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THE
CHURCHMAN

SEPTEMBER, 1905.

THE CHANCES OF DISESTABLISHMENT.

THE popularity, and therefore the fate, of the Church of England will be tested at the ballot-box. This is an incident of her position, not an attribute of her essence. None the less it is a fact, and a fact of grave and far-reaching moment. We must reckon with it. We must face, clearly and courageously, the consequences of the fact.

I am glad that the Archbishop has recently recalled the minds of Churchmen to the presence of Disestablishment in the political atmosphere. A prelate so sagacious, so circumspect, so large-hearted as he would not do so needlessly, and has not done so nervously.

But I do not now dwell on the political aspect of the question. To my thinking, the Disestablishment question is at bottom, not a political, but a religious one. I am not qualified to say whether and when that question will emerge into the vague arena known as "practical politics." Neither can I forecast the form in which it will arise.

I can easily believe in the sincerity of conviction with which Disestablishers denounce the Establishment, wholly mistaken though I hold them to be. I cannot impute their action to unmingled malignity, or their opinions to unmingled stupidity. With equal ease can I admire the genuine, if not discriminating, zeal of the politicians who lift up their voices for "Church and King."

If the Church is secure of the religious confidence of the nation, no political combination can possibly overthrow her. If she has forfeited that confidence, no political combination, however venerable, powerful, and highly organized, can save her from political extinction.

It is not indispensable to this contention that we should have a scientific notion of Disestablishment. Establishment is an extremely complex fact. It is not wonderful if the ideas

about it which prevail should be vague. But those ideas are deeply rooted and tenacious; even if mingled with prejudice, they are potent and respectable.

For that which is epitomized in the term "Establishment" is a series of traditions, sentiments, and arrangements, which extends into remote antiquity. In this series are to be found elements of custom, of historical pageant, and of religious veneration. The Establishment is attached to the national life by a thousand variegated threads. Taken severally they are fragile, but collectively they form a bond intimate, ancient, and strong.

I do not under-rate the strength of either imagination or of sentiment in the hold which the Church has upon the nation. The most obvious proof of this strength has been furnished by the exploits of the Primrose League. Yet I should be sorry indeed to believe that my fellow-countrymen were attached to the Church of their fathers chiefly by ties of sentiment and imagination.

Religion is surely in the Church question the ruling fact. The Church is not a society of æsthetics or of antiquaries, but of souls associated for the purposes of salvation. We must look to the religious convictions of the nation as the decisive factor which will outweigh all others when the fate of the Church is in the balance.

And despite many symptoms of decline in religion, I must still hope that the people of England are so far sensible to the claims of religion that they will not allow the question to be decided on any other issues than those which are properly religious. This is the fundamental position of this article. To it I desire to draw the closest and most patient attention.

To yield a grudging assent to this position is both weak and impolitic. For what chance can the Church have in the impending struggle for national existence if the nation will not acknowledge her as its spiritual mother? And what arguments will then avail for an institution which after fifteen centuries has failed to make the nation realize what all that time has been her *raison d'être*.

I maintain, then, that the Establishment question is in the final resort a religious question. To admit this has an additional advantage. It releases us from the necessity of advocating a theory of religious establishment in the abstract. We are not founding a new commonwealth. We are not debating whether an ancient commonwealth should now establish one of the competing forms of Christianity. We need not be academic in the discussion. The Establishment exists among us. We are confronted with the possibility of a formidable assault upon it by a party bent on its political

extinction. We are determined to repel that assault. We will repel it on religious grounds.

The Church of England stands for a certain conception of Christianity. No fact is more demonstrable than this. Since the Reformation, at all events, she has been known in Christendom as a portion of the grand whole of Protestantism. Deliberately, and in her own fashion, she at that epoch elected to secede from the Roman oppression. Her action was necessitated by the religious conviction of her children. Her attitude was finally revealed and fixed in the Thirty-Nine Articles of Religion and in the Book of Common Prayer. She became the National Church on the basis of the Reformation settlement. This must be frankly recognised. But this is not all. The Church owes her national position to another cause of a kindred order. She was accepted as national because she was felt to be the expression of the nation's yearning after personal liberty and after political independence. It is this element in the Church which is sometimes nicknamed Erastianism. Erastian she certainly is not, in origin or essence.

But it cannot be denied that at times in her history she has breathed the Erastian spirit, and used the Erastian vocabulary with deplorable facility. These, however, were abuses of her privilege. They were reprehensible and calamitous. But they were only flaws in the mirror designed to reflect the English national life—transient, not indelible, blemishes.

