School. By the Rev. ARTHUR CARR, M.A. London: S.P.C.K.

This is practically a commentary on the Psalter. A special feature lies in the renderings of difficult passages from the Revised Version, printed

in large type opposite the verse of the Authorized Version. The notes are exceedingly clear and simple, and without in any sense supplanting Perowne or Jennings and Lowe for the more advanced student, they would prove helpful to boys at school, or to readers who desired to gain a general idea of the purport of the Psalms.

GENERAL LITERATURE.

The Story of Fifty Years' Mission Work in Chota Nagpur. By the Rev. EYRE CHATTERTON, B.D. London: S.P.C.K.

There are few parts of the missionary history of India more interesting than those which tell of the work amongst the Kôls of Chota Nagpur. Mr. Chatterton's little book should therefore find a hearty welcome amongst English and Irish Churchmen. He gives a full account of Pastor Gossner and his early endeavours; explains how the task so begun came to be carried on at the hands of English and Irish Churchmen; tells us much of the people amongst whom the missionaries are at work; explains the peculiar difficulties of the village enterprise undertaken by the Dublin University Missions; informs us of their present hopes; and shows the great progress made amongst the Kôls. The book is well written, and is profusely illustrated.

Forward Movements of the Last Half-Century. By ARTHUR T. PIERSON. London: Funk and Wagnalls Co.

This book provides an interesting reminder of some of the things which mark the spiritual progress of the Christian Church during the last fifty years. Especial attention is given to the degree in which the growth of real belief in the work of the Holy Spirit has influenced the cause of foreign missions. The Keswick Movement is considered and praised. But the work of active agencies for the home evangelization is also dealt with. Even those who do not always find themselves in agreement with the author may be stimulated by this retrospect.

The Poet of Home Life: Centenary Memories of William Cowper. By ANDREW JAMES SYMINGTON and Other Writers. London: Home Words Office. Price 3s. 6d.

All lovers of Cowper should possess this charming memento of the poet's centenary. Mr. Symington's excellent biography, which originally appeared in the *Fireside*, is followed by several papers commemorative of the centenary celebrations. They include sermons preached in Olney Church by Dean Farrar, and at East Dereham by the Rev. John Callis, and articles by Canon Wilton and the Rev. Charles Bullock. There is also an account of the opening of the well-known Cowper House, which was generously presented to Olney by Mr. W. H. Collingridge, a native of the town. The book is profusely illustrated and handsomely bound. All who care for Cowper should obtain this centenary volume.

We have also to acknowledge new editions of:

Bunyan's Pilgrim's Progress, Grace Abounding, and Imprisonment Edited by Canon VENABLES. Second Edition, revised by MABEL PEACOCK. Oxford: At the Clarendon Press.

Paley's Evidences of Christianity, with Examination Questions. By the Rev. G. FISK. Tenth Edition, revised. Cambridge: J. Hall and Son.

Lion-Hearted: The Story of Bishop Hannington, told for Boys and Girls By the Rev. E. C. DAWSON. Ninth Thousand. London: Seeley and Co