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

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THE  
CHURCHMAN

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NOVEMBER, 1901.

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ART. I.—CONSCIENCE AND THE REVELATION OF  
THE GOSPEL.

THEORIES of conscience are outside the aim of this paper. More than outside it are attempts to deduce the objective truths of the Christian Revelation from a subjective examination of the moral nature of man.

I. Yet the first point to be insisted on is this: that there is in man's conscience—as apart from Revelation—that which can never be adequately explained except on the hypothesis of a Supreme Moral Governor—that is, of a Personal Divine Being with rightful authority over man.

Test utilitarian philosophy by a few crucial questions. Will any man pronounce *him* to be an honest man who proclaims that he is only not a dishonest man because he believes that honesty is the best policy?

Will the moral sense of men endure to be told that the wrong-doing of the murderer consists in his miscalculating what will make most for his own advantage? There are many circumstances in which it is well said that “if right and wrong be thought to depend on utility or non-utility, right and wrong are at an end.”<sup>1</sup>

And if man's intuitive sense of *wrong* refuses to be reduced to anything like a disregard for selfish utility, will a relationship to something higher than this explain the phenomena of conscience as pertaining to the sense of right and wrong? Relation to that which is suitable or beautiful will not. That which is lovely in virtue, and that which is hateful in vice, is so, because of its relation to something else than the grand or the noble or the sublime. *Then* it is that the nobility of what is right is most clearly seen, when it demands the surrender

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<sup>1</sup> See Jackson's “Bampton Lectures,” p. 71.

of all that is lovely and all that is loved, all that the heart delights in, when it bows down to suffer, as in obedience to the *dictum* of a heathen moralist: "Summum crede nefas animam præferre pudori."

Relation to human law will not. Wrong is not wrong only because man's law may forbid it, and man's law may perhaps punish it. Man's law forbids it, and punishes it because it is wrong.<sup>1</sup>

Then what shall we say of Divine law? Will this solve the problem? No doubt it will; but not unless there be some apprehension of the true sense in which it is said to be Divine. Relationship to this law, only as law or law alone, will hardly account for the shame and self-condemnation which conscience will sometimes inflict. If conscience be, in the language of Bishop Butler, "a faculty in kind and in nature supreme over all others, and which bears its own authority of being so," if it be that which, in the language of the same great authority, "magisterially exerts itself," and "if not forcibly stopped, naturally and always of course goes on to anticipate a higher and more effectual sentence, which shall hereafter second and affirm its own" ("Sermons," p. 23; Oxford, 1844), then must this magisterial authority of a faculty within man be delegated from a higher, a truly magisterial authority, without man and above man. To recognise the truth of the Apostle's description of the hearts of men—"their conscience bearing witness, and their thoughts the meanwhile accusing or else excusing one another"—is to recognise *that*, the adequate solution of which is hardly to be found apart from the recognition of the moral law—in its relation to man's moral sense—as the law of a Personal God, the moral Governor of the world.

"While the conscience," it has been well said, "is supreme over the practical life, it is itself a subordinate faculty, and not a master faculty. What produces must be greater than the product, the Creator than what is created" (Garbett's Bampton Lectures, p. 263). In the words of Bishop Sanderson, conscience is "Deo subdita ut ministra, homini præposita ut Domina"<sup>2</sup> (Works, vol. iv., p. 23; Oxford, 1854).

It is objected that these phenomena are the result of culture—that man cultivates these perceptions in his heart as he cultivates potatoes in his garden, and that they may be cultivated in the lower animals also. But the objection well considered will be found to fortify our argument. *First*: Useful

<sup>1</sup> See Garbett's "Bampton Lectures," p. 259.

<sup>2</sup> Βοηθοῖς ἅπασιν ἢ συνείδησις θεός (Meander as quoted by Sanderson, p. 23).

vegetables need to be *planted* by man in his garden, whereas, however perverted, a man's moral sense (whether an innate faculty itself, or a compound result of other faculties) is a part of his very nature. Wherever there is a man, there is or has been a conscience, capable, indeed, of being trained or neglected, but still *there*. And wherever there is a conscience, there is the recognition of wrong as wrong. *Next*, that which in the lower animals (as chiefly in dogs) most resembles this is found only, I believe, in those which are domesticated—never among animals in the wild state; and in this observation I am not relying on my own individual observation or opinion. Moreover, it will be found always, I believe, to stand in connection with a relation—not merely to a law, but to a person; and it will be manifested to a person in proportion as that person stands towards the animal in a recognised position more or less truly characterized as that (in some sense) of his moral governor—one who is feared and loved by the dog, known as his master, known as one whose office it is to command, to threaten, to cherish, to reward, and to punish.

II. Further, by the side of this consciousness of right and wrong—though, it may be, not consciously connected with it—is a something (in some sort) of a consciousness in man (it will hardly meet the facts of the case to say merely the *capacity* for a consciousness) of a Being (or of Beings) of a higher order than himself; with a capacity (in some sort) of something like a suitable regard for such a Being.

Till recent years, at least, a nation of atheists, a tribe without the worship of a Deity or without the recognition of spiritual beings, whose power man has to fear, has been unknown on the face of the earth. To make a people truly infidel needs a powerful mission-staff of unbelievers—needs a mighty propagandism of infidelity. So far as such a mission may be successful have we reason to think that it would improve man's condition—that it would make him more true, more human, more truly man? The annals of the French Revolution, with its reign of terror, have perhaps given us a sufficient answer. Yet the process should have made man more perfect, if this consciousness of Deity (if I may so call it) be no part of true humanity.

But man *is* a religious animal. There is something of witness to this truth even in Modern Infidelity. How often it is remarked as in honour of the unbelief in our day that it is profoundly reverential! The atheism of Tom Paine, in contrast, is the coarse atheism of raillery and buffoonery.

I have no high regard for this reverential character of our modern unbelief. (I am not speaking here of scepticism in the better sense of the word.) For the matter of consistency,



the palm must be given to the profane and blasphemous sceptic of the past. If infidelity be true, man ought to have no such feeling, no capacity for such a feeling as religious reverence. Infidelity ought to seek to expel it, wherever it rises, as a thing alien to man's true nature. Infidelity true to itself should assail it as worthy of all ridicule, not to be tolerated in man. Why does modern infidelity not do this? "Naturam expellas furca, tamen usque recurrit." Modern infidels have found that there is something in man's nature which revolts from infidelity in its naked deformity. Infidelity must be clothed, but it is clothed in garments which can never be made to fit it. The very denial of God is now wrapped round in a cloak which can only fitly belong to some sort of acknowledgment that there is a God. We take the testimony of the garment wherewith it hath clothed itself withal to bear witness against the modern infidelity which it clothes. This clothing testifies to the fact that there is *that* in man which has a tendency to look up, which can reverence and worship, and which can hardly be persuaded that there is no object of religious fear, or veneration, or adoration.

In these days of the opposition of science—falsely so called—I question whether enough has been made of the strictly scientific argument from the moral nature of man as he is. A recent writer of much ability has said: "It is far too easily assumed . . . that the only evidences of the existence of a Personal God are physical, metaphysical, or supernatural. The strongest of all, and those which appeal to every soul, are the moral" (Dr. Wace).

Even in his irreligion there is that in man which ought to be recognised as evidence that he is a religious being.

But, whatever may be the precise value of the testimony borne by the conscience and inner nature of man to the being and dominion of God, there is something else yet more important to be observed in this connection. The conscience, the heart, the nature of man, as man now is, is ignorant of the Deity to which it bears witness.

As apart from Revelation, the existence of a Supreme Moral Governor may be a legitimate deduction from the phenomena of conscience, but it is a deduction of which conscience itself in its operations may be said to be, for the most part, strangely unconscious. And that very inner consciousness (such as it is) which does exist, of an object of dread or of worship is, of itself, so entirely in the dark as to *Who* and *What* this object is, that the highest point to which it can attain, after rejecting the unnumbered and unworthy objects of heathen idolatry and superstition, is to set up an altar, like the men of Athens, with this inscription, "To the Unknown God."

Now, before we go further, let us pause for a moment to mark well how we have before us a view as of two atrophied faculties, cut off from the proper object of their exercise, and from the true source of their power; and in their blindness, with an unconscious instinct, seeking that to which they may cling, as the ivy seeks for the oak. And now we have to note how there comes a Revelation, which brings home to both these faculties *One Object*, which unifies the seeking of both in making known to one and the other alike that which abundantly meets the need of both, in the knowledge of the Person, and the Name, and the Glory of God.

To this conscious ignorance, and to this—shall I say unconscious conscience?—the Revelation of the Gospel speaks, and we have to inquire how it speaks.

It does more than speak: it dispels the darkness. It says “Let there be light.” We have to examine the mode of its operation.

It speaks direct to conscience with a voice of awakening. It sheds light on all which the awakened conscience needs to see and to read.

It is a strangely mistaken or perverted Gospel which seeks to stir emotions or kindle sensations without really arousing conscience to a real consciousness of God and His word, without really enlightening conscience to behold the truth of things pertaining to it, which, if seen at all, were but dimly seen as in the dark before.

Alas! how much of that which poisons the very water which men’s souls drink, and produces an unhealthy religious atmosphere for men’s souls to breathe, has arisen, and still too often does arise from such a perversion as this!

Observe how it pertains to conscience which testifies of wrong as wrong to receive the message which Revelation brings from God concerning this wrong, and to receive the light which the Gospel sheds on its relation to the law of God, and the character of God, and the perfections of God.

That which was self-accused of wrong and conscious of darkness and groping after the unknown, should now, in the gleam of light shining inward, be conscious of the known. For to the consciences of men who would offer adoration to the Unknown God, the Gospel says, as in the words of the Apostle, “Whom therefore ye ignorantly worship, Him declare I unto you.”

And in this declaration of God which comes of the Christian Revelation, there is much more than the making known of His power and supremacy. If it were only this, then would Christianity be indeed but the authoritative republication of the truths of natural religion: for “the invisible things of

God from the creation of the world are clearly seen, even His eternal power and Godhead."

It is much more than this that is revealed to us in the Gospel. It is not merely the knowledge that God is, and that He is God over all; but it is the knowledge of this God Himself.

It is the revelation of His glory, of His holiness, of His justice, of His judgment, of the strictness and spirituality of His law, of His all-searching eye, and His all-penetrating light; and of this in its connection with man, with the body, soul, and spirit of man; with the history and the destiny of man; with the condemnation and death of man. Nor yet of this alone, but with this, of God's compassion and loving mercy for men, and of the sacrifice (to speak after the manner of men) He has made for the salvation of men, and the means He has provided for the restoration of the lost and the fallen.

Now let this declaration speak with its awakening power, and let the awakened conscience, conscious of evil, hear its voice. What will be the result? Or, to put it otherwise, let conscience, which before testified somehow of *wrong*—wrong which in its darkness it could not understand—let this conscience now be enlightened by the inward shining of the light of the knowledge of the glory of God in the person of Jesus Christ, and how will it be affected? Why! the wrong and the evil is seen now in its true character as done not merely against law inward and outward, but against the law of God; and the God of the law; and against such a God—the God in whose favour is life. And the result of necessity is an evil conscience—yes, an *evil* conscience, *evil* because of this truth and this light—conscious of the evil of sin, conscious of the terrible evil of God's condemnation,<sup>1</sup> conscious of the evil of the inward troubled sea which cannot rest because of the legion—the furies (the very *Ἐρινύες* of the underlying truth in heathen mythology) which, springing out of the grave of buried sin, come home not to roost in the soul, but to torment the sleepless, restless, peaceless, lifeless, helpless, hopeless, troubled heart, conscious of its condition as in the condemned cell of exclusion from the light of God's countenance. It is the *evil* conscience which says with a true apprehension of the sense of what it says, "I have sinned against the Lord."

But herein is the glory of the Gospel, its true glory for such an evil conscience. It can tell of a fountain open for sin and for uncleanness; and therein of a power to remove from the burdened conscience the evil of which it is conscious as keeping the spirit from rest and peace and communion with God. It

<sup>1</sup> See Sanderson's Works, vol. iv., p. 23.

can point to the Atoning Blood and say, "Wash and be clean." It can point to the Divine seal of remission, the ordained Sacrament of regeneration, and say, "Arise and be baptized, and wash away thy sins, calling upon the name of the Lord." It can say—yea, it does say—to the penitent, believing, converted soul, "The Lord also hath put away thy sin, thou shalt not die."

And then can it not bid the spirit of man draw near to God in the holy calm and peace of sin forgiven, even to that holy God who dwelleth in light which no man can approach unto?—yes, draw near to the God and Father of our Lord Jesus Christ in full assurance of faith, having the heart sprinkled from an evil conscience, even as the body washed with the pure water of baptism, of baptism which thus saveth us not as the putting away of the filth of the flesh, but by the answer of a good conscience towards God by the resurrection of Jesus Christ?

And if it be thus that the conscience is acted upon in the reception of the Gospel and in the first operation of its power, it will not be difficult to deal with the questions which pertain to the functions of conscience in the subsequent new life of the Christian.

After this, when the heart has been sprinkled from an evil conscience, when the conscience has been purged from dead works, when the burden and woe of the evil answer has been taken away and has given place to the answer of a good conscience towards God, not through the consciousness of any good in itself, but by the resurrection of Jesus Christ, then and not till then does conscience enter into the full possession of her powers and sit exalted on her true throne.

Enlightened now by the knowledge of God's will and of God Himself, and made tender by the consciousness of the new relationship in which the sinful soul stands to a reconciled Father in Christ Jesus, how sensitive it will be as regards the thoughts and intents of the heart, as regards the motives and impulses and desires of the soul! how sensitive of even the fine dust which may rest on the Spirit of adoption, which, crying "Abba! Father," testifies of the truth and reality of adoption and regeneration!

The normal condition of souls in the consciousness of this new relation is described in the words of the Apostle: "Wherefore we labour (or it is our high ambition), that whether present or absent, we may be accepted of Him (or, rather, may be well pleasing to Him)." And the normal condition of conscience in such souls is reflected in the saying, "Herein do I exercise myself to have always a conscience void of offence towards God and towards man."

Thus is the Christian conscience to be kept as the noonday clear, or to follow a simile of St. Bernard, as the polished surface of the mirror when unspotted and undimmed it gives a faithful reflection of the truth in the sunlight.

Doubtless the looking-glass, to be kept bright, will need a daily cleansing, and the conscience a daily washing. It is that washing of which the Saviour spake, "He that is washed needeth not save to wash his feet, but is clean every whit"; and of which His Apostle writes, "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us (is continually purifying us) from all sin."

And the more nearly this normal condition of soul and conscience is attained and maintained, doubtless the more perfect will be the character, as a Christian character.

It may, unhappily, be very imperfectly attained even by those who are not strangers to the power of the Gospel; but in such cases it will be found, I believe, that the defects in the operation of conscience in matters of conduct and life are connected with a deficient apprehension by the conscience of those truths by which the Gospel should operate through the conscience on the heart. Observe how the operation of conscience in the Christian is connected in Scripture with the operation of faith—"Holding faith and a good conscience," writes St. Paul to Timothy (1 Tim. i. 19). And he had said a little before, "The end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned" (v. 5). Again he writes to Titus, "Unto the pure all things are pure, but unto them that are defiled and unbelieving is nothing pure: but even their mind and conscience is defiled" (Titus i. 15). And in cases of the deterioration of character through a process of gradual searing of conscience, causing a dumbness of its witness and an acquiescence in wrong-doing, there will surely be found an inward darkness in the chambers of conscience, causing an insensibility to the light and truth which tell of sin and reconciliation. And the recovery can only be by the removal of this. The Spirit of God must take of the things of Christ and show them to the dark soul, and then conscience will be deaf no more and dumb no more. "He maketh the deaf to hear and the dumb to speak."