Described broadly, in theological terms rather true than technical, the Church stands before the national mind as upholding the beliefs following: She stands committed to an *open Bible*, without the "muzzling order" of "tradition" or "patristic consent." She is committed to a view of the Christian ministry decisively anti-sacerdotal. We have the Pope's authority for this. She stands committed to a doctrine of Justification, substantially that of Luther, and wholly opposite to that so eloquently and subtly recommended by Newman in his "Lectures on Justification." She proclaims that "man is justified by faith alone." She stands committed to a rejection of the Mass, and to the necessity of faith for a true and worthy reception of the Lord's Supper. She stands committed to the abolition of the Confessional, and to all that the Confessional implies. She stands committed to the repudiation of the Pope's monarchy over Christians. She is prepared to guide and govern herself under Christ and through His Spirit and Word.

Eight out of every ten Englishmen feel that these are the doctrines of the National Church. I do not mean that eight out of ten Englishmen can give a reasoned defence of these doctrines; or can prove their truth by texts from the Bible;

or can say how the Church came to hold and to teach these doctrines. I do mean, however, that most Englishmen know that the Church does teach these doctrines, and, moreover, that these doctrines are true if there be any truth in Christianity at all.

Englishmen may, without discourtesy, be said to have small taste for speculative theology. Yet to infer from this that they are indifferent to theological truth would be a hardy impertinence.

I suspect that most Englishmen at first value the national Church for two reasons. First, they believe that she respects the right of access to God on the part of every man as such. Secondly, they believe that she has cherished national independence, and this has fostered national expansion. These beliefs are sometimes denominated the right of private judgment and of individual liberty. They appear to have ever been the things most highly prized by Englishmen in the inventory of the soul. And because he has, on the whole, found that the Church respected these beliefs, he has respected the Church.

We may regard these beliefs as forming to the average Englishman an equivalent of the theology of the Reformation. They are a practical compendium of Protestantism. They have been extracted from a mass of lessons and traditions. They furnish a test of dogmas and of ceremonies. They result from a candid and common-sense inquiry into abstruse and complex matters concerning his soul. They serve his turn well; at least, in the elementary stages of religious life.

Two instances are furnished by our history of the spirit in which Englishmen regard the Church. The national heroes in religion are certainly Wyclif and Cranmer. Each of these was a good Christian. Each was a great divine. But neither Wyclif nor Cranmer obtained his peculiar place in the affections of his country because he was eminent in piety or learning, but because he was a vigorous defender of national rights in connection with religion.

I do not disparage Wyclif's services as translator of the Bible, as Evangelical teacher at Oxford, as founder of itinerant preachers, as castigatour of clerical irregularities. For all these England held him in honour then, and has held him in honour ever since. But his ascendancy over the nation's heart was due not to these so much as to his fearless denunciation of Papal encroachments upon the liberties and revenues of England.

The history of Cranmer illustrates this point even more clearly. Professor Pollard, the Archbishop's latest biographer,

no less than good old Strype, establishes this view. That Cranmer had exceptional learning, that he was a speculative divine, that he was a steady reformer of Church abuses, that he was a master of devotional English, are facts which not even Jesuit malignity has been able to disprove. But that which endeared the Archbishop to the heart of England was his courageous and judicious resistance to the claims of the Papacy, his steady maintenance of the royal supremacy, and his willingness to remodel or repeal the canon law.

Sacerdotalism is hostile to both the convictions so long and so warmly cherished by Englishmen. It is hostile by its very nature. History also furnishes numerous instances of the hostility. Contemporary experience confirms it. Has any great movement in favour of liberty ever been headed and organized by the priesthood? Have countries in which the sacerdotal theory of the Church has prevailed been conspicuous for the liberty of their institutions in public or private life? Are Ireland, Spain, Portugal, and Austria lands which will be naturally and generally cited as typically free and enlightened? Was Philip II.—the most stern and inflexible of Catholic monarchs—a ruler such as a free people would spontaneously elect? Was Louis XIV. a model for the imitation of constitutional sovereigns?

It is, indeed, certain that the very nature of the priestly notion of Christianity cannot coexist permanently with the two things which Englishmen hold supremely dear. For that notion of the Church involves the subjugation of the laity to the clergy in all departments of life and of thought, and a subjugated laity can never make a free people.

No more cogent proof of the essential opposition between sacerdotalism and liberty can be required than that which is found in Newman's "Apologia" for his own life. Newman's genius, capacity, and learning are admitted by all men. His Catholic orthodoxy was unimpeachable. He must be accepted as a witness above suspicion. Did Cardinal Newman, the champion of modern Romanism, so express himself as to inspire us with the belief that he and his Church were friendly to liberty? The answer is plain. He argued in favour of everything that is most opposed to liberty. He defends the doctrine of the infallibility of the Church. He vindicates the exercise of those ecclesiastical prerogatives which have often been employed to punish by physical force departures from the Pope's will and the Pope's creed. He extenuates the acts of the Inquisition—of the persecutions by which the Waldenses, the Protestants, the Jansenists, were crushed. Let us hear him:

"St. Paul says in one place that his apostolic power is given him to edification and not to destruction; there can be no better account of the

infallibility of the Church. . . . What have been its great works? All of them in the distinct province of theology. To put down Arianism, Eutychianism, Pelagianism, Manicheism, Lutheranism, Jansenism. Such is the broad result of its action in the past."¹

"The Catholic Church claims not only to judge infallibly on religious questions, but to animadvert on opinions in secular matters which bear upon religion, on matters of philosophy, of science, of literature, of history, and it demands our submission to the claim. It claims to censure books, silence authors, and to forbid discussion. . . . I think history supplies us with instances in the Church where legitimate power has been harshly used. To make such an admission is no more than saying that the Divine treasure is in earthen vessels."²

If Newman, a mild English exponent of the Roman system, writes thus, what may not be expected from Ultramontanes? "If they do these things in the green tree, what will be done in the dry?" The question may be succinctly answered by a quotation from "The Pope and the Council," a book by Janus, which appeared at the time of the Vatican Council, 1869. It was then the Church of Rome defined that attitude of antagonism towards modern life from which she has never receded, nor, indeed, can recede, since the dogma of infallibility has made the definition perpetual. In that book the following words are quoted by Janus from the Jesuit Schneemann:

"As the Church has an external jurisdiction she can impose temporal punishments, and not only deprive the guilty of spiritual privileges. . . . The love of earthly things, which injures the Church's order, obviously cannot be effectively put down by merely spiritual punishments. It is little affected by them. If that order is to be avenged on what has injured it, if that is to suffer which has enjoyed the sin, temporal and sensible punishments must be employed. . . . Among these Schneemann reckons fines, imprisonment, scourging, and banishment."³

Janus himself sums up the position of affairs created by the Pope's acts and doctrines thus:

"It follows that they are greatly mistaken who suppose that the Biblical and old Christian spirit has prevailed in the Church over the mediæval notion of her being an institution with coercive power to imprison, hang, and burn."⁴

I have made these quotations to prove that sacerdotalism and liberty cannot dwell together. I think that the proof is unimpeachable and complete.

Now, there is a close affinity between all forms of sacerdotalism. Whether Roman or Anglican, it breathes one spirit and has one end. In England it is held in restraint by public opinion and by a vigorous Protestantism, ever on the watch. But no one can disprove the assertion that there

¹ "Apologia," Longman's edition, p. 253.

² *Ibid.*, p. 257.

³ "The Pope and the Council," p. 10.

⁴ *Ibid.*, p. 12.

is in the Church of England a party, numerous, active, and well equipped, which is sacerdotal to the backbone.

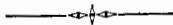
I have said already that Englishmen are averse from theological speculations. While sacerdotalism was confined to books and lecture-rooms it was tolerated or ignored. But it has now emerged from a learned obscurity, and has become a matter of public notoriety. It has made itself felt in a thousand ways.

The manhood of the nation has become uneasy. The Non-conformists have grown alarmed and indignant. Their indignation and alarm have imparted bitterness to the educational controversy. In Parliament itself the dread of sacerdotalism was expressed in the Kenyon-Slaney clause of the Education Act. The Royal Commission on Ritual is another proof of the same uneasiness in the public mind. The nation is aware that sacerdotalism is militant and aggressive; and the nation, jealous for its dearest rights, has begun to restrain sacerdotal tendencies among the clergy.

If this unrest and suspicion be not allayed, the consequences must be serious, and may be disastrous for the Church. The exponents of Evangelical Churchmanship in no way impair the Church's stability by the prevalence of their doctrines. This is not enough. They are bound, in conscience, to exercise their influence in her defence. The saving of the Church from Disestablishment rests in their hands if the contention maintained in this article be sound.

Evangelicals are not sacerdotalists. They are believers in the right of private judgment. Evangelicals love Christian liberty with the deep and fervid love of St. Paul, and the lovers of Christian liberty are the natural friends of all true liberty. The nation must be taught that its liberties can only flourish when the national Church is Evangelical; and the consequence will be that the nation, unless it apostatize from the faith of its forefathers, will find in Evangelical religion the salvation of the Church.