In this hasty sketch, which (as I am very sensible) has touched upon rather than attempted to deal, even superficially, with a great and very important subject, I have been desirous of pointing to the correction of certain errors, more or less prevalent, on the subject of conscience in relation to Revelation, and with a few cautions in reference to these I conclude.

If the view I have taken be the true view, conscience unenlightened by Revelation is not competent to sit as a judge of Revelation. This needs to be clearly seen and distinctly enforced.

1. There is a very wide difference, indeed, though it seems sometimes altogether overlooked, between the true claim of the Christian Revelation to be able to commend itself—to carry its own evidence—to every man's conscience in the sight of God, and the false claim of man's conscience to exercise a judicial verifying faculty in the examination of that Revelation.

The unopened eye in its darkness is no competent judge of the claims of light on its acceptance. I cannot tell what light is, or what light should be; but to the opened eyes of the blind, light can yet commend itself—can take its own evidences to man's sight, and constrain the once all-dark to say, "One thing I know, that whereas I was blind, now I see."

2. No exercise or operation of conscience by itself must be allowed to impede, or be thought to supersede, the due exercise and operation of the Gospel on and through the conscience.

Yet the true effect of the Gospel on the conscience is impeded, indeed, whenever the answer of a good conscience—falsely so called—is made to satisfy the heart to the exclusion of the true knowledge and conviction of man's sin for his condemnation, and of Christ's righteousness for his justification.

3. Conscience is not to be co-ordinated with the Gospel as a means pertaining to man's acceptance with God. Conscience and Revelation are not to be regarded as separate side-by-side sources of Divine guidance into the way of peace.

So far as conscience is a law—God's unwritten law—its office is (like that of the written law) to bring us to Christ, and to Christ for justification. And the Apostolic warning against the attempt to combine an adherence to the two covenants will surely apply in full force to the exclusion of the law of conscience from having any place whatever as a law tending to justification in the kingdom of God's grace.

It is but to translate the Apostle's language, or to transfer his pointing from the moral law written on stones to the moral law written on the heart, to say, "Christ is become of none effect unto you; whosoever of you are justified by conscience, ye are fallen from grace."

4. Conscience is to be no court of appeal from Revelation. So far as conscience may be regarded as a judge, it may be said in some sense to hold office under Revelation. It sits in a court which was darkened by man's sin, and which is still liable to be beclouded by temptation and made dim by human infirmity, and all the true light of which is derived from the

Gospel—from the knowledge of God revealed to us in Christ. And the appeal must always lie from that which received light to that from which the light is derived.

5. But in this subordination of conscience to the Gospel, it must not be supposed for a moment there is any making light of the true dictates of conscience either before or after its illumination by the Truth; nor any want of recognition of that which is truly Divine in conscience, even in man's fallen state by nature. It is only, indeed, by the coming of the light that the Divine can be clearly separated from the human. But conscience everywhere has within it that which is Divine—a something of heaven buried amid the ruins of man's spiritual desolation. And its faintest breathings have a sacredness beyond anything that is of nature natural, that is of the earth earthy, that is of man human.

And the conscientiousness which glories in a so-called good conscience—never made good by the purging of atoning blood—restraining at the same time from the commission of what it regards as grievous sin, and from the acknowledgment and conviction of all sin, determining “*nil conscire sibi, nulla pallescere culpa*”—this, we may be sure, never comes from the soul's really hearkening, as with a sacred stillness, to listen to that which is Divine indeed in the voice of human conscience.

Wide asunder as heaven and earth (I believe I might say truly and very reverently, as wide asunder as heaven and hell) are these two motive restraining principles too often confounded—the first which says, “How can I do such a deed as this, which would compel me to class myself with the publican as a vile wretch; to cast away my own righteousness; to smite upon my breast and say, ‘God, be merciful to me a sinner?’” and the other, which teaches the believing, loving heart to say, “How can I do this great wickedness and sin against God?”

The one—call it conscientiousness, if you will (it is often so called)—is that which does not come of any real sacred hearkening to that which is truly Divine; for God's voice and God's word will always be found to testify to man of wrong which is sin—sin against law and sin against God; and to hearken to God's voice will never lead the heart of man to deny God's testimony and make God a liar.

The other is that which comes of putting away flattering self-deceptions which darken the chambers of conscience, receiving the truth in its power to condemn, and to make conscience itself condemn, the sin and the sinner; and then by a personal reconciliation accepting the gift of justification and life in Christ Jesus, with the experience of new light,

new life, and new creative power, learning to hate sin as sin—as sin against God, against a reconciled loving Father in heaven—and being truly taught by Divine teaching to do justice, to love mercy, and walk humbly with God.

N. DIMOCK.



ART. II.—ON SOME FORMS OF THE PSALTER: LXX.,  
P.B.V., AND DOUAY—II.

THE last phenomenon to which we wish to refer is one of frequent occurrence. It is where undoubted corruptions (as opposed to mistranslations) have crept into the text, sometimes affecting all known MSS., sometimes a section only. To show how rife corruption was and how early it set in, we will cite the case of Gen. xv. 15, "Thou shalt be buried." Here, so far as we are aware, without a single exception, all MSS. of the LXX. read, not *ταφεις*, as they should, and as, of course, was read by the original LXX., but *τραφεις* (reared), and it is on this latter reading that Philo's comments are based. We thus see that the false reading was dominant by or before the Christian era.

We now subjoin instances from the LXX., *a few out of a large number*. It will be noticed that in no case has the P.B.V. been affected by the corruption; but in some cases it has run on into the Latin, and so affected the Douay version. It will be understood that in the following list, unless the contrary is stated, the corruption is found in the three great MSS., *Σ*, A, B. This seems to us a highly-suggestive fact for those who preach that even in the Old Testament the reading of Cod. B is to be humbly accepted. It surely is inexplicable that, in the case of undoubted and demonstrable corruptions, which are not blunders of the original translators, but due to the carelessness or the wilfulness of copyists, these should not be relegated to the margin, and no longer be allowed a place in the text of modern printed editions of the LXX. Let us call attention specially to No. 2 of the subjoined list.

- (1) iv. 8: "Since the time. . ." The LXX. read *καρποῦ* instead of *καιροῦ*. So the Douay, "fruit."
- (2) xvii. 15: "They have children at their desire." Here, for *νιῶν*, Codd. *Σ*, B (not A), and some cursive MSS., read *νείων*. "They are sated with swine's flesh." So the unrevised Old Latin, "saturati sunt suillam."
- (3) xxxii. 6: "The wickedness of my sin." In LXX. "of my heart." The *καρδίας* has, of course, been a corruption of *ἀμαρτίας*.



- (4) xxxviii. 7: "My loins." Here, for αἱ ψῦαι μου, Codd. **Σ**, B, read ἡ ψυχὴ μου, "my soul." The Vulgate, however, though not the Old Latin, is correct here; so, too, Cod. A.
- (5) xxxix. 6: "A span." ("An handbreadth," A.V.; "as handbreadths," R.V. The Hebrew word is plural, but it seems a needless refinement in the English.) This is properly rendered in various MSS. παλαιστάς (the παλεστάς of A is, of course, only an itacism). For this **Σ**, B, read παλαιάς—that is, "old and worn out."
- (6) xliv. 13: "Takest no money for them." The A.V. is, indeed, more literal, but the P.B.V. is perfectly faithful to the original, and it may be questioned whether the A.V. and R.V., in a zeal for exactness, have not changed for the worse. Here, for ἀλλάγμασι (barter), the three great MSS. read ἀλαλάγμασι (shouts of battle).
- (7) xlv. 14: "The king's daughter is all glorious within." Here in **Σ**, B, (not in A) is the curious blunder of Ἐσεβών for ἔσωθεν. "Daughter of the King of Heshbon!"
- (8) xlix. 8: "So that he must let that alone for ever" (cf. R.V.). Here the LXX. has ἐκοπίασεν, an obvious blunder for ἐκόπασεν. The Vulgate has *laborabit*, and Douay "labour."
- (9) lix. 8: "Grin like a dog," P.B.V.; "make a noise," A.V. and R.V. The LXX. has λιμώξουσιν, "shall be hungry." We do not discuss here the cause of the corruption, but we have no doubt that it is a corruption. (A is wanting here.) The Vulgate is affected by the error *famem patientur*; and so the Douay, "shall suffer hunger."
- (10) lxxi. 13: "I know no end thereof," P.B.V.; cf. A.V. and R.V., which, however, only differ in greater literalness. Here Cod. B. reads πραγματείας, "business" (so the Old Latin, *negotiationes*), instead of, as it should, γραμματείας, "reckonings" (so **Σ**; A is wanting).
- (11) lxxviii. 36: "Flatter." Of course, ἠγάπησαν should be read for the ἠγάπησαν of the LXX. (We may recall to mind the variants ἀπάται and ἀγάπαι in 2 Pet. ii. 13 and Jude 12. In uncial Greek the slip might very easily be made.) Here the Vulgate has *dilexerunt*, and the Douay "they loved him with their mouth."
- (12) lxxxvii. 14: "Why abhorrest thou my soul?" For the ψυχὴν, which it ought to have read, B has προσευχὴν, "prayer." (The other two great MSS. are right.) Thus the Vulgate *orationem*, and the Douay "prayer."

- (13) lxxxix. 21: "With my holy oil." One would have thought that the context alone would have kept copyists right, yet B gives us *ἐν ἐλέει* for *ἐν ἐλαίῳ*. We may note that this verse is cited by Clement of Rome (*Epist.* i. 18), and in both the Greek MSS. the word is cited as *ἐλέει*, though the Syriac is correct.
- (14) *ib.* 46: "How short my time is." Again Cod. B goes wrong, when its two great associates are right. Its *θρόνου* is of course an error for *χρόνου*.
- (15) xc. 10: "We are gone," P.B.V.; "we fly away," A.V. and R.V. As regards the LXX., all the MSS. read *παιδευθησόμεθα*, "we shall be chastened," and this is taken both by the unrevised Old Latin *erudiemur* and the Vulgate *corripiemur*. Hence the Douay, "we shall be corrected." We can have no reasonable doubt that we have here an ancient error for *πετασθησόμεθα*.
- (16) xcvi. 10: "The Lord is King." Justin Martyr ("Dial.," c. 73; *cf.* "Apol.," i. c. 41) brings the direct charge against the Jews of having erased from the end of the above clause the words *ἀπὸ τοῦ ξύλου* (from the Tree). We find the clause with the additional words cited by Tertullian ("Adv. Jud.," 10; "Adv. Marc.," iii. 19) and other Fathers, all of whom, however, save Justin himself, are Latin. The disputed words are found in the unrevised Old Latin and in the Roman Psalter, though they have been removed from the Gallican Psalter. We cannot doubt that we have here a case where Christians have added to their text, there being no support for the addition in any Hebrew MS. or independent version. Nay, of the numerous MSS. of the LXX. cited by Holmes and Parsons, only one cursive has the addition.

We take but one more instance, which has also a certain New Testament interest:

- (17) cii. 27: "As a vesture shalt thou change them." Here Codd. A, B, read *ἐλίξεις* ("thou shalt fold") while **ⲛ** has *ἀλλάξεις*. So the Vulgate. Either reading gives a suitable sense, but the identity of the two consecutive verbs in the Hebrew shows conclusively that *ἀλλάξεις* was the translator's word. In Heb. i. 10-12 this Psalm is quoted, and in ver. 12 the texts vary between *ἀλλάξεις* and *ἐλίξεις*, but the latter reading appears to have undoubtedly the stronger support. Assuming that this latter should be read, this will merely touch the question of the state of the LXX. in Apostolic times, and prove the early date of the corruption.

Perhaps some of our readers may think that they have had enough of these details. Yet there is one point on which I cannot refrain from dwelling once again. The Prayer-Book Psalter is a very precious heirloom of the English Church, and it should be a labour of love with Anglican scholars to bring all possible light to bear on its details. Whether it is ever destined to undergo a revision, which, while judiciously weeding out its faults, shall leave its matchless English unspoil, we cannot say. Certainly recent attempts have proved anything but encouraging. If it should ever be undertaken, the workers should be men gifted with strong, solid Hebrew learning, they should be keenly alive to the fact that it is a most glorious work of literary art which they are handling, and they must bring to their task love and reverence for words which twelve generations of Englishmen and Englishwomen have loved only less than those of the Gospels. One can but protest, and that strongly, that our Psalter is not a document of no special consequence, which may be cut and hacked about, in the spirit of some pedantic schoolmaster seeking to exact from his schoolboys minute exactitude and strict uniformity of rendering, even if the result is flat and tasteless. In the early days of Church restoration, zeal, not always accompanied with discretion, wrought things to be repented of, which stand on record to this day. We can afford to wait for the revision of our Psalter till the right men come. It is not yet four hundred years old; the Gallican Psalter, a far less noble production, is over fifteen hundred years old.

R. SINKER.



### ART. III.—CHRIST AND ETHICS.

IT is generally recognised that God, in giving to the world His revelation of the supreme Truth, chose a time when human thought had well-nigh spent itself in its efforts to know Him. Man's extremity was God's opportunity. Philosophy had run into mysticism, mysticism into thaumaturgy. In philosophy itself systems had arisen, done their work, and disappeared, leaving nothing but a richer terminology and a wider capacity to receive and interpret the truth of God, when it should be revealed. Like decayed vegetation, when the day of their life and beauty was over, they fertilized the soil that it might blossom as the garden of the Lord. Men learnt, not the solution of the problems, but what were the problems to be solved.

The progress towards the attainment of truth was a regress as well as a progress. When the minds of men lay hold of some new reality, it is impossible to weld the new thoughts with the old into a perfect harmony. The new truth must oust old truths as well as old errors. And especially was this the case before the coming of Christ. Man might discover truths, but *the* Truth must reveal itself to man. Human thought might work forward in a straight line, or it might work round in a circle, but God's revelation alone starts from the centre and sheds light on all around.

It will be my object in this paper to suggest a few thoughts connected with the ethics of the ancient world, which may illustrate the central position occupied by the Gospel as the absolute truth which combines all relative truths.

It is a familiar fact that two main lines of religious and moral life converged at the point where the revelation of the truth was given, Judaism and Paganism. Each had its part in the great preparation of the world for Christ's coming. Paganism, as Bishop Westcott says, testified to the dignity of man, Judaism to the supremacy of God; Christianity reveals the dignity of man in and through God. To the Jew, God and man stood in the sharpest contrast; the immanence of God was forgotten in His transcendence. The Jew was impressed rather with the nothingness of life than with its richness, rather with the littleness of man than with his greatness. Orientalism in general, as we know it, is simple in its ideas, traditional in its instincts, stereotyped in its habits, both of thought and life. So even the Jewish religion with all its intensity could never help a man to face the problems of complex duty or to devote himself to the service of his kind. At its worst it was narrow and petrified; at its best it was unreasoning and intuitive; unfit, in any case, to foster an active and progressive civilization, or to link itself with the spirit of free inquiry.