H. J. R. MARSTON.



SOME OLD TESTAMENT TITLES OF GOD.

“THE Name of the Lord,” is an expression which runs through Holy Scripture, more especially through the Old Testament, denoting the nature, the glory, and the will of God. The word “Name” is singular. God is indeed revealed to us by many names; but all are comprehended and summed up in one—“the Name of the Lord,” which the

Almighty claims as belonging to Himself. So we read in the Aaronic blessing: "The Lord bless thee, and keep thee: The Lord make His face shine upon thee, and be gracious unto thee: The Lord lift up His countenance upon thee, and give thee peace. And they shall put My Name upon the children of Israel, and I will bless them" (Num. vi. 24-27; cf. St. Matt. xxviii. 19).

But great light is thrown upon the full meaning of the One great Name by a careful and reverent consideration of the many names, taking into account the proper meaning of each name and title, so far as it can be ascertained; the time and associations in which they are principally brought before us, etc. Many books of the Bible have one particular title of Deity especially prominent in them; as the title of "the Almighty" in the Book of Job; "the Holy One of Israel" in Isaiah; "the God of Heaven" in Ezra and Nehemiah, etc.; and it is a most interesting and profitable study, to look into the cause and significance of these.

In the present paper we can only consider some of the many names of Deity, and even that in a brief and cursory manner.

To begin with the beginning of the Holy Bible. Three most prominent titles, it is familiar to all Bible students, occur most frequently. "In the beginning God created the heaven and the earth" (Gen. i. 1). The Hebrew word translated God is Elohim, and our first inquiry naturally is: What is the original derivation of this word?

ELOHIM.

It is generally supposed by most good scholars to convey the idea of force and power, and such a meaning is most appropriate, when applied to the stupendous work of the great Creator. Hebrew scholars tell us there are three words closely allied—El, Eloah, Elohim. Some think that Elohim is the plural of El; but this could not be. According to Hebrew usage, the proper plural of El would be Elim. Elohim is rather believed to be the plural of Eloah, a title of Deity which occurs above sixty-three times in the Bible; and of Eloah there are two possible derivations. It may be what is called a verbal noun, signifying the Agent or acting power referred to; or it may be derived, as some scholars think, from an Arabic or Syriac word, meaning the Adorable One, as coming from the word Alah, to adore.

The full meaning of the word Elohim we may take to be the Strong and Mighty One, whom we worship and adore as the great Creator and Ruler of the heaven and the earth.

But here comes an important fact. Elohim is, as we have said, a plural word, and the verb which follows is in the singular. It is natural to inquire, How is this? A suggestion has been made that the plural here is what is called the plural of majesty, as kings use the royal title "We." But we find no record of such a usage, but the contrary, so early in ancient history. The explanation more generally put forward and accepted, is that there is here a pre-intimation of the great doctrine of the ever-blessed Trinity, more clearly revealed in later times. So the Divine words are to be understood, in the creation of man: "Let us make man in our image, after our likeness." And then it is said: "So God created man in His own image; in the image of God created He him" (Gen. i. 26).

This, then, is the first-mentioned title of Deity—Elohim; and we take it to mean the Mighty and Adorable One who in the beginning created all things by His Almighty power. It may be added, Elohim is one of the titles used most frequently in the Old Testament, occurring no less than 2,600 times, though not invariably used of the One Living and True God.

The second title which claims our attention is the great and wonderful word

JEHOVAH,

which refers to God in His moral and spiritual being and relationship, and which belongs to Him alone.

JEHOVAH.—The derivation of this word is almost universally believed to be from the Hebrew verb Havah, which signifies to be; and it is by many scholars understood to include in its formation the three tenses, past, present, and future; so denoting a Being who is at once Infinite and Eternal. The French Bible translates it *l'Eternel*.

We have, happily, the explanation of the word, so far as it can be explained, given by the Lord God Himself when He revealed to Moses His Incommunicable and Ineffable Being: "I AM THAT I AM" (Exod. iii. 14).

There are several most interesting points relating to this word Jehovah:

1. It is a title of which the only account is to be found in the Holy Scriptures, the revelation made by God Himself to man. Other nations beside Israel have held the idea of One Supreme God, as the Maker and Ruler of all things; and some have got fragments of the great Name, as in Jove, Jupiter, etc. But all such conceptions of the Most High are immeasurably below the revelation which we have in God's

Holy Word, and which we receive as coming from the direct inspiration of the Holy Spirit of God Himself.

2. Jehovah is a word which is used by itself alone. It has never a prefix nor an affix. In this it differs from other titles of God.

3. It never has the definite article before it.

4. It never occurs in the plural form.

5. It is never applied, as Elohim is, to a mighty prince or a great potentate; but is reserved for God alone.

6. It is a word which the Jews have for centuries held as sacred, above all other words. Whether it was so at the first we do not know; but either from a deep sense of reverence, or, as some say, from a strange misunderstanding of the text, Lev. xxiv. 16, "He that blasphemeth the Name of the Lord he shall be put to death," which they render, "that distinctly utters the Name." From this, in reading, they never pronounce the word, but substitute for it Adonai. It is said, after the Captivity the high priest used to pronounce it once only—on the Day of Atonement. But after the destruction of the Temple, even this was given up.

7. Yet, somewhat singularly, though they so religiously abstained from uttering the word itself, they were ready and even glad, to introduce the first or last syllable into proper names of their own people. A learned scholar has reckoned up nearly 200 instances of this in the Bible, including 14 of the 19 kings of Judah.

8. It is, above all, most especially used to designate the Covenant God. As Elohim denotes God as Creator and Governor of the world, Jehovah denotes God in covenant with His people.

The force and significance of the word may be traced most strikingly by a careful study of the Pentateuch, each book bringing out the Divine relationship of God and His chosen people as the foundation of their faith and the basis of their obligation—"I am the Lord." Most especially is this seen in the Book of Deuteronomy, where the words, "the Lord thy God," "the Lord our God" sometimes occur continuously throughout a whole chapter, as in xvi., xvii., xviii., and in the whole book about 270 times.

In Exod. vi. 3 God said: "I appeared unto Abram, unto Isaac, and unto Jacob by the name of God Almighty. But by My Name JEHOVAH was I not known to them." The simplest explanation of the apparent difficulty here, seems to lie in the meaning assigned to the word "known." God was revealed to a certain extent to the early patriarchs by the Name JEHOVAH: else how could Abram have used the word JEHOVAH JIREH? But the full meaning and glory of the title

was developed gradually, and was understood more clearly as the light of truth shone forth.

There are four texts in which the word JEHOVAH occurs written in full in our Authorized Version—Exod. vi. 3; Ps. lxxxiii. 18; Isa. xii. 2; xxvi. 4. It is difficult to say why the word has been inserted especially, in these four places. Ordinarily, JEHOVAH in the original is represented by the word LORD, written in capital letters. In the American Revised Version the Hebrew word is given all through.

The shorter form, JAH, is used chiefly in poetry.

May we commend the careful and reverent consideration of this great Name to every Bible student. Taking the whole Old Testament, is it not a striking fact that whilst the word Elohim—God as Creator—occurs about 2,600 times, the title JEHOVAH—God in Covenant—occurs nearly 6,000 times?

LORD.

There is a third word which is of frequent usage—in Hebrew ADONAI—which we translate Lord, written in small letters. This is the word which the Jews use when in reading, they shrink from uttering the great Name JEHOVAH. It is, properly speaking, not a proper name, but rather a title of honour addressed to superiors, and pre-eminently to the One Supreme God, the Creator and Lord of all. It is never used by God of Himself. The proper idea is that of lawful authority and rule. It is supposed to come from a root meaning a support, something to lean upon.

These three words—Elohim, Jehovah, Adonai—then, are the titles which occur most frequently in the early books of Scripture.

Before passing on, it may not be out of place briefly to allude to one word with which we are all familiar, and which is, therefore, of special interest to ourselves—the English word God. What is the original derivation and proper meaning of the word God which is given in the Authorized Version as the translation of the word Elohim? The most general idea is, I believe, “the good one.”

It may seem somewhat surprising that most, or nearly all, of our modern dictionaries (as far as I know) discard this meaning, and say either “The derivation is uncertain,” or, as some do, “No connection with goodness.” One of the best modern dictionaries says: “It is commonly inferred that God was so called from His goodness. But the corresponding words in most other languages are not the same, and I believe no instance can be found of a name given to the Supreme Being at first from the attribute of goodness. It is probably an idea

too remote from the ruder conception of men in the early ages. Except the word JEHOVAH, a name is generally taken from His supremacy or power, and is equivalent to lord or ruler. Now in the present case we have evidence that this is the sense of the word, for in Persian the word *goda* is rendered dominus, possessor, princeps.

Professor Max Muller has a special essay on the subject, and strongly takes this view—that our English word God, in its derivation, means power, energy, authority.