Thus the religious forces of Judaism perished by a process of contracting and shrivelling, while the religious forces of Greek and Roman civilization expended themselves by the opposite process of dissipation.

Greek religion itself was at first simple and reverential. But it was changed by the conditions of civilization which prevailed in the Greek world. Life in the scattered and isolated cities, when each city was a State, differed widely from the dead level of existence that lay beneath the sceptre of the Great King. And different interests made different men. Let us note the effect of this citizen life on the moral character of the citizen. The moral law, though in its essence divine, takes its shape largely according to the needs of the world in

which we live. Honesty, truthfulness, justice, are duties we owe to society. When we wish to test the soundness of any rule of conduct we sometimes ask ourselves, What effect would be produced on society if such a rule were not observed? But when a man finds himself born into a little world within the great world—a little community at constant variance with the world outside—then a new code of duty is formed, a code based not merely on the broader needs of man as man, but on the needs of the microcosm to which the citizen belongs. This gave the ethics of the Greeks a special character; it raised them above rules to ideals. Consider how easily the exploits of one man could make themselves felt throughout the entire little world in which he lived. The pressure and the stimulus of a municipal democracy, the merging of private into public life, the acute, immediate interest felt by each citizen in the welfare of his city—these new influences made new men. The vast processes of history were condensed; cause and effect, action and reaction, followed in sharp and quick succession, and each little State throbbed with a rich and full and restless life. Mere tame propriety looked a poor thing amid the rush and hurry, the exuberance of spirit, the effervescent enthusiasm which were the life of every democratic State. The crowds of eager spectators at the pan-Hellenic games; the wild excitement of competition in all manly exercises—the boxing match, the chariot race; the ringing applause of a hundred cities; the arts of peace, the triumphs of war—these things were the inspiration of the citizen life.

It is true that over all this there brooded the ever-fading image of a Divine justice, the Judge of all nations. The crime of parricide transcended the ethics of cities, and the ministers of Divine vengeance hunted the unnatural murderer over sea and land to his doom. But such justice, even in the earlier times, seemed so rigid and mechanical, so narrow in its scope, that it could afford but a poor stimulus to righteousness amid the various cares and interests of Greek life. It was a justice whose laws were "Thou shalt not"—a justice too stately to regard any but the greatest crimes, or to look behind the act to the thought and intention of the heart. It carried no scales to weigh the niceties of right and wrong; it stood a cold and spectral form, with drawn sword and bandaged eyes, above the arena of human conflict and passion. The very name seems to imply a direct and unswerving course, the remorseless action of an inevitable law. As each planet revolves at once round the sun, and, independently, on its own axis, so within the sphere of the great laws of  $\Delta\lambda\kappa\eta$  that ruled the world, a new principle of virtue was formed in the miniature world of each Hellenic city.

To live for ideals is in itself a greater thing than to live merely under rules. The moral law, apart from Revelation, is strictly limited in its power. It is limited in three ways: In the first place, its demands must be sharply defined. Law as law cannot exhort or appeal or stimulate, it can only command. It addresses itself to the will apart from the emotions. In the next place, it must not be too exacting. As it cannot inflict a full and immediate penalty for every fault, it must economize the force at its disposal. It cannot peremptorily require a surrender of the whole life. Thirdly, if its limitations are connected with the emotions and the will, they are also connected with the intellect. When men begin to think on things in general, they will begin to think about the grounds of moral obligation. They will begin to analyze, and the very process of analysis weakens the sense of a direct monition from above.

The Greeks gained great things by this development of civic life. It is clear that as they rose in culture they were learning secrets of life, which for their barbarian neighbours had little meaning. The dignity of man, the many-sidedness of true perfection, a common life that enhanced the individual, individuality consecrated to the common life—these were great lessons, and bore rich, if limited, promise for the future.

But if they gained, they also lost; and we see at once what they lost, when we take *motive* into account. The simple imperative of the old moral law, however limited in its scope, rested on the highest sanction that natural religion can give. The standard, however imperfect, however arbitrary, was at least objective and eternal. The impulse afforded by an ideal may be more stimulating, more positive, more inspiring, than that afforded by a law, but it may be less reverential, less purely ethical, less purely religious, more directly selfish.

In other words, the pursuit of an ideal tends to over-exalt self-culture. Natural religion can only supply a limited degree of motive. The instinct of kindness and fair-dealing towards man, the instinct of responsibility towards God, can only bear a limited strain; so, beyond this, the appeal must be to self. The old moral law had been rigid, clearly defined, and unchangeable; in that law man had recognised God, but the *ἀπειρή* which the democratic State demanded was so lively, so diversified, so flexible, that it could not appeal solemnly and directly to the conscience as the will of God; while on the other hand, it was so blended with everything splendid and beautiful, that it appealed to the love of admiration no less than to the sense of duty. And so, when the old motive—an unreasoning intuitive piety—was growing weaker, the only motive that could take its place was self-love. The age

of culture set in, and with culture the Greek mind connected virtue, all that fitted a man to become a good citizen, and to attain to honour and high position. Still there was a higher and lower culture. But the force which counteracted the aberrations of the Sophists was not a solemn and lofty morality like that of the Hebrew prophets; it was the higher culture as against the lower. Plato, when he pleads the cause of an objective standard of right, can only do so by setting truth against mere subjectivity, and teaching men that true happiness lies in the communion of the soul with the unseen, not the shallow excitement of the market-place and the law-courts. All Greek thought was permeated with the idea that man, in the last resort, lives for his own happiness. It is well known that humility is not held to be a virtue by classical writers; a Greek would have thought it absurd that a man who cultivated virtue should not enjoy the full consciousness of his possession. The truly noble man is, according to Aristotle's idea, the man who thinks himself worthy of great things, being truly worthy. Thus we can see how it is that Plato and Aristotle hold speculative thought to be a virtue. If righteousness is for a man's happiness, it is essential that he be acquainted with the fact, and that he understand wherein righteousness lies. Hence Plato's contempt for virtue merely as a habit of life, the result of circumstances and disposition, where it does not proceed from conscious choice based on just thinking. This view must, of course, be distinguished from the lower utilitarianism. Virtue is made practically an end in itself, for the very principle of happiness is bound up with the principle of virtue. This is very different from doing particular good acts from directly selfish motives. Yet how different is the simple and solemn morality of the Jew: "In much wisdom there is much grief, and increase of knowledge increases sorrow."

This brings us to our second point. We have contrasted the ethics of citizen life with the old conception of moral law, and we have seen how the former prompted men to the pursuit of positive ideals. Our second point, directly suggested by the first, is the connection between knowledge and virtue. This connection is prominent in the Old Testament; but there, practically, virtue is wisdom. With Plato wisdom is virtue. And we must do justice to his standpoint. The conscience of mankind recognises, however dimly, the objectivity of moral good. It feels that the Good is not merely a predicate, is not merely a state, a quality, a standpoint, but that it is something to be loved for its own sake, something outside and above us, something to be laid hold of by rational and deliberate choice. Virtue, in its complete-

ness, must lie before as well as behind consciousness: it must be an ideal as well as a quality. But how, apart from Revelation, is a man to know the Good? There can be but one reply: he must know it intellectually. If religion is not to be a matter merely of outward observance, or of ecstatic and irrational mysticism, it must be a matter of sober thought, and of systematic self-discipline. Here once more we have gain and loss. On the one hand we have the Good enthroned as the centre of all things, as the crown of human desire, as the goal of human effort. But its appeal to the conscience is lessened. It is reached by an intellectual process; a premium is set upon mental capacity and the health and leisure to use it, while the goodness of ordinary men is ignored and discouraged. It includes much, but it appeals to few. Where is the clue to be found? Where shall we find an ideal that shall claim everything and give everything, yet appeal to all men? Where shall we find an ideal that shall call for the highest service of the intellect, and yet win the allegiance of those who are capable only of the lowest? Where shall we find a motive which appeals to the conscience with all the force of Hebrew prophecy, and yet allures with all the richness and fulness of the Greek ideal? But before answering these questions, let us pass on to a later stage in the history of ancient thought.

The conquests of Alexander introduced this later stage. When the Greek cities lost their independence, when public life was drained of its charm and its inspiration, when men began to draw within themselves, and to fall back on literature and home-life, the ideal of the citizen also passed away. When at length the levelling hand of Rome was laid on these once free cities, each could no longer be a unit in the great life of humanity. Their citizens began to regard themselves as citizens of the world, and a broader conception of morality arose. To the true Stoic, let it be frankly allowed, there was neither Jew nor Greek, barbarian, Scythian, bond or free. He looked to the broad principles of Nature for his guidance. He looked to the great brotherhood of man for his community.

The nobleness of Stoicism we cannot fail to recognise. It called on men not merely to live correctly and to be just, but even to show kindness and sympathy, alike to freeman and to slave. It sought for virtue and for rest of heart in the harmony of the soul with its surroundings. It brushed aside the arbitrary standards of the multitude, and sought to plant its feet on the sure ground of nature and universal law. Stoicism caught a glimpse—and more than a glimpse—of the great truth that the human soul finds rest and freedom by correspondence with



its environment ; that God reveals Himself at the innermost centre and at the widest circumference—in the universe as an ordered whole, and in the innermost man. Plato had looked for the Good far off ; Stoicism sought it close at hand. To Plato—at least in his earlier teaching—the Good was purely transcendent ; the Stoic was a Pantheist, and God for him was immanent in the world. But this last contrast takes us to the limit of our subject.

Stoicism, then, gained much ; but what did it lose ? The good citizen of earlier times had lived for an ideal, fed day by day by an active public feeling, which throbbed with life around him wherever he went. He was a public man in a full sense of the term. In the animated market-place, in the law-courts, in the theatre, the public and its sentiments were always before him. The Stoic had no such source of inspiration ; his virtue was too lofty for the multitude. Everywhere the degeneration of manners proclaimed that the world was no place for the truly good and wise man. He must therefore become self-sufficient, self-centred, indifferent to the outward and changeable world. Thus we see how Stoicism, though the noblest of human systems of morality, tended to cut away the foundations of the highest type of moral character. Sympathy is the soul of virtue ; but the soul of Stoicism was just the reverse—an egotistical self-culture. And Stoicism was inferior to Platonism in this : Platonism had an ideal outside the soul of man—an ideal possessing an existence of its own apart from the soul and apart from the universe ; the Stoic God was nature in its actuality. He sought for harmony with Nature, correspondence with his environment in its totality. But he soon felt that his environment was full of discord, seething with moral and physical evil ; and, therefore, in the same breath with which he said “Live in harmony with the world,” he said “Live above the world.” But how above the world, if there was no ideal sphere in which to live—if God was merged in all things and the whole was God ? If a man could live in touch with the universe as a whole, with Nature on all its sides, then, perhaps, the imperfection of the parts might disappear in the perfection of the whole, and Nature and God might blend into one. But this was impossible ; for we are limited beings, and Nature, as it touches each of us, is partial, imperfect, impersonal, full of discord. And, therefore, as Stoicism would not look for God *above* nature, and could not find Him *in* nature, it had no resource but to look within. And this was the rock on which the Stoic’s morality split. He heard the call to sympathy and universality which drew the man out of himself ; he heard the call to freedom, to independence, to rest of heart, and this drove him back within him-

self. He sought for rest in self, yet deliverance from self; for harmony with the environment, yet deliverance from its discords.

Stoicism certainly dropped something that Platonism had given to mankind; and we need not wonder that Platonism, not merely as a philosophy, but as a religion, awoke into new life. But we will not dwell on this. The three features of the ancient morality which I have selected are sufficient to illustrate the failure and the significance of the old ethical theories. It is not hard to see how the supreme Revelation given by God combined the "broken lights" in the fulness of a perfect whole. Three antinomies required to be reconciled: First, the ethics of simple and reverential obedience with the ethics of civil life.

Can the moral law be made positive, all-embracing, inspiring, without losing the force of its direct appeal to the conscience? Or, to approach the problem from the other side, can self-culture and the pursuit of splendid ideals be invested with all the sanction and religious solemnity of moral law? The answer lies at the very heart of the Gospel: "Christ is the end of the law." When St. Paul tells us that our citizenship is in heaven, he reminds us that the law of Christ is not a mere code of bare statutes—that it is but one side of an entire citizen life, with its interests, its hopes, its responsibilities, its brotherhood, its cause to be promoted, its prizes to be won. The Christian, like the ancient Greek, has his world within the world—if also above and around it—a world in which he is not an atom lost in the mass, a kingdom which has walls to be defended, which has territory to be reclaimed, which asks the fulness of service, and which gives in return the fulness of life. Macaulay, in commenting on the ferocity of the Greeks in war, explains it as the natural disposition of men who are fighting in a cause which has a personal as well as a national interest for them. The man who fights simply for his country finds it easier to be chivalrous than one whose own fields have been ravaged and whose hearth and home are in danger. Such a state of things, whatever its evils, suggests at least the true ideal of common life—all for each and each for all; and this principle is involved in the very substance of our religion. Self-culture and the service of others are but two aspects, not two divisions, of the Christian life. The ultimate end is the same; for sanctification is to service what the nourishment of our limbs is to their use, and service is to sanctification what the use of our limbs is to their growth and perfection. The motive is the same too, for the love of Christ equally constrains to both. It is the same kingdom that is within and around us, and the same cause that must be defended against inward and outward

foes. The Christian citizenship, moreover, calls for a self-culture embracing the whole man. The Greek philosophers themselves felt the inadequacy of the citizen-life, with all its richness and fulness, as a sphere for the life of the soul. Plato sketched his ideal republic, but is careful to say that, whether or no it can ever be found on earth, it is true as an ideal, and as such we may live for it and in it, even though we live upon earth. And this thought, as profound as it is beautiful, receives in Revelation the one thing it wants—actuality. Plato did not say that the world is our true commonwealth, for that it cannot be. We are lost in the immensity of the world-life; we only touch it on one or two sides; it is not something to sustain and inspire us day by day. The small municipality, compact around its own centre, throbbing with a life that is personal as well as political, beset by the great world-life around, with every provision for culture and enjoyment within—this is a better image of the kingdom of heaven. And when we add to this that the city to which as Christians we belong is nothing less than the redeemed universe of the future, that it is the quintessence of all that is good and great in creation, that as members of it “all things are ours,” then the picture is complete. The kingdom of heaven is not a vastness in which the individual is lost, nor yet a monastery in which his interests are confined and his life is cramped. It is a perfect whole, because it is a perfect sphere for each.

And we need hardly pause to show how the idea of the heavenly citizenship, though it appeals to the intellect, to the imagination, and even to self-interest, appeals none the less strongly to the conscience with the full force of moral law. It does this, not merely because the claims of the Gospel are simply the logical completion of the claims of the law, but because it places in our hands the means of fulfilment. “The higher the ideal,” it has been remarked with reference to the law apart from the Gospel, “the greater the strain on those resources which alone could accomplish it.” And, as we have seen, the efficacy of moral law as such depends on its accommodation to human limitations. Apart from Revelation, to change law into ideals is to destroy its power as law. But when the Ideal descends out of abstraction into the concrete, out of theory and dreamland into actuality, when it not only is sought by men, but comes to seek men, when the Word becomes flesh and dwells among us and we behold His glory, when, above all, the Ideal becomes no longer a mere Ideal, but a Person, when the soul is possessed not only by the sense of His glory, but by the actual indwelling of His life and power, then at last the will of the Ideal becomes law, and

law is transformed into life. "Da quod jubes, et jube quod vis."

But once more. Another problem presents itself: What place should knowledge occupy in a perfect moral system? We have spoken of ideals, but how shall the ideal be at once perfect in itself and perfectly accessible? How shall it be at once the crown of philosophy and the starting-point of practical life? If Platonism offers its prizes to an intellectual aristocracy, this is only because it sees clearly that the true ideal must be the highest thing that the highest intellect can grasp.

Thinkers of the nineteenth century have felt this difficulty, and have tried to solve it by a sharp distinction between religious and ordinary knowledge, between "*pure*" and "*practical*" reason. God does not reveal Himself, so we are taught, through any process of induction or logical inference; the truth as to His Being requires no metaphysics for its defence or expression; it reveals itself only *within* the soul. "Scientific certitude," says Auguste Sabatier, "has for its basis intellectual evidence. Religious certitude has for its foundation the feeling of the subjective life, or moral evidence. The first gives satisfaction to the intellect, the second gives to the whole soul the sense of order re-established, of health regained, of force and peace—it is the happy feeling of deliverance, the inward assurance of salvation." It would take too long to discuss this theory in full, but one remark may be made in passing: If we rest our belief *solely* on our own inward experiences, then either we are the slaves of feeling, blindly surrendered to care of instincts and impulses which are always liable to deceive or to fail us, or else we make these experiences the object of examination and inference—a psychological study—and thus seek from them that very "scientific certitude" which thinkers of this school would banish from the religious life. And if Platonism establishes an intellectual aristocracy, this opposite theory establishes a moral aristocracy. It tells us to look for God within, but it is just here that the soul feels its lack. If there is one thing rather than another that raises it from despair to hope, it is the sharp contrast between fact and feeling, the passionate clinging to something *outside* itself. The original Gospel in its essence was not a sermon, but a piece of news; Christian faith first appears not as a sense of the presence of God within the soul, but as the repletion of an empty vessel at the fountain of the Resurrection life. The Gospel is nothing if it is not historical. The sense of God within us presupposes His revelation from without, and if Christianity really rests on something that took place *in history*, then it cannot sever its

connection with ordinary intellect processes—in other words, Christ must be known to the intellect as well as to the “heart.”

Surely, the answer to our question is to be found in the Christian doctrine of the Holy Spirit. The idea of a Divine Teacher satisfies the claim of the Gospel to be at once the fulness of truth and the simplest of truths. If it were merely a matter of mystic inward revelation, then it would not satisfy the universal reason; if it were merely a doctrine, then it would, unethically, set a premium on intellectual power. But the Divine Teacher, with His perfect knowledge, both of His pupils and of the truth He teaches, meets, in the fullest manner, the needs of a perfect revelation. The knowledge of the Supreme Good is, in Plato's system, the key to understand the lesser truths which it comprises. So we, too, believe that in Christ is hid all the treasures of wisdom and knowledge. But Plato's supreme Truth has first to be reached before it can illumine the problems of life, whereas the Truth in Jesus Christ descends into the soul itself and becomes its teacher. For some persons the culture of the spiritual life is inseparable from severe intellectual effort; to others the same spiritual blessing is given in response to the most unreasoning faith. The Platonic Truth must be laid hold of by man; Christian Truth lays hold of man. It sets no premium on the higher faculties of the intellect. The use of such faculties is necessary *in those who have them* to the full knowledge of God; but the moral and spiritual value lies not in the possession of great mental endowment, but in the conscientious use of such as we possess. The Holy Spirit teaches the wise according to their wisdom, the simple according to their simplicity.

The third problem suggested by our review of ancient moral standards is that of *altruism*. We have seen how this problem comes to the front in Stoicism; and how Stoicism, seeking to embrace in its philanthropy the widest circumference, tends in the end to concentrate itself upon the innermost centre. Its deity was so completely everywhere as to be really nowhere; so tied down to things seen and temporal as to exclude any definite contemplation of a higher sphere around and beyond. Platonism stands for the transcendence, Stoicism for the immanence of God. But we must not pause to inquire how these two conditions are satisfied and harmonized in the Incarnation. The question before us is, How can the service of God be perfectly unselfish? This is a question not inapposite at the present time. We are often told, in effect at least, that self-sacrifice, in the sense of self-denial, is the highest thing in life. But is that so? Can we eliminate self from our moral teaching, after all that Christ said so emphatically

about rewards? Christianity does not abolish the "eudemonism" of the old thinkers; it is conspicuous in the teaching and example of Him "Who for the joy that was set before Him endured the Cross." The maxim that virtue is its own reward, whatever element of truth it may contain, is absent from Christ's teaching. This prominence of the thought of reward in the New Testament is explained, surely, when we consider what is the great law of Christian life. Love is the motive, and its satisfaction the reward, of the highest service. When we speak of love in connection with self-denial we are apt to forget that love is, in its essence and in its highest manifestation, not so much the denial of self for the sake of others as the identification of self with others, not so much to forego joy that others may find it, as to find joy in the joy of others. Self-denial is not an end, but a means; and it may be the means either to a selfish or an unselfish end; it is characteristic equally of the miser and of the philanthropist. It may, of course, be simply a response to the call of duty. As such it is a great thing; but self-denial prompted by love — by love which is not happy till its impulses are satisfied — this is the very core of the Christian character. "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming?"

Thus we see how Christianity really justifies the eudemonism of the old philosophers, yet makes it absolutely unselfish. Stoicism endeavoured to find rest and satisfaction for self by harmony with the world outside; but Stoicism failed. It failed because it had nothing outside to lay hold upon. If Platonism offered an intangible ideal, Stoicism offered a material actuality; the one a glorious dream, the other an inglorious reality. Christianity alone supremely satisfies both the claims of self and the claims of others; because it presents not merely an Object of love, but an Object which can impart love. In Christ the soul finds its true resting-place; all the requirements are satisfied. The soul's resting-place must be something which is not itself; it must satisfy every need; it must be personal, responsive, self-communicating; it must be knowable and accessible. And such a resting-place Christianity affords. Love can now take its proper place in the moral scheme, for the soul no longer reaches after a splendid dream, no longer seeks for harmony with an environment which is full of discord, no longer turns inward upon itself. It finds in the Incarnate Son of God One Whom not having seen it can love, and in Whom believing it can rejoice with joy unspeakable and full of glory.

A. R. WHATELY.

## ART. IV.—THE "CHRISTIAN SCIENCE" FOLLY.

THE growth of "Christian Science" in Great Britain makes it impossible for us to leave it severely alone. Mere disdain is not enough to kill this folly. Its very magnitude at least compels our attention. Personally I have for several years been acquainted with this "Revelation" as its adherents call it; but many thoughtful clergy and laity may not be familiar with its history.

Like some other curious things, Christian Science hails from America, its discoverer and founder being an American lady who is called "the Reverend Mary Baker E. Eddy." The movement began in the year 1865; it has, therefore, been thirty-six years in existence. Christian Science has had great success in America, where it professes to have adherents to the number of over a million and a half; in England it is making some way among the upper classes, and both London and Cambridge boast the possession of a Christian Scientist Church. Similar churches to the number of about 500 exist in America, Canada, Australia, France and Germany, together with over 100 institutes for the healing of the sick, while at the World's Congress of Religions held in 1894 it was claimed that more than 1,000,000 cases of disease, many of whom had been previously pronounced incurable by medical men, had been healed by Christian Science. This movement has, of course, a book, which was given to the world by the Rev. Mary Baker E. Eddy, and is entitled "Science and Health, with Key to the Scriptures," which can be had separate or bound up with the Bible. Its success is testified by the fact that it has reached its 203rd edition of a thousand copies each. I think, therefore, that I am justified in saying that we ought not to pass this movement by without notice, but should get some idea of its *claims* and *practice*.

Fortunately, the articles recently published by the Earl of Dunmore present some salient points for notice, while those who care to pursue the subject can study the text-book named above, or the Society's magazine, entitled the *Christian Science Journal*. This is also the place to mention a valuable refutation of the whole movement, entitled "A Review of Christian Science," in the form of a pamphlet published by the S.P.C.K., from which I have obtained much information. Not the least interesting sign of our times is the fact that this so-called Christian Science which a woman gave to the world has received a remarkably powerful reply from a truly Christian and scientific woman.

To revert to the proclamation of his creed which Lord

Dunmore has recently given forth to England, and which no doubt will give the movement a new prominence in our country, I will commence with what he describes as the *object* of Christian Scientists: "To endeavour to get a spiritual insight into the knowledge of those laws and principles which relate to Christ and His teaching, as we find them in the Scriptures, and to so order their lives as to act up to those principles." So far we see nothing new in the system, and we are reminded of texts in St. Paul's Epistles, as well as phrases in our own Church Catechism. Later on we are told that this is no new religion, but a clear and intelligible apprehension of the religion of Christ; soon, however, we receive a shock, for when distinguishing between faith-healing and Christian Science, the writer goes on to say that the latter does not work "through *blind faith* in a *personal God*," but through understanding and realizing of two main axioms: (1) that there is but one mind (God) and that mind governs all, (2) that man being God's spiritual idea is the reflection of His Divine Father (God).

You may not, perhaps, quite understand this, and I am afraid that I cannot enlighten you, nor, I suspect, can the writer of the sentence; in fact, nothing strikes one more than this: that the promoters of this movement evidently do not understand the expressions which they use, and whose grandeur impresses them exceedingly. We have, however, got hold of *two things*: the *non-personality* of God, and the perfection of man, which run counter to the teaching of the very Scriptures which Christian Science professes to follow.

In his second article the writer begins by disposing of Satan. The gist of a long paragraph consists of this statement: "You believe that God is omnipotent, and yet you believe in a personal power of evil; it is impossible to conceive of God as infinite good, and then to incorporate *within that* an entity called Satan, or Spirit of Evil." I have emphasized the words *within that*, for there is the flaw in the reasoning. No follower of Christ teaches that Satan is within God; only a Pantheist would be influenced by such a statement. Denying a personal God you find yourself in a difficulty of which the quickest and indeed the only way out is to deny a personal Satan. The same writer goes on to say, "Christian Science recognises the Almighty as being a God of infinite love, and *not a personal God*," and yet almost in the same sentence he writes we "acknowledge and adore one supreme God," and "acknowledge *His Son* and the Holy Ghost."

"It is impossible," he adds, "to hold to the old idea of a personal God," and yet in the same sentence he speaks of



"Jesus Christ, *His Son*;" with all reverence we may ask, "Whose Son?"

The healing of the sick is stated by Lord Dunmore to be only a part of the work of Christian Science, but an absolutely essential part, for since Christ connected the two things "preach the Gospel and heal the sick," we have no right to separate them. Then there is also the more important "metaphysical healing from sin" (I quote his own words), by which "sinners have been reclaimed, habitual drunkards have turned from intoxicants, and have regained not only their health, but their self-respect; . . . lunatics have regained their sanity, and one law after another that constituted the illusory bondage of mortal mind has been broken in the name of the Son of God." How this is stated to be done we shall see later on, but he clears the ground by expressing the opinion that persons who use medical science "deny the omnipotence of God, inasmuch as they place more reliance on a box of pills or a bottle of medicine than on the power of Him who rules the universe." I will not delay to expose the amazing confusion of ideas and language which this sentiment exhibits, as they are apparent, but I will make bold to suggest that when Isaiah said, "put a plaster of figs upon the boil," he did not deny the omnipotence of God, but believed, as we believe now, that God would bless the means used. The writer then proceeds to assert that the promise of Christ, "these signs shall follow them that believe," etc., was clearly meant for all mankind, for all time, and in all places; if this be so, why is there no distinct teaching on this subject in the New Testament, and what are we to make of St. Paul's "thorn in the flesh"—some physical trouble from which even an Apostle could not get free? Neither could he deliver his friend, for "Trophimus have I left at Miletum sick." At this point Lord Dunmore gives us *three axioms* or essential points on which Christian Science rests:

1. "Life never dies, for God is the only Life." This grand-sounding sentence has a fatal fallacy in it, that which logicians call "undistributed middle"; for unless he can say what kind of life is specified, the writer is clearly wrong—the life of the vegetable or animal, the bodily life of the man, does die. If spiritual life is meant, he has borrowed this from the Bible and it is nothing new.

2. "God is not the author of sin, sickness, or disease." I have not yet discovered anyone profane enough to say that He was; but now listen to the so-called reasoning: because He is not the author of sin, *therefore* sin can have no part in His kingdom! (These are Lord Dunmore's words, and they are a faithful transcript of his preceptress, the Rev. Mary Baker E. Eddy.) Again, "as sickness and disease cannot be called

very good, *the logical deduction* is that as God made everything, and as everything He made was very good, sickness and disease were never creations of the Almighty." Here I venture to ask again, "Whoever said that they were?" I pass by the amazing mistakes in reasoning, and merely suggest that since God Himself tells us *how* and *when* sin, sickness, and disease invaded the world which He created "good," His statement is worth our acceptance. I am not surprised, however, that in the Christian Science text-book (which can be had bound up with the Bible) the account of the Fall is styled only "a dream narrative."

3. The third axiom comes down from the clouds to practical matters: "Divine truth, which is Life, casts out human error and heals the sick."

How is this done? "Metaphysical treatment, through the power of Divine truth, is able to heal mortal mind of *the illusion of sickness*, and when the mind is relieved of its illusion there is no sickness left to disappear." We now have reached an important stage. Up to this point our dealings have been chiefly in doctrine: we have done away with a Personal God, and, of course, a personal Satan; we have abolished the Fall of man, and, of course, the Atonement, and even sin itself. Now we come to practical matters; sickness and disease, like sin, are only *illusions* and must be treated as such. How is this moral and physical treatment to be carried out? The answer is, "By thought." Thought governed by fear makes people ill, and governed by sin (which, by the way, "does not exist") it makes them bad; direct the thought into the right channel, tell them that sin and disease do not exist, are illusions, and sickness and sin will disappear, for thought has triumphed. The same holds true, we are told, with animals; how you can "direct into a right channel" the thought of a pig suffering from swine fever and convince the unhappy beast that its illness is an illusion, I know not; but a poor parishioner of mine, who lost his all in that way recently would have been glad of the secret. I had but just written these words and asked myself, "Why insult my readers with all these statements?" when, looking up from my work, my eyes fell upon a paragraph in a newspaper lying on the table, in which Lady Abinger gives a glowing account of the healing of one of her horses from a violent cold that settled on its lungs—a cold which, after defying the skill of a veterinary surgeon "during months of suffering," was set to rights in a couple of days by a Christian Scientist telegraphed for from London!

The paragraph begins: "I have found with my animals such great help from Christian Science treatment" (*Daily*

*Mail*, May 22, 1901). You will therefore acquit me of triviality.