Another very striking Title brought before us early in Holy Scripture is

THE ALMIGHTY

—the translation of the Hebrew words, El Shaddai, which some render the Almighty, and others the All-sufficient One.

We might almost call this a patriarchal name, since it was used so sweetly to express the faith of the early patriarchs. It occurs first in Gen. xvii. 1, when the LORD appeared unto Abram, and said unto him, "I am the Almighty God: walk before me and be thou perfect." It is supposed by many that there was conveyed by this revelation, a secret and gentle rebuke to Abram. It had been a time of distrust; when, as we read in chap. xvi. he yielded to Sarah's solicitation, and took Hagar, in hope of securing the promised seed. For thirteen years after this, it would seem as if there had been no revelation from above; at least, there is no record of any—but then, in His mercy, the LORD came forth, and reminded Abram that he need never give way to fear or doubt: "I am the Almighty God. Think not that I cannot fulfil my word!" And it is striking to observe how Isaac, in his turn, took up the same name of God in sending away Jacob on his exile. "And God Almighty bless thee" (xxviii. 3); and again how God made the same revelation to Jacob: "I am God Almighty" (xxxv. 11); and how still further it was passed on to Moses (Exodus vi. 3).

El Shaddai is the characteristic title in the Book of Job. In our Authorized Version the word Almighty occurs about sixty times; of these thirty are in the Book of Job. It runs through the whole Book, except in xii. 9, though the first two and last two chapters contain the title JEHOVAH.

THE MOST HIGH (El Elyon).

This also is one of the earlier titles, and it has one very marked significance. It was a title used largely by or in connection with non-Israelites. We find it first used by

Melchizedech, King of Salem, priest of the Most High God (Gen. xiv. 18), who blessed Abram, and said: "Blessed be Abram of the Most High God, possessor of heaven and earth, and blessed be the Most High God which hath delivered thine enemies into thine hand."

It was used by *Balaam*, as referred to in Num. xxiv. 16, as having heard the words of God; "and known the knowledge of the Most High"; by *Nebuchadnezzar*, who employed it several times, as when he testified that "The Most High ruleth in the kingdom of men" (Dan. iv. 17); and even the presumptuous King of Babylon (Isa. xiv. 14), who boasted, "I will ascend above the heights of the clouds; I will be like the Most High." There are several (about twenty-one) references to it in the Psalms. And there, as in most other places, it seems to take in the vast and gradual expansion of the kingdom of God. No title proclaims more strikingly the Catholicity of the Church, the rest and refuge offered to Gentile as well as Jew; whilst it exalts the glorious supremacy of the One Living and True God, as Melchizedech acknowledged Him "possessor of heaven and earth."

Take another beautiful title,

THE HOLY ONE OF ISRAEL.

This is most frequently found in the prophecies of Isaiah. It occurs in the Psalms three times, in Jeremiah twice, in Ezekiel once; in Isaiah twenty-five times. May we suppose this came from the deep impression made on the prophet's mind, when he was first called to the prophetic office, and heard the song of the seraphim, "Holy, Holy, Holy"?

As a special designation of Deity it would frequently seem to refer rather to the Divine faithfulness than to what we look upon as Infinite purity, more especially, when we meet with it in the Psalms. It is often used when allusion is made to the flagrant rebellion of Israel, as, on the other hand, it is a title which God's prophets seem especially to have rejoiced in.

THE GOD OF HEAVEN.

This is chiefly found in the Books of the Captivity—Ezra, Nehemiah, Daniel. It is used both by Israelites and by Persians; adopted probably on a common ground, as both recognised the monotheistic worship, and acknowledged the sovereignty of one Supreme Being, sitting above the circle of the heavens, the great Lord and Ruler of all.

The idea which it embodies often comes before us in the Psalms, the Lord, the Creator, and Ruler of heaven and earth. But the express title seems to have had a peculiar significance

for the exiles in Babylon ; and its use by the pious Nehemiah beautifully serves to illustrate the comfort he found in looking up from the troubles of earth, to the controlling and gracious care of the great God, whose throne is on High : " So I prayed to the God of heaven " ; " The God of heaven, He will prosper you. "

THE LORD OF HOSTS.