But to return to men. Speaking of sin, or moral evil, Lord Dunmore writes: "If we know that evil is nothing more than an outcome of erroneous thought," what is the remedy? "Change the thought in order that error which kills may be supplemented by truth that gives life." That there is a sense in which these words may be charitably construed is evident, but let us not be taken off our guard by mere words; for how is the sinner to be helped? Not by turning his thoughts to the Saviour of sinners, but—here I quote again from the text-book—"In order to cure his patient, the metaphysician should first cast moral evils out of himself;" and Lord Dunmore continues: "A man has . . . to go through a course of self-purification before he can attain that spiritual freedom which will enable him to cope with the sufferings of his fellow-creatures."

Here is the attraction, and it is a very old one—as venerable as the tower of Babel. You need no assistance from above; you can make your own way to heaven. First cleanse yourself, and then you can purify everybody else. Is it any wonder that this delightful system is attracting many followers? You may think, perhaps, that, as is often the case, the disciple goes beyond the teacher, and that Lord Dunmore exaggerates what he has received. Far from it. The articles from which I have quoted are written in a guarded manner, full of Scriptural words and phrases, that no doubt have already captivated many unwary souls. They do not approach the extraordinary statements of the prophetess of the movement, who accepts or rejects Scripture as suits her purpose. Creation she accepts, and deduces from it that man is "incapable of sickness, sin, and death." The Fall she rejects, as we have already seen. Heresies innumerable snare her feet, but they do not hinder her triumphant progress. The "dual personality" of Christ is one of these. The "Man Jesus" suffered because He had not overcome the illusions of matter—the Divine Idea, or Christ, could not suffer. Lightly does she cast aside the words of the Holy One Himself—"Ought not *the Christ* to have suffered?" The Reverend Mary Baker E. Eddy is a philosopher, and builds her house on two foundation-stones, of which *one* is that since matter is the result of mind, the human mind can control all material phenomena; the *other*, that because matter is dependent on mind it is unreal, or a delusion. Having reached *per saltum* these satisfactory conclusions, many more are attained in similar ways worthy of the companions of "Alice in Wonderland." Everything bad is a delusion; do not believe in it. Sickness

exists "in belief"; here is the rule taken out of the text-book therefor: "Deny persistently everything the patient says." Sin is a similar delusion; how can that be proved? With the greatest ease. "If God is good, is real, then evil, the opposite of God, is unreal." Light, we might venture to suggest, is real, therefore darkness is unreal; the pole of my magnet which attracts one end of the compass-needle is real, therefore the other pole which repels is unreal. These little objections to her philosophy are, however, of no weight. There is no sin; it is all a mistake. Man needs no redemption; he is already perfect. How do you prove that? Because he is the idea or reflection of God, and therefore so long as God is perfect, man must be so too. You are in the midst of a world of sin and suffering; you feel their effects in yourself and those around you. The unbeliever despairingly says, "There can be no God." The believer trustfully says, "God has shown us how sin can be overcome and suffering endured." The Christian Scientist smilingly replies, "You are both mistaken; there is no sin, no suffering; only believe that there is none—hey presto!—it will vanish."

With wild inconsistency she admits the existence of *sorrow*. "Sorrow," she teaches, "is salutary." "Sorrow has its reward . . . the cup our Father has given, shall we not drink it?" Our sorrow is one of the results of sin, and how a thing which has no existence can have a product that is beneficial I cannot understand.

The whole system is bristling with illogical absurdities, with bombastic phrases—philosophical, medical, and religious—evidently picked up from a superficial acquaintance with the religious books of the Hindoos and not understood by those who use them, as well as with statements in direct opposition to the Word of God. Yet with all this there is a certain amount of attractiveness in a system that is not one for aggrandizement or pleasure, but which claims as its object the relief of sin, sickness, and sorrow. It is easy to see that what is *good* in Christian Science is not peculiar to it; wherever *sense* appears in its rules or statements, it is some old truth out of the Scriptures in a fantastic setting. The question is, *Whence comes it?* And according as we make reply we shall perhaps see how we ought to treat it. Is it a kind of reaching forth after that holy life and power over evil, the very yearning after which is a sign of the heavenly origin of the spirit of man?

Every form of error in our Church's history has arisen from neglect of some truth. Perhaps it is so here, showing us if Christians had realized more the power of prayer, the presence of God in our daily work, and the potentialities of a Spirit-filled

life, we should have heard nothing of Christian Science. Or is it something of quite a different origin? We have seen how full of Scriptural phraseology the system is—it takes the Bible professedly as its guide, and is like the very best Christianity with something less and something more; it is not an opposition, but an imitation. Now here is the trade-mark that seems to show from what factory it has come. In that remarkable chapter describing the "perilous latter days," 2 Tim. iii. (you recollect the word translated "perilous" occurs only once elsewhere in Holy Scripture, when it is used of the demon-possessed men of Gergesa), it is said that one of the forms of resistance to the truth should resemble the plan adopted by the Egyptian magicians—that, you recollect, was not open opposition; by no means, it was IMITATION, by which the Apostle meant to teach us that in the closing days of this dispensation the Devil, when he finds open opposition to be a failure, will return to his old tactics, and by means of an imitation Gospel will draw away many unwary souls. If this be so there can be no doubt of our attitude towards Christian Science. "I speak as to wise men; judge ye what I say." At least, let us be on the alert, so that we may keep that which has been entrusted to us from the schemes of our Great Enemy, whether he comes openly as a bitter foe, or in the hypocritical guise of a seeming friend.

Since writing the above, I have read in one of the daily papers that at a recent trial in America in which there came out some matters damaging to "Christian Science" an important witness was required, who was none other than the founder herself. It was stated, however, that, "owing to illness," the lady could not appear. Has the Rev. Mary Baker E. Eddy no friends, not one willing to point out to her that "sickness is an illusion," and prepared to "deny persistently everything the patient says"?

J. H. TOWNSEND.



ART. V.—WEAK POINTS IN EVANGELICAL CHURCHMANSHIP.<sup>1</sup>

THE importance of my subject is only excelled by its difficulty. For its proper handling are needed a wide knowledge, a balanced judgment, a skilful touch. I can only excuse my acceptance of your invitation by saying that the subject is one often in my thoughts, and that it is the duty of each of us to make what contribution he can to its adequate discussion. Nothing should lie nearer the heart of a convinced Evangelical than the well-being of the Evangelical body as a whole.

Now, without wishing for a moment to indulge in mere panegyric, I am assured that we have done nothing of recent years to forfeit our historic position in the Church. Our work for Christ was never more honest or more blessed. Our great societies are unequalled by those of any other Church party in number, or, I believe, in quality. In a time of grave national anxiety and financial depression their funds have shown, on the whole, an elasticity which proves, if anything can, an unshaken confidence both in our distinctive principles and in the Church that we love. The mission-field reminds us that year by year we still yield our loved and best, and that in increasing numbers. At home Evangelical truth has a hold upon the masses stronger than any other, as well as upon the middle classes of the nation. It claims the services and devotion of a large number of godly and wealthy laymen. Evangelical Churchmanship asserts itself to be the truest interpreter of the Prayer-Book, and recent judgments support that claim on certain important points of ritual. It does not seek to limit the just comprehensiveness of the National Church, but it does confidently claim historical succession to the men who reformed the Church. It believes the Establishment to be a bulwark against Rome, and Evangelical Churchmen will resist to the utmost of their power the efforts of Lord Halifax on the one hand, and of the Liberation Society on the other, to give Churchmen a so-called "liberty"—a liberty which on the lips of the one spells *incense*, and on the lips of the other *nonsense*.

Now, if all this be true, the special subject of this paper might seem superfluous. He who is conscious of perfect physical vigour keeps clear of Harley Street. But the selection of such a topic as weak points in our harness for discussion to-day indicates a suspicion, at least, that all is not right—that something needs mending, or something needs ending, for the furtherance of our best interests. If that be

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<sup>1</sup> A paper read before the Carlisle Evangelical Church Union.

the feeling of those present, I believe that it is widely shared in the country. For I am bold to contend that, given the facts just stated, a great school of thought like our own, with its assured position, its high aims, and its countless activities, should exert a commanding influence both in Church and State. In the Church it should so influence the feelings and judgment of men outside its own borders that such ritualistic excesses as the *Record* has made public should die out for lack of sympathy. In the State it should be equally impossible for an eminent Cabinet Minister to say, when the claims of the party were pressed upon him: "The Evangelical party! What is that? I never heard of it." Such a sarcasm, if not true, is at least *ben trovato*, and justifies this paper. Something *is* amiss. It is easy to say that Prime Ministers and Bishops are almost always of another colour to our own; that may explain something, but one thing it does not explain—viz., why they are so seldom of our colour; and that, after all, is the main point. It is easy to complain of lack of leadership, and to lament such names as Close, McNeil, Stowell, Ryle—that is what the British public always does when our arms suffer a reverse in the field of war; but the rights and power of a great Church party do not, in the last analysis, depend upon individuals. No, there is functional weakness somewhere in the Evangelical body, and it is our concern to discover its nature. It is not in the *heart*; that, I am persuaded, beats as strongly as ever. Shall I be thought impertinent if my diagnosis leads me to say that our weakness is principally in the *head*?

1. Yes, *lack of Theological Learning and General Culture* is one of our weakest points. I speak, of course, not of individuals. The Round Table Conference at Fulham, called by the late Bishop of London, certainly did not prove individual Evangelicals inferior to their opponents in theological learning. Should such conferences be repeated, we may look forward with equanimity to their result. Our trained scholars can do more than hold their own. But that Conference merely enforces my contention, which is that we shall not exert our proper influence for God in this realm until we produce year by year a much larger number of theological scholars and men of culture. I do not for one moment forget that the fundamental points of the Evangelical position have been secured by the most ample scholarship. Who has answered Lightfoot's "Essay on the Christian Ministry"? Moberley's answer is no answer at all, nor is Sanday's book on "New Testament Conception of Priesthood." Who has controverted Goode or Mozley on the baptismal controversy, or made any adequate reply to Vogan on the Eucharist, or to Litton's "Lectures on the Church"? Such names could be

easily multiplied, but you will find that among the ablest defenders of Evangelical truth quite a number would decline to call themselves Evangelicals. Of course, we welcome the work of such men, but why is it that so few, comparatively, are identified with our own position? One reason, I take it, is this—our characteristic neglect as a school of theological learning and culture; and one inevitable consequence is that it is not easy to find men of high University distinction to fill this post or that when vacancies occur. In an intellectual age no party in the Church that desires to be heard, or, indeed, to exist, can afford to neglect the highest theological culture. Theoretically, of course, we do not; practically, I fear we do. The High Churchmen have set us an admirable example: they have covered the country with a network of inexpensive schools and colleges. They saw long ago the importance of Oxford; for if Cambridge produces men, Oxford produces movements, and at a cost of £150,000 they have entrenched themselves in that University. All honour, I say, to their prescience and self-sacrifice! They have been amply rewarded. We, too, have made an effort. Thankfully we recall "those twins of learning," Wycliffe and Ridley Halls, at the two Universities; nor do we forget that other Hall at High-bury, linked so long with the names of Drs. Boulton and Waller; but I maintain that we need as a party a general movement in favour of higher theological training, and if we do not make it, History, that unfailing mentor, tells us that our work and influence must surely die. I had written these words when I noticed the following utterance by Dr. Moule, Bishop of Durham: "I cannot conceal from myself the unwelcome fear that just at present Evangelical Churchmen are not by any means adequately remembering the call, for their own and their Church's sake, to study. Have we at present much reason to anticipate that the next few years will see as much production as we urgently need of the sort of literature, books, and articles which can only spring from a generation of Evangelical men at once spiritually minded and accurately studious? We need greatly the multiplications of well-equipped students and writers—not setting, but rising, sons. We need young men of thought and reading, who shall undertake, from many sides, the hopeful, fruitful, elevating task of restating for our present day, and so as to catch the modern ear, the true history of our Reformed Church position, and the mighty spiritual principles, unalterable as truth itself, without which the Reformation could not have been."

I think I may claim this weighty utterance by the late Norrisian Professor as an ample vindication of the position taken in this paper. But such a movement cannot be in-



augurated by the foundation of a theological hall here or there. It must begin higher up the stream ; it must begin where the Roman Church has taught us—nay, where Scripture itself insists all such movements are inaugurated—with the young. We need more systematic training of our boys and girls. Let them be early taught the great foundation truths of the Person and work of Christ. The elements of dogmatic theology may be imparted simply, and should be instilled before school-life begins. Again and again I have been scandalized by the ignorance of Confirmation candidates coming from Christian homes of good degree. Candidates for the mission-field are often deplorably ignorant ; their zeal and love are burning bright, but the theological light in them is too often darkness. The list of books that they claim to have read is often pitiable in its scant and ill-balanced proportions. This happens too often to be accidental ; it points to an almost systematic neglect on the part of the Evangelical clergy in the proper training of their young people. Let them be taught early the great distinctive doctrines of our Church—I say distinctive, for if she has none, her separation from Rome is simply schism. Let these be taught in positive form. Has not a vast amount of our teaching been simply a series of negations ? Yet all experience teaches that the surest way to make a child a Romanist is constantly to deny in his presence the doctrines of Rome. Protestantism is not a negation of error so much as a proclamation of truth. We who teach shall do well to remember this. What God is not, what Christ is not, what the Church is not, what the Sacraments are not—these are the matters on which we have dilated far too much. The loss to Evangelical religion has been, I believe, incalculable. Negation in the presence of error is doubtless a duty, but let us see to it that (as Liddon puts it) our negations do not stand alone, but are only the inevitable corollary of a greater affirmation.

Lady Wimborne's High School for Girls at Parkstone is a step in the right direction, but it is only a step. There are many excellent private schools up and down the country where the Church teaching is thoroughly sound, but they are linked by no common system or aim ; their names are not generally known, and they are not half the power for good they might be with a little organization. The best of them should be affiliated ; some method of common examination might then be devised, a higher standard of religious teaching attained, and the continuity of their Evangelical tone secured. The material at our disposal is sufficient to alter the balance of Church parties, if we do but wisely and comprehensively avail ourselves of it.

Passing from schools to the Universities, it is true that we

have built halls, and have founded the Oxford and Cambridge Pastorates, which are both doing invaluable work for God, but we need to see to it that promising young men, better furnished in head than in pocket, can avail themselves of what we offer. Such men almost necessarily go where they can get equipped for the ministry at the least cost. It will be our wisdom to provide Exhibitions and Bursaries in more generous fashion—in a word, we must use every legitimate means to secure a superior Evangelical ministry and laity; our future depends upon it. My space forbids me to touch upon more than sacred learning, but I do not forget the wider culture of *literæ humaniores*, and its importance in this twentieth century. It too often happens that if a man has taken a poor degree, or none at all, he thinks it is useless for him to read, forgetting that his powers of thought may mature with later years, and that it is possible for him so to spend his spare time, or so to make time if he has none to spare, as to become recognised for his wide reading, and possibly for his scholarship, before he is old. I will merely add that in the case of us clergy, such study is part of our ordination vow, and that it brings its own reward. Theology is the greatest of all sciences, for it is the science of God.

2. I pass to another weak place in our harness—viz., *lack of Diocesan interest and action*. As a party we stand aloof from matters diocesan, and there is some excuse for our aloofness. The genius of the Evangelicals has never cared for the trammels of diocesan organization; nor is it unfair to say that seven out of ten of our Diocesan Bishops are surrounded by an impenetrable phalanx of High Churchmen. Their sympathies are with these men; their best appointments are for them. The diocesan societies are placed in their hands, and the average Evangelical stands aside, and denounces the unfairness of episcopal patronage. Now before doing so, would he not do well—at any rate in some dioceses—to ask whether the fault is not largely his own? So far as such abstention is a policy, I hold it to be in the highest degree impolitic. “Out of sight, out of mind,” is as true in things diocesan as in any other. Bishops have a good deal of human nature still left in them, and if one of the two great parties is uniformly absent from their counsels and the other uniformly present, it is not difficult to forecast the future. We greatly need to remember that while individualism is our strength, its exaggeration is our weakness. And we do exaggerate it. The result is distrust; sometimes distrust of each other, almost always distrust of diocesan organization; and this is to our own loss, and the loss of the diocese also. What have we got to be ashamed of? Our principles are Church principles. We say, and we mean it, that we will

gladly be tested in doctrine and practice by the Prayer-Book and Articles, we hold that it is vital to our Church that our principles should be widely propagated, and yet from matters diocesan we shrink back and leave everything in other hands! I am sure that this must be changed. We need a forward movement, a constructive policy, more of a give-and-take spirit in all questions that are not vital, and to make it felt that we are prepared to take our due share in the work of the diocese. I am asked for remedies. Well, the Diocesan Conference is open to us and the Ruridecanal Chapter. Let us use them. Let us beware of simply controversial speeches. Why in the world should Evangelicalism, the most positive position possible, be identified in men's minds as the mere negation of all that is not Evangelical? Organization is needed: what a little organization of late years has undoubtedly achieved at the Church Congress may well show us how to be better represented in our respective diocesan gatherings. The diocesan societies should not be boycotted as they too often are. We have a duty towards them. I know very well the difficulty that many of my brethren feel in supporting funds that are shared by churches and parishes where illegalities are flagrant; it is a question of conscience with them. I, too, feel the difficulty; but I have, I believe, discharged my duty in respectfully remonstrating with my own diocesan on the subject. If the committees of these societies fail in their administration, I conceive that my duty to the societies themselves continues so long as I am beneficed in the diocese, and year by year I ask my congregation to help them. The response is small. This is, after all, a layman's question; the laity will not support such societies largely. That is their matter, but it is mine to invite their support. If I did not do so, I confess that I should not have the face to ask such societies for aid if I needed it. I know of Evangelical parishes that are kept afloat by diocesan societies of the kind I indicate, and yet the Evangelicals in the neighbourhood almost to a man refuse to contribute a penny. There is something amiss here. To put the matter on the lowest ground, it is only those who support these organizations who can expect a voice in their management. A policy of mere abstention is, I believe, wrong in itself and hurtful in its results. The subject is one that will, I hope, be amply discussed. My own limits compel me now to pass to a third and last defect, and that is in our teaching.

3. *The doctrine of God the Holy Spirit needs a larger place in many of our pulpits.* Such a statement may well seem to savour of presumption, but it is made in no presumptuous spirit. My recollection of sermons as a young man does not induce me to modify it. Nowadays I less often

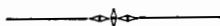
have the good fortune to be a listener to sermons, but as I go about I often listen to Christian men and women in conversation upon spiritual things, and the complaint is constant: "Our vicar seldom preaches on the subject." The great Convention movement that takes its name from Keswick is a witness to this lack. Every year thousands of our keenest Church-folk migrate to Keswick and other centres, simply to hear how the Spirit of God can meet their deepest needs of sin and temper, enable them to cast off old habits of sin, and to walk so as to please God. They ought to hear more of this at home. There is no special blessing connected with Keswick, no blessing that any incumbent here may not have in his own parish. Some may dislike what they term "Keswick teaching"; they can do no greater service to the leaders of that movement than by pointing out where it is unscriptural. But my business here is not to defend Keswick, but simply to point to the fact that there is a widespread hunger after some deeper teaching than we usually give our people. And this, mark you, is coincident with an increasing worldliness in other quarters. The Bishop of Rochester said the other day that he feared religion in this country was on an ebb-tide. From two sides, then, we have an urgent call for more teaching on the Person and offices of the Holy Spirit. I might add to this and say that, from quite another side, comes the call—I mean from the High Churchmen themselves. Their sacramental system has for its supreme object the conveyance of spiritual blessing from God to man; it is the expression of a devout longing for a life that conquers sin and glorifies God, yet it brings to their most thoughtful and earnest men a keen disappointment which they sometimes confess. They maintain strongly their theory of Baptismal Regeneration, and yet, in spite of the inexhaustible fertility of the font, they have to mourn over multitudes sunk in sin, on whose brows glistens the sign of the Cross. They teach the doctrine of the Real Presence, but their churches are too often worldly and of little spiritual influence, and they feel it and mourn over it. Now without for a moment claiming that the Evangelical body has any monopoly whatever of God's truth (though we sometimes talk as if we had!), it is impossible but that our influence is felt by High Churchmen, as theirs is undoubtedly by us. I believe that we have been largely instrumental in upholding the doctrine of God the Son, especially in His work of Atonement; the effect of that doctrine has been felt far beyond our own borders—numbers of High Churchmen would frankly allow the source of their illumination. But then they overlay their teaching. Their sacramental doctrine nullifies in many cases their preaching of the Cross, and it does seem to me that first for our own

sakes and then for the sake of the Church generally, we should do well to preach far more urgently the Person, the offices and the work of the Holy Spirit of God. As I laid down my pen at this point for a moment, I lighted on words by the late Dr. Westcott much to the purpose. Speaking at Cambridge some time ago, he said: "What we need for the fulness of our spiritual life—and the need is urgent and growing—is that the apostolic idea of discipleship should be restored. We cannot find rest until all Christians can be addressed as saints—men wholly consecrated to God—and till all alike who confess the faith are recognised as charged with spiritual duties towards the whole body to which they belong." "Thirty years ago," he added, "Bishop Thirlwell, a man far removed from any false sentiment or mysticism, said in his last sermon before the University of Cambridge (Whitsunday, 1869): 'The great intellectual and religious struggle of our day turns mainly on the question whether there is a Holy Ghost.'"

Yet we are living in the dispensation of the Spirit, of Him whom Tertullian calls the Vicar of Christ. Can any topic be more worthy of our pulpits, any subject more important for our private study? Our strength lies not in a poor imitation of others' ritual, nor even in a more elaborate organization, but in a closer personal and practical knowledge of the free Spirit of God. For this we need deeper study of our New Testament, greater application in prayer, fuller obedience to His Divine motions, richer experience of the riches of His grace.

Then the old Scriptures will burn in our hearts, and the old message will be in new power in pulpit and pew. Then there will be an atmosphere about our lives that men will recognise as the breath of the kingdom of God. Our beloved Church will share its gracious influence, Church Defence Societies will become of less account, for will not men say of her, "Destroy her not, for a blessing is in her"?

A. E. BARNES-LAWRENCE.



#### ART. VI.—THE CURE FOR ANARCHISM.

THE familiar reading of St. John's great words in the Authorized Version, "Sin is the transgression of the law," does not convey his full meaning. The term *lawlessness* is almost an exact reproduction of the thought contained in the word which he uses. Lawlessness is the disposition towards God's appointed order of which actual transgression of the law is the result. Sin consists, says the Apostle, not only, or first, in deeds which violate the law, but in a spirit and attitude of

revolt towards it, which really determines the conduct of life. "Sin is lawlessness," an evil fountain whence flows an evil stream, a lawless temper which inevitably issues in outbursts of lawless acts. With characteristic insight St. John tracks sin back into its inmost lair, and drags it out into a place where it is seen in its true light.

"Sin is lawlessness." It is impossible to read these apostolic words to-day without associating them with the recent calamity which has sent a thrill of horror through the civilized world. They remind us inevitably of the fact that the gates of the grave have only just closed behind a third American President struck down by the weapon of an assassin. They recall the fact which has been pressing upon all minds, that at the dawn of this new century, in the country which of all others may claim to be in the van of progress, lawlessness, civil and social lawlessness, has still a terribly potent influence, and is liable at any time to claim fresh victims and strike new terror into the very heart of human life. The assassination of President McKinley has been a stern reminder of the volcanic passions which are heaving under the surface of modern civilization and at intervals break into eruption. As at all such crises, the whole question of Anarchism has been engaging universal attention. The thoughts of many are debating the question whether an end cannot be put to these national calamities. Cannot the pestilence of Anarchism be stamped out? What are its causes? and what—if it has one—is its cure? The answers given to these questions are naturally many. Some regard the whole case as hopeless; some think that much might be done by stern repression and severe enforcement of law; some view Anarchism as one of the necessary evils which a highly-developed civilization induces, destined eventually to die of inanition; some do not hesitate to say that it is a matter for the directors of lunatic asylums, affirming that Anarchism is a form of insanity which happens to be specially prevalent at this juncture of human history.

And as Christians we cannot but ask what light our religion throws upon this sorrowful and momentous problem. We are growing out of the habit of thought which views all such matters as alien from Christian faith. One of the debts which, with many others, we owe to the late Bishop Westcott is a clearer conception of the relation in which we, as a Church, stand to social life and social questions. To use his own weighty words, we can "never forget that eternal life is present and not future only, a power which is possessed only in use." It is our "work to hasten the coming of the kingdom of God, the heavenly city which is in its idea a Holy of Holies."<sup>1</sup>

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<sup>1</sup> "Lessons from Work," p. 178.

Christianity, we well know, is mainly responsible for some of the greatest changes and reforms which have improved the lot and lifted the standard of human lives. The abolition of slavery, to name only one of them, is confessedly the work of Jesus Christ and those who in His service have sought to contend with all that is opposed to His Spirit in the present order of our earthly existence. And so, I say, we naturally ask, What light does the Christian faith throw upon this distressing question, which on every hand is agitating the thoughts of civilized men?

Let me first point out the likeness between sin and Anarchism which is suggested by St. John's definition of sin. Sin is in the religious sphere what Anarchism is in the social sphere. Sin is the repudiation of the law of God in spirit and in act. Sin is a deliberate violation of the Divine ideal of life contained in the laws which are the declaration of God's will. Those laws are written on the conscience—wrought into the very warp and woof of human nature, and reason asserts and experience confirms their fitness. Sin is the assertion of human wills against the Divine will, of selfishness against godliness; and the human soul by this self-assertion has become contaminated at its centre, and its conduct is a constant violation of the Divine ideal in thought, in word, and in act.

Now, what sin is in relation to the law of God, that Anarchism is in relation to the law of man. It is an entire rejection of the law and government which control and direct and indeed make possible the course of human life. It makes lawlessness a creed; it lays down as its first principle that all authority is a usurpation, and adds to this as a necessary corollary that as far as possible it ought to be overthrown. It refuses to credit the experience of history with any weight, and only uses the past to take from it its tales of tyranny and wrong to justify its own senseless and immoral doctrine of civil and political lawlessness. The patient student of history finds in the records of the past a story of the gradual regulation of authority. Men have learned by experience how to assert and where to place authority. The Anarchist breaks away from history and only sees in it an argument for an entire social upheaval which will lead to the disappearance of all the familiar landmarks and the destruction of the laws and institutions which are the pledge and safeguard of the liberty and welfare of mankind. Sin opposes God's moral and religious laws; Anarchism opposes and violates the social and civil laws which God-given human reason and experience have approved and established as the basis of the life of man. Sin is the lawlessness of men viewed in their relation to God; Anarchism

is the lawlessness of men viewed in their relation to each other.

I have pointed out this parallel with a special object in view. Christianity reveals what is God's cure for the lawlessness of sin; and we are to seek for the cure for Anarchism and kindred social evils along the same lines. What has been God's cure for the lawlessness of sin? He has asserted the law in the experience of life, marking the guilt of sin by the suffering which sin entails. He has asserted His law with tremendous emphasis in the Revelation of Sinai and the Revelation of Conscience, which corroborate each other and work hand in hand. But, after all, that is prevention and punishment, and not cure. God is law, says Nature, through the whole circle of her majestic order. God is law, says Conscience, by its witness to righteousness and its threatenings of punishment to all who have sinned. God is law, says the Revelation of Sinai, as it lays down the rules of life and affirms the penalties which are affixed to their violation. But where is the cure for sin? What is God's answer to the lawlessness with which men meet His law? Does He enforce the unmitigated law, and thereby reduce humanity to a hopeless failure, and sweep the whole race of sinners into a common pit of punishment? What is God's answer to the lawlessness of men? It is the Incarnation, the Atonement, the Resurrection, the Ascension of Jesus Christ, and the outpouring of His Spirit in the world. God meets human lawlessness with Divine love. The inward conditions which have produced sin are changed by the Cross of His dear Son. He makes the law-breaker a penitent; He pursues him with mercy; He appeals to him with loving kindness; He subdues him by grace.

God cures and removes sin by love, by a process of redemptive discipline, which with the Cross as its centre, achieves the actual salvation of the sinner and removes the inward conditions which cause sin. He vindicates His law not by crushing those who break it, but by stooping in the Person of His Son to the lowest depths of suffering which the breaking of the law has brought about, thus rescuing the law-breaker and bringing him over from lawlessness to the side of law. Selfishness is the motive which has led men to violate God's laws; selfishness is the spring of lawlessness, and God kills the lust of selfishness in the human heart by the self-sacrifice of the Cross. That is what wins men to God in Christ. Not the moral beauty of the life of the Jesus of the Gospels; not the purity of His ethical teaching; not the strength and suasion of His moral influence over men—not any of these or all of these combined, but the Atonement of His Cross, the gift of forgiveness which His Passion insures, the Divine appeal of



love which in its victorious grace proves itself capable of bearing the last strain which sin has laid upon it to compass human blessing and salvation.

“Thou hast no power, nor may'st conceive of mine,  
But Love I gave thee, with Myself to love,  
And thou must love Me who have died for thee.”

This is how God conquers lawlessness and cures sin. And the real cure of Anarchism and every other social evil must be on the same lines. The first impulse of society—the first impulse even of Christian men—on hearing of such a crime as the recent assassination is to appeal to violent repression. Anarchism plainly provokes a contest of two forces: of law on the one hand and lawlessness on the other. Only the mentally or morally insane Anarchist could doubt which must ultimately prevail. Law must somehow overcome and entirely eradicate lawlessness. But how? How and when is that great consummation to be brought about, and by whom?