This is a title of especial interest, more particularly as it is sometimes handed down to us in Holy Scripture, like Amen, Hosanna, Hallelujah, in the original Hebrew word, instead of being translated. In the Latin version of the *Te Deum* in our Prayer-Book it has been made familiar to the whole of Western Christendom, in the well-known words, " Holy, holy, holy, Lord God of Sabaoth. "

The title occurs most frequently in the books of the Prophets. It is not found in the Pentateuch, nor in the Books of Joshua, Judges, or Ruth ; nor in the Book of Job, nor the writings of Solomon. It appears first in 1 Sam. i. 3, near the time of the formation of the Hebrew monarchy. In the Prophets it occurs with a frequency which is not a little striking—sixty-one times in Isaiah, seventy-eight times in Jeremiah, fifteen times in the minor prophets, from Hosea to Zephaniah ; fourteen times in the two short chapters of Haggai, forty-eight times in Zachariah, twenty-four times in Malachi ; in all (with the eleven times in the Books of Samuel, three times in the Book of Kings, three times in the Books of Chronicles, and fourteen times in the Book of Psalms) no less than 270 times. The meaning and origin of the title seem clearly to be indicated by the history of its use. Its introduction being contemporaneous with the rise of the Jewish monarchy and military organization, which was always regarded in connection with the theocratic element by pious Israelites, so David, when he went out to meet the Philistine giant, most nobly said : " Thou comest to me with a sword, and with a shield, and with a spear : but I come to thee in the name of the Lord of Hosts, the God of the armies of Israel, whom thou hast defied " (1 Sam. xvii. 45). It may also be regarded sometimes as referring to the angelic ministers of God, who are His messengers and do His will. Its frequent occurrence in the writings of the post-captivity prophets may be probably accounted for by the sad familiarity with armed hosts and battle which the Jews had acquired in the siege and capture of Jerusalem, and in their subsequent contact in Babylon with some of the great military powers of the world.

There are many beautiful allusions in the Book of Psalms :

“The Lord of Hosts is with us” (The mighty, Almighty Vindicator of His people). “The God of Jacob” (He who answers the prayers of His humble wrestling saints) is our Refuge” (Ps. xlv. 7, 11).

These are some of the principal names and titles of Deity in the Old Testament. Some, it is scarcely necessary to say; there are many others, as, *e.g.*, the beautiful title of Father (not used in the same individual and personal sense as in the New Testament, but with a broader and more national meaning), Shepherd, Redeemer, King, etc. But it would be far beyond the space allowed to us to consider all we might do.

Before concluding our remarks, it is only proper to add that we are sometimes told there are two books of the Old Testament in which the Name of God is not found—the Book of Esther and the Song of Solomon.

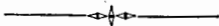
As regards the Book of Esther, various reasons have been assigned to account for what is really no difficulty, since the book bears the most unquestionable internal evidence of its authenticity and inspiration, and has always been held in the highest esteem both by the Jews and by the Christian Church. The remark has often been made that though we do not find in this Book the Name of God, we cannot but discern most clearly and most strikingly the providence of God. It should also be added that in the Septuagint there are three verses inserted, in which the Divine Name is expressly given; in ii. 14 it is said, Mordecai charged Esther to fear God. In iv. 8, He bade her to call on the Lord. In vi. 13, Zeresh tells her husband, the living God is with Mordecai. So also is it in the apocryphal additions to the book, but none of these are in the Hebrew.

As to the Song of Solomon, while in our Authorized Version there is no mention of any of the usual Divine names, in chap. viii. 6 the words “Jealousy is cruel as the grave; the coals thereof are coals of fire, which hath a most vehement flame”; in the margin of the Revised Version the rendering is: “A very flame of the LORD” (Heb., Jah.). It should also be remembered that those who interpret the book as a spiritual allegory, understand “the Beloved” as a title of the Lord Jesus Christ, the Heavenly Bridegroom of the Church.

We cannot pursue the subject further. But we would very earnestly commend it as a most interesting and profitable field of research to every Bible student. It may seem of little moment to the casual reader by what title our gracious God is spoken of, but the great Word of God is full of beauties which are only discovered by those who dig beneath the surface; and they love it most who search it most, provided the searching be in a reverent and humble spirit. If God has

condescended to reveal Himself, could there be anything more important, than to look most carefully into the Revelation? And it is often by the careful and prayerful study of the *details* of Divine Revelation that we are led to see the inspiration and beauty of the Holy Word.

GEO. S. BOWES.



THE TOWN POOR PARISH PROBLEM.

IT is impossible to face the problems of a poor town parish, if we confine our attentions to the parish itself. We must first take a wider view; it may be that then we may take our stand within the parish, and look at the problems it presents with some measure, at any rate, of hope and completeness.

To take first, then, a wider look than the parish itself presents. The enormously greater proportion of our home population is to be found in towns, and therefore in town parishes. We may welcome the fact or regret it, but fact it is, and fact, even to an increasing proportion, it probably will remain.

But more, there is also the stern fact that within the area of our towns, be they larger or be they smaller, but particularly if they be larger, the rich and the poor are becoming more and more separated locally the one from the other. It is less and less common for employers and employed, for the more and less wealthy, for the more and less cultured, to live within reasonable touch one of the other, and to enjoy, to the benefit of both, the privileges of mutual give and take. When the truth is declared it will certainly not be the poorer in this world's reckoning that will be seen to have been either the only, or even perhaps the greater, losers if this separation is allowed to continue or even to grow. If the principles of Christianity mean anything, such a middle wall of partition, as there now too often is, is not a hindrance merely, but a flat contradiction to the practical hold or spread of Christianity.

But I am afraid that the very truism of these statements will make against the practical purpose of this article. To write or read statements such as these is, alas! all too easy. Writer and reader will agree, and then—what? Let me, therefore, put several not unimportant questions.

And first this: Might there not be amongst the inner circle of consecrated Church workers, whose call is the home and not the foreign field, and whose homes are far from the dense population of poor town parishes, quite a new realization of what the call to home Church work means?

To go forth from home and country for years at a time, and face all manner of risks and trials, is the joyful response to a felt call to foreign missionary work. In individual instances such a going forth is approximated—yea, it may be is equalled—in response to the call for home service; but in how many cases is it not so? To leave for a few hours so many days a week, or, better still, for a Saturday to Monday trip to a poor parish, a wealthy home and its bright surroundings, does not seem very much to ask; and yet somehow it is more than common for incumbents even of very large poor parishes often to go for years without response in any adequate measure to such appeal. And if we look even further than this, and fail to see any real reasons why there should not be at any rate in our larger poor parishes a far greater number of voluntary workers who, for the sake of the poor and to witness amongst them of Christ, have entirely yielded themselves to live and labour in poor parishes, such real reasons are oftentimes hard to trace. Trained lay workers, both men and women, living and working at their own charges, surely should be forthcoming where the need is greatest, and will be forthcoming in ever-increasing numbers as it is realized that the call to home and foreign service is one at root, and is a call involving genuine self-sacrifice on the part of every consecrated worker. If means are lacking to allow of wholly voluntary work, service can be offered, and will be offered, at the lowest possible rate, and the burden of collecting the money will not be allowed to rest entirely on the incumbents of poor parishes.

And secondly this: Putting aside any thought of special call to constant active service in a parish, and looking at the matter rather from a different point of view—namely, the setting free of wealth for Christian service and of the well-to-do from the cares of wealth—when are people who bear Christ's name, not some here and there, but all, going to realize that increased wealth is not necessarily a call to increased outlay on self and family? Which of us has not noticed over and over again that the larger the income becomes, the larger the rate of personal and household expenditure becomes, and less and less year by year—not proportionately only, but actually—is the sum given to Christian work or the interest shown therein? On this point let two notes be made, and enough will have been said. Where such is the line taken, the fountain of charity within the heart of the head of the household is dried up, and, worse still, the young people are encouraged to begin life as their parents ended, and a never-ceasing retrogression from the point of view of the sacrifice of the means and self is the result. The first thing is to keep up such-and-such a standard of living, and the next thing is

to increase it. Thus the separation named above grows wider and wider; and, let it again be stated, it is not the separated poor, but the separating rich, that lose the most.

Bearing in mind the two questions previously asked, may we not look for some aid in the solution of the problem before us from taking note, side by side, as mutually helpful and as both equally necessary, of two lines of action?

The first line of action is well known, but, alas! not nearly so widely adopted and supported as it should be. It may take the form of community life strictly so called, or of methods of living more or less nearly approximating to this; or it may take the form of settlements, where more or less permanently, those engaged through the day in other occupations may live, and give their evenings and their Sundays to Christian work amongst the poor.

The second line of action has not, so far as I know, been formally advocated or largely practised; indeed, it is simply a matter at root for individual householders. There are scores of poor parishes where perfectly happy and healthful home-life could be maintained by people of moderate or even of considerable means, and yet these parishes are constantly drained of the better-to-do families, and the question arises whether, after all, there are not cases, neither few nor far between, where it might not reasonably be expected that some regard should be paid, as before God, to the claim of a poor neighbourhood for the influence and help of higher culture or better means, rather than that a move into the suburb should be regarded as the normal step to take. I do not think that it is only a matter of so many more or less wholly devoted parish workers living singly or in settlement that will reverse the tendency for the separation of poor and rich. Better-to-do families as such should remain in poorer neighbourhoods, or be ready, if for a while circumstances necessitate their removal therefrom, either to return themselves