It is obvious that, when crimes like these are committed, there must be an enforcement of law. The law must take its course; the stern hand of Justice must work its will; the assassin must be punished, and the horrible cause which he serves must be loaded with its proper obloquy and shame by the righteous indignation of mankind. And surely it is a question whether liberty of speech, the palladium of English freedom, in cases where it involves treason and practically implies conspiracy, should not be suitably curtailed. But all this is secondary and on the surface, and does not suggest a cure. Nor is there any ground for supposing that natural evolution contains the cure of Anarchism and its kindred social evils which disturb the peace and threaten the welfare of human society. Fifty years ago it was widely held and loudly asserted that in the course of social evolution the dawn of the twentieth century would see an end of war, that wars would have become impossible—a mere dream of a half-forgotten past. To-day Europe is an armed camp; the greatest pageants of modern life are always military, and a few false steps on the part of some statesman would bring about a conflict without a parallel in the history of man. It is true that much may be done by the removal of the external conditions which produce Anarchism. Human life is very far from being purged of injustice, and injustice is one of the torches of Anarchism. The contrast between wealth which flaunts itself in license and luxury on the one hand, and squalid and degraded poverty on the other, is a fruitful source of that discontent which gives birth to the feelings of jealous hatred

which in their turn inspire murder and other crimes. The systematic relief, and as far as possible banishment, of poverty, and a new conception of the responsibility of wealth, would partially overcome these feelings and so avert their terrible results. And education which aims at cultivating the humane in man must eventually convince all but the insane of the fatuity of doctrines which bear on their very surface their own refutation. But the accomplishment of these great ends presents difficulties which baffle the most able and whole-hearted philanthropists who think patiently over the world's needs. The truth is that the real cure must be sought elsewhere than in the civilizing influences which I have indicated. The axe must be laid at the root of the tree before it can be finally cut down. Beneath Anarchism is Atheism; beneath social lawlessness is the deeper lawlessness of sin. Build whatever civilized fabric you may on that soil, it is liable to overthrow at any time by the upheavals of sin. Moreover, it is easy to theorize on the absolute removal of the conditions which produce Anarchism; but without religion, without the regenerating Gospel of Jesus Christ, it is a mere dream. The authority of love supreme in every department of society, which will make Anarchism impossible, can only become a fact in the kingdom of God. Anarchism is the sprouting of an evil stem which can be killed by the love and fear of God alone. Civilization may lop off the stem; nothing but the religion of Jesus Christ can uproot it. It is the Christian Church which holds the key of the position, not Parliament which can legislate and direct movements which make for progress, nor the law itself which often provokes where it is intended to cure. The doctrine of hate must be met and silenced by the gospel of love. If the Church will patiently persevere in doing her Master's work, if her mission to the poor and the fallen and the ignorant is more and more realized and fulfilled, if the self-sacrifice of the Saviour's Cross is reproduced in His followers amidst the conditions of modern life, the cure of Anarchism will become complete. The process may be gradual; the coming of the kingdom of God is slow and long-delayed; the triumph of love through the whole order of things may be far away. But in Christ we know it is possible—nay, as sure as is His victory over death and the grave. And meanwhile patiently and hopefully and as those who know that there can be only one result to their labours, we are to work and wait for the coming of the day.

And if we are told that this is the attitude of the visionary, that they do but dream who are looking for that golden age, we reply that it is the promise of God's Prophets and the declared purpose of Jesus Christ. Listen to the words of "him who

saw the Apocalypse" of that eternal consummation "to which the whole Creation moves." "Behold the tabernacle of God is with men, and He shall dwell with them and be their God: and He shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain any more: the first things are passed away. And He that sitteth on the throne said, Behold I make all things new." There will be no Anarchism there, for society will be moulded on love; there will be no refusal of authority, for authority will everywhere prevail in love.

Let us therefore silence in ourselves and discourage in others that vindictive spirit which calls for vengeance over the dead President's grave. Let us remember that we are all of us who are members of Christ's Church pardoned law-breakers, that we have been saved by the love of the God whose government we have opposed, that we are unworthy to claim or to expect the grace which folds us in its everlasting arms and will never let us go. Subjects of His kingdom, we are working by His Spirit to assert and extend throughout the whole of His world that authority of love which, wherever it prevails, unites all men as brothers in the common bond of love to each other and to Him, and kills at their root the hideous growths of lust and passion which in so many directions overrun the fair garden of life.

F. B. MACNUTT.



#### ART. VII.—PATRONAGE IN RELATION TO THE SUPPLY OF CANDIDATES FOR HOLY ORDERS.

A CORRESPONDENCE in the columns of the *Record*, originated by one of the best known and most learned members of the Evangelical School, suggests a possible reason for the falling-off in the supply of candidates for Holy Orders. It is a cause which, I think, has been very generally overlooked, and yet one which should have seemed more or less obvious. Broadly speaking it is this: that the present system of patronage warns off from the ministry many young men who themselves know, or whose parents know, that they lack two important aids to advancement—means and powerful connections. As discussed by Dr. Henry Gee and others, the allegation is made only in a restricted form. It is the Evangelical School which is said to be losing recruits, and the persons upon whom it is sought to lay the responsibility for its losses are the trustees who administer so much of the patronage in Evangelical hands.

Into the truth or falsity of this accusation I am not now prepared to go; others with a wider knowledge of the work done, and the men affected by it, must discuss this part of the subject. The only comment upon which I can venture is this: that whether the accusations be true or false they have certainly been made with every sign of confidence for many years, and that some of those who most bitterly urge them are not clergy disappointed of their own hopes (as an anonymous correspondent of the *Record*<sup>1</sup> so charitably suggests), nor their kinsfolk and acquaintance, nor even clergy at all, but merely laymen deeply concerned for the welfare of the Church of Christ in the parishes affected. Beyond this—a piece of personal testimony which many, I think, can corroborate—it is not for me to go.

It may very well be that some little loss has been occasioned in this way, but, numerically at any rate, I do not think it has been the greatest loss. Is it not probable that the falling-off may be more fairly traced to the modern changes in the law and in the administration of Church patronage? To put the case more exactly, is it not possible or probable that the chief loss in men is the loss of those whose friends would in other days have purchased livings for them when they had been two or three years in Orders, or would, without any particular regard to their experience or personal fitness, have presented them to a friendly living at the first vacancy? I submit that actual acquaintance with the sources from which the ranks of the clergy used to be supplied will prove this is the way in which the Church has lost and is losing a large number of candidates.

The Benefices Act will account for much of that loss. Whilst the Liberation Society exultingly proclaims that the Act has been ineffectual, other people are aware that its restrictions have proved quite as efficient as its promoters expected. It was not meant to make the sale or purchase of advowsons impossible, but only to deprive such proceedings of what were regarded as their worst characteristics. Especially has it been fruitful in preventing the acquisition of benefices which were immediately to be bestowed on some young relative. But there have been other influences at work. Public opinion has grown more sensitive in regard to the uses of patronage. Where a quarter of a century ago a father would have had no scruple about presenting his son, only just admitted to priest's Orders, to any living in his gift, he now hesitates or refrains. Acts of this kind are looked askance at, and the new incumbent, if so placed in possession,

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<sup>1</sup> October 18, 1901, p. 1039.

is conscious that people do not much like the transaction. Thus, by the operation of the law and of public opinion, a very considerable change has gradually been brought about. But in the face of that change a good many parents no longer look upon the ministry as the natural career of one son. They do not want to see him pass through a long apprenticeship, and ultimately obtain only a benefice perhaps at a distance from them, and probably one with, in their opinion, an inadequate income. If they cannot make things sure by early purchasing an advowson for him, as they may have bought a practice for his doctor brother, they would rather he sought some other profession.

Of course some observers would say that the men thus lost were not worth having. That is a hasty and unwarrantable assumption. That they assented to what were lawful acts, and acts widely performed, is not a proof that they were unspiritual persons. They often made places for themselves amongst the most useful of the clergy, and rose to distinction by their own merits. Their loss is far from being an unmixed gain.

In spite, however, of this, the absence of such men should in time prove advantageous to the Church; for it means that more incumbencies will be filled according to merit, and that the prospects of men without means are by this much improved. Already there are many signs that private patrons who once, as a matter of course, promoted a relative, irrespective of merit and fitness, now look about in a really conscientious spirit for worthy and suitable clergy. As this goes on, the fact of promotion by merit being largely substituted for promotion by purchase must make itself felt. Men will recognise that there is a field before them, and, if my diagnosis is right, the number of candidates will begin again to increase.

Such an increase might be expected to come from rather a different station in life. Fewer of the men would be the sons of country squires, and of those who have made fortunes in business; more would come from the energetic, striving ranks of the lower middle classes, from which the highest places in the State and in the professions are even now largely filled. Perhaps there would be some loss of tone, but there would be a great gain in vigour and zeal. If the ministry in any way diminished its influence amongst the wealthy, it would almost certainly gain amongst the people. As many of the ablest Bishops of modern times have been of middle-class stock, there can be no fear that in the matter of leadership any change would have to be contemplated or feared.

It may be said that this, after all, is only part of a larger

problem. Let all patronage in the Church be administered with more regard to merit and fitness, then more men will with confidence adventure themselves into the ranks of the clergy. For myself, I believe that this development is even now going on, and that in a few years' time its influence will be apparent.

G. A. B. ANSON.



## *The Month.*

THE coming of October means the beginning of the winter campaign. There are happy signs that the authorities of the Church perceive the difficult position into which the Church has fallen, and are alive to the necessity of facing the facts. The financial condition of the clergy, the continued fall in the supply of candidates for Holy Orders, the widening gap between the two main bodies of the clergy—all these things have found recognition in the addresses of Bishops to their diocesan conferences during the month of October. The Bishop of Carlisle spoke strongly as to the condition of the incumbents in his diocese. The same problem came up at the Lincoln Conference, where a speaker usefully drew attention to the fact that some areas were thickly studded with churches out of all proportion to the needs of the population. No royal road to the removal of the steadily growing scandal was indicated at either conference, but the inevitable appeal to the laity was made by lay as well as clerical representatives. Mr. De Bock Porter's Dilapidations Scheme has been considered in several discussions. The very striking words of the Bishop of Gloucester in addressing his conference must be read in connection with certain sessions of the Brighton Church Congress.

The Congress was but a modified success. Its organizers expected the full members of the Congress to exceed 5,000; they only just exceeded 3,000. The programme had been framed with an eye to the presence of numbers who could not all be accommodated at one set of meetings. These calculations being falsified by events, there were meetings at which the attendance was a mere handful of people. It is impossible to blame the authorities. In 1874 the Brighton Congress had 4,935 members. Who could have foreseen that a Congress held at the same place in the first year of the new century would prove less attractive than the gatherings at such places as Folkestone, Rhyl, Hull, Exeter, Reading, Derby, Bath, or Croydon? Brighton might be pardoned for falling behind London, Manchester and Birmingham; but that it should be inferior to Exeter, Hull, Folkestone, or Rhyl, could have been anticipated by no one. In point of interest the Congress proceedings fairly held their own, mainly because the Subjects Committee had the courage to put really "live" questions before the Congress.

No unpleasant incidents occurred. The Congress is valued just because it provides a free platform for the statement of divergent views. It is not a party gathering, nor a gathering called in support of

any particular cause. And so it is thought that men will state their views quite frankly, hoping that their confidences will be received as far as possible with an open mind. As to the frankness with which men speak, there can be no doubt, though there has, perhaps, been in recent years less tendency to deal with things in a merely partisan spirit. But the open mind in the hearers is a little more difficult to obtain. No doubt the general standard of Congress manners has improved, although the rudeness shown towards the later speakers of the Nonconformist deputation at Brighton may seem to throw some doubt upon this. But contrast the warmest debates of recent years with those of some earlier periods, and the gain in patience and courtesy is seen to be enormous. The Brighton Congress of 1874, and the Reading Congress of 1883, will suffice to recall to the minds of old Congress-goers the kind of manners from which we seem to have emerged. No longer is a Congress audience converted into a howling mob; no longer do elderly clergy mount chairs in order to hurl defiance at some equally violent person in the distance. Either we do not feel as deeply as we did then, or we have learned better manners. Possibly the real explanation may be a combination of both. How far the papers at Brighton were received with open minds we cannot pretend to determine. But they were written in terms of frankness, and, with one exception, were received with much more calmness than would have been possible thirty years ago.

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It may be convenient for Churchmen, who watch with keen anxiety the conflict between the Bishops and certain of their clergy, to keep in mind the nature of some of the statements made with all possible deliberation before the Church Congress. In the very interesting discussion of "Authority in the Church," the paper of Lord Halifax contained some illuminating admissions. To what authority are English Churchmen bound to submit? The reply of Lord Halifax is: "It will probably not be disputed that in regard to matters of faith the appeal to the faith of the whole Church is final and conclusive."<sup>1</sup> What is the proximate authority? Lord Halifax replies: "The Prayer-Book read in the light of, and interpreted by, Catholic tradition and Catholic practice, is the true exposition of the mind of the Church, and represents the authority to which we are pledged to submit." This authority is admittedly vague and indeterminate; a Bishop's directions may therefore clash with an incumbent's view of what that authority sanctions. In that case which is to prevail, the Bishop's directions or the incumbent's own opinion as to the mind of the Church? The answer is: "Even Bishops may forbid things which the Church has sanctioned, but in both such cases disobedience to the lesser is in reality only obedience to the higher authority." If we go on to ask for specific examples of the things which Bishops might forbid and clergy resolve to stand by, then Lord Halifax replies that his friends "cannot surrender such matters as Prayers for the Dead, Reservation for the Sick and Dying, the use of the Hail Mary, and the right to ask the intercession of the Mother of God and the Blessed Saints."

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In agreement with this view was the paper of the Rev. Leighton Pullan, whilst Canon MacColl, on the same lines, denied the right of the English Church to refuse the use of Reservation for the Sick. The views of the extreme High Churchmen in regard to "Authority" and the appeal to "Catholic" tradition were severely handled by Dr. Wace

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<sup>1</sup> The Congress papers are quoted from the *Record* for October 4, 1901.

and Chancellor Dibdin, whilst the sober High Church view was stated with welcome clearness by Prebendary Allen Whitworth. The tendency of the discussions in which these points came up was, however, to show the impassable gulf yawning between the party of Lord Halifax and the main body of English Churchmen. It is so common to find eminent persons affecting not to see this gulf, or alleging that a convenient and trustworthy bridge across it is already far advanced in construction, that the plain words of the Bishop of Gloucester at his conference must be welcomed by all Churchmen who do not enjoy being lulled into false security. The Bishop pointed out that the differences between the two main parties were more and more tending to become irreconcilable, unless Churchmen were ready to reform the Reformation itself. As a result the laity were becoming weary of the strife, and unable to offer the undivided support which should win from Parliament the attention the Church needed. If more of the Bishops would in the same spirit look facts in the face, the situation would at least grow a little more hopeful.

The consecration on St. Luke's Day of Dr. Moule for the See of Durham (with Mr. Hoskyns for the Suffragan Bishopric of Burnley and Mr. Quirk for the Suffragan Bishopric of Sheffield) was one of the most impressive ceremonies of recent years. All the diocesan prelates of the Northern province were present, save the Bishop of Newcastle, who was in America. Mr. Fox, whose accession to a Prebendal stall in St. Paul's Cathedral had only just been announced, was the preacher, and his sermon was as outspoken as, in another way, was the sermon of Liddon at the consecration of Bishop King and Bishop Bickersteth. The new Bishop of Durham, who does not go immediately into residence at Auckland Castle, is already assured of the warmest welcome in the diocese from clergy and laity alike.

The Bishop of Durham's article in the October CHURCHMAN attracted wide attention. It was referred to in a *Times* leader, hinted at by the Bishop of Gloucester before his Diocesan Congress, and discussed by Nonconformist as well as by Church organs. It ought, however, to secure something more than passing attention. The remedy is in the hands of the main body of Church people. They cannot prevent learning and other exceptional qualifications being overlooked by the dispensers of patronage; but they can see that learning and authorship receive in other ways some encouragement. There may or may not be special blame attaching to Evangelicals in this matter. But in any case it is action and not recrimination that is called for.

The results of the September and October ordinations are to show a further loss of two Deacons on the total for 1901. This comes after a fall of thirty-one at the great Trinity ordination. The condition of affairs is now getting so serious, that new plans of repairing the deficiency are being anxiously looked for. The Bishop of Peterborough, speaking at his ordination, seemed to foreshadow some sort of appeal to the laity in their several parishes. It is agreed that there are more things which might be done; but it is also agreed that there are dangers in all plans which would appear artificially to stimulate the supply of candidates for Orders. From a correspondence proceeding in the columns of the *Record*, it would appear that some clergy regard the present administration of patronage as a reason why many young men do not come forward. The explanation is not altogether novel.



After much perhaps inevitable delay an appointment has been made to the Central Secretaryship of the Church Missionary Society. The Committee offered the position to the Rev. Canon John Stephen Flynn, Rector of St. Mewan, St. Austell, Cornwall, and he has accepted it. Canon Flynn will bring to his duties a varied experience and a keen interest in the Society's affairs. He has a difficult post to fill, and will enjoy the sympathy of all who know how great at present its responsibilities are. The Rev. J. D. Mullins, sometime Assistant Editorial Secretary of the C.M.S., succeeds Canon Hurst as Secretary of the Colonial and Continental Church Society.

The *Record* has published a careful analysis, by Mr. Linden Heitland, of the facts disclosed by an examination of the last issue of the English Church Union *Tourist's Church Guide*. The figures in relation to the use of incense and of the Mass vestments are of a regrettable character. A comparison of the returns in this year's issue of the *Guide* with those in the previous edition (published in 1898) show that, while the use of incense has, within the last three years, been abolished in 44 churches, it has been introduced in 24 churches, and that the total number of churches using incense "on certain occasions" is now 269 as against 289 in 1898. The figures in regard to the wearing of the Mass vestments are still more deplorable. In 1898 they were worn in 1,528 churches; now the number has increased to 1,637.

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## Reviews.

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### THEOLOGICAL AND ECCLESIASTICAL WORKS.

*The International Critical Commentary: The Epistles of St. Peter and St. Jude.* By the Rev. C. BIGG, D.D. Edinburgh: T. and T. Clark.

DR. Bigg's volume is one of the most satisfactory and valuable of the series to which it belongs. The freshness of treatment suggested by the Preface is apparent throughout. Dr. Bigg always presents his view in an interesting way. Thus, his Introductory matter, whilst a monument of industry, is as readable as the character of such work will permit. The question of the authorship of 1 and 2 Peter is dealt with in much detail, whilst the doctrine and organization of the Church as shown in 1 Peter, the characters of St. Paul and St. Peter as revealed in the New Testament, and other points suggested by the contents of the Epistles, are carefully treated at length. The notes to the three Epistles are always illuminating and helpful. No difficulties are evaded, and the constant habit of illustrating one passage of Holy Scripture by another is most welcome. The commentary will also be found suggestive on its homiletical side, a quality not always manifest in works marked by accurate scholarship.

*Two Studies in the Book of Common Prayer.* By the Rev. T. W. DRURY. London: Nisbet and Co.

Mr. Drury has followed up his admirable little manual, *How we Got our Prayer-Book*, by two "Studies," which are exceedingly welcome just now. The first deals with the use of the Lord's Prayer in the Liturgy, and the

reader who follows Mr. Drury's account will gather much information as to the pre-Reformation service-books and the changes made at the Reformation. The second "Study" discusses non-communicating attendance at the Holy Communion in the light of the successive revisions of the Prayer-Book. Mr. Drury examines the evidence with care, and shows that the purpose of the Reformers was to prepare a form of service, from the exhortations onward, for communicants only. Mr. Drury's useful little "Study" was much needed, and we hope that his book will have the wide circulation it deserves.

*The Key of Knowledge.* By WILLIAM G. RUTHERFORD. London: Macmillan and Co.

These sermons, preached to Westminster boys by their headmaster, have merits as well as some defects. They are not marked by that direct and forcible appeal to the heart which characterizes the best sermons to the young. But they suggest high ideals, and are often characterized by a good deal of kindly wisdom.

*The Biblical Illustrator: Proverbs.* By the Rev. J. S. EXELL. London: Nisbet and Co.

Proverbs is not a book to which the preacher very often goes; but the wealth of homiletical outlines and illustrations brought together by Mr. Exell shows that the material for pulpit use is there in abundance. He draws upon a wide variety of sources, and the outlines offered are never deficient in value.

*A Key to unlock the Bible.* By JOSEPH AGAR BEET. London: R.T.S.

This is a brief, well-arranged and lucidly-written manual, well calculated to promote the intelligent study of Holy Scripture. The young reader could hardly fail to gain a clear idea of the character and message of the Bible, whilst he might also be stimulated to further inquiry.

*"Life" in St. John's Gospel.* By the Rev. J. GURNEY HOARE. London: S.P.C.K.

Canon Gurney Hoare has collected the passages in St. John in which "Life" occurs, and has appended to them some short and pointed chapters on Life as received by the believer and the Life to be lived by him.

*Notes of Confirmation Lectures on the Church Catechism.* By the Right Rev. R. F. L. BLUNT, D.D., Bishop of Hull. London: S.P.C.K. New edition.

This is a new edition of a well-known and widely-used book for the preparation of candidates for Confirmation.

*The Church, the Churches and the Mysteries.* By G. H. PEMBER, M.A. London: Hodder and Stoughton.

There is a good deal to deplore in the present state of the English Church, but it is not wisely discussed by Mr. Pember. There is nothing judicial in his consideration of the subject, but much rather wild writing, which in parts will give pain to Churchmen.

*The Reformation Settlement examined in the Light of History and Law.* By the Rev. MALCOLM MACCOLL. London: Longmans and Co.

Canon MacColl's book still sells, an interesting proof of the urgent necessity which extreme Anglicans feel for some defence of their position. In this edition—the tenth—the author refers in a new preface to some recent critics.

## GENERAL LITERATURE.

*The Modern Mission Century, viewed as a Cycle of Divine Working.* By ARTHUR T. PIERSON. London: J. Nisbet and Co., Ltd.

The striking development of the work of foreign missions which marked the closing decades of the nineteenth century made it natural to look for some review of the century in its relation to foreign missions. We have had the histories of individual agencies, but hitherto we have had no adequate survey of the field as a whole and the workers as one body. The gap is now filled in part by the appearance of Dr. Pierson's book. His, however, is not the aim of the annalist. He has not set himself to write a solid history of mission enterprise; his task is to review the field and its workers in relation to the influence of the Holy Spirit. Thus, in dealing with such subjects as woman's work, or missionary literature, or missionary martyrs, he is never exhaustive. But Dr. Pierson has a wide knowledge of facts, great skill in setting them in picturesque array, and the faculty of rising, as occasion demands, into real eloquence. In effect his book is as much a plea for as an account of Christian missions. It cannot fail to lend great support to the cause since it is equally likely to convince the gainsayer and to stimulate the friends of all missionary enterprise.

*Towards the Sunrising.* By J. K. H. DENNY. London: Marshall Bros.

This unpretentious volume fills a void in the literature of missions, for it gives a connected and interesting account of women's work for India. Careful regard is had to the special characteristics of medical, educational and village work; but the record of earlier efforts, when women's part in missionary labours had not been popularly recognised, is not the least interesting part of the volume. The book is freely illustrated, and should find a place on the shelves of all who intelligently follow the steps taken for the evangelization of India.

*An Artist's Walks in Bible Lands.* By HENRY A. HARPER. London: R.T.S.

This handsome volume preserves for us a number of the late Mr. Harper's magazine articles. They are all of real interest to the Bible student, conveying as they do the impressions gathered by a devout observer on the spot. The illustrations are particularly good, and they have been reproduced with great success. As the Christmas gift-book season is upon us, Mr. Harper's volume should win the attention of those who want a work likely to interest the Bible student.

*Woodland, Field and Shore.* By OLIVER G. PIKE. London: R.T.S.

This is an interesting book, chiefly about British wild birds and their habits; though there is also a little about animals, insects and flowers. The text is illustrated from photographs taken by the author, and all the pictures are instructive as well as pretty. The volume should interest and entertain young and old.

*The Awakening of Anthony Weir.* By SILAS K. HOCKING. London: R.T.S.

Mr. Hocking's novel is a powerful protest against young men entering the ministry from a desire for self-aggrandisement, and a warning to deacons that they should aim at something more than a crowded chapel and a large income from pew-rents. Anthony Weir, a talented and ambitious youth, is appointed to the pulpit of a chapel which is considered one of the prizes of the denomination. He is an eloquent preacher, and

becomes exceedingly popular; but a consciousness of his own shortcomings as a pastor dawns upon him, and eventually, after many trials, he starts afresh with a determination to be worthy of his calling.

*A Thousand Pities.* By ELLEN TAYLOR. London: Fisher Unwin.

This story contains some excellent descriptions of life in the New Zealand Bush. A young Englishman, wishing to rough it, emigrates to New Zealand, and at a lonely Bush station meets a young Scotch girl, with whom he falls in love. But she, believing her father, brother and sister to be dipsomaniacs, declines his offer of marriage because of the family taint. There is tragedy as well as love in the story, which, however, comes to an agreeable ending. Our enjoyment of "A Thousand Pities" was, unfortunately, marred by the printers having muddled the first five chapters.

*Francis and Dominic.* By Professor J. HERKLESS. Edinburgh: T. and T. Clark.

This is a number of a series entitled "The World's Epoch-makers." It is an interesting account of two great medieval personages, and of the Orders they founded. Professor Herkless deals frankly, but without exaggeration, with the history of the Franciscans and Dominicans. It is not a record which lends much support to any revival of such agencies, or the disposition to imitate them within the boundaries of the Anglican communion.

*The Gold that Perisheth.* By DAVID LYALL. London: R.T.S.

This is an up-to-date story for home reading and general circulation. The life of a millionaire and the evils of seeking at any cost to get wealth are contrasted with the devotion and self-sacrifice of earnest Christian characters. The religious teaching is sound.

*Heather's Mistress.* By AMY LE FEUVRE. London: R.T.S.

Young girls should find this story engrossing. It conveys a useful warning against yielding to the attractions of the world, and so imperilling faith and peace. All ends well, and the moral of the story can hardly be missed by young readers.

### CHRISTMAS GIFT-BOOKS.

We have received from the S.P.C.K. a number of attractively got-up story-books, varying in size and price as in subject-matter. *Out on the Llanos*, by ACHILLES DAUNT (3s. 6d.), is an excellent adventure-story for boys. The wilds of Colombia present many possibilities for exciting stories, and *Out on the Llanos* is founded on facts. The book should be a treasure to boys of all ages. *Kitty*, by ADELA FRANCES MOUNT (2s.), will delight girls. Kitty is a good child who is trying always to keep her father from evil ways. In the end she succeeds, but only after having had a rather bad time. *Sir Phelim's Treasure*, by H. A. HINKSON (2s. 6d.), is another book which should be very welcome amongst boys. The hero has a most exciting time. He sets out to discover a hidden treasure, which should belong to the heroine's father. Of course he is successful, and the book ends well. *Like cures Like*, by CATHERINE E. MALLANDAINE (3s. 6d.), appeals to girls, who are sure to enjoy this book. Marjorie Tennant, after the death of her father, is sent to live with an uncle, who is understood to live in grand style. He is in fact a poor man, though he had once been rich. He alarms Marjorie, and she leaves him, but they are reconciled before the old man's death. *The Chronicles of Durnford*, by JOHN CARTWRIGHT (1s. 6d.), should succeed. A public school story is always popular amongst boys, and the *Chronicles of Durn-*

ford will be no exception to the rule. *A Girl's Resolve*, by E. S. CURRY (1s.), is another book which girls are likely to enjoy. Patience Bertram has a somewhat hard time at first, but is eventually married happily to a soldier. *One Woman's Work*, by ANNETTE LYSTER (2s.), should appeal to elder girls. It is concerned with the fortunes and misfortunes of a girl who, because she had no home, was brought up by a poor woman. *An Irish Cousin*, by CATHERINE MARY MACSORLEY (1s. 6d.), is a pretty story quite certain to be welcomed by children in the schoolroom. One is obliged to pity Gerald in his old lonely life, and we feel quite pleased when his estate comes back to the family. *Golden-hearted*, by M. BRAMSTON (1s. 6d.), is a captivating story for elder girls. At the beginning of the book the difference between Helen and Lottie is very great, but Helen improves, and at the end of the story is a model wife and mother. *The Children's Campaign*, by the author of *Peter the Peacemaker* (1s. 6d.), is quite out of the common. Cicely and Olga are really fascinating children, though too fond of their own way. *Little John Cope*, by L. L. WEEDON (1s.), is an exciting story for girls or boys. It deals with the Jacobite rebellion of 1745. *In Luck's Way*, by CATHERINE E. MALLANDAINE (1s.), is another book for girls. It shows clearly the consequences of one wrong thing done. *Eyes and no Eyes*, by Dr. AIKEN, Mrs. MARCET, Mrs. BARBAULD and JANE TAYLOR (paper cover 4d., cloth 6d.), is a reprint which ought to be welcome again among children. *The Blue Dragons*, by R. L. S. (2d.) and *Nine Days*, by S. L. G. H. (4d.), are books for little people. *Roses, Sweet Roses*, by the Rev. W. J. BETTISON, M.A. (9d.), is a pretty little story for girls. *Told by the Twins*, by F. LETHBRIDGE FARMER (9d.), is supposed to be written by a twin brother and sister, and is suitable for little children. It is a pretty, though very simple, story of home life in an everyday household. *Faithful Pollie*, by JESSIE CHALLACOMBE (6d.), is certainly a pretty story in its way, but is not quite suitable for little children. It tells how a little girl fulfilled her mother's dying request and was kind to her once drunken father. We have also to acknowledge: *Jim's Temptation*, by ELEN M. BLUNT (9d.); *Father's Man*, by the Rev. W. J. BETTISON, M.A. (6d.); *The Roses of the Red House*, by M. A. DEBENHAM (6d.), and *Prayer-Book Stories*, by C. M. VINCENT (6d.).

Messrs. Nisbet and Co. publish some books which should be in favour with those who seek attractive volumes for young people. Miss VIOLET BROOKE-HUNT's *Lord Roberts: A Life for Boys* (6s.), is the work of one who is personally acquainted with her subject, and has watched him in the South African War. The story of his career is vividly told, and will fascinate all boy readers. In *One of the Red Shirts* (6s.), Mr. HERBERT HAYNES goes back to the heroic deeds of the once popular hero Garibaldi, and entwines with them the exploits of an adventurous young Englishman. *The Key to the Riddle*, by MARGARET S. COMRIE (5s.), is a vivid and powerful story of the Vaudois persecution. The plot is ingeniously constructed, the characters readily win the reader's sympathies, and the tone of the book is soundly Protestant.

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Mr. C. J. Thynne, of Great Queen Street, sends us several popular publications likely to be useful in parish work. One is a new edition (23rd thousand) of Dr. Preston's lucid little "Anti-Ritualism," a catechism on the Communion Office. "Stand Fast," Dr. Wace's sermon for the Protestant Reformation Society, appears as a neat pamphlet at 1d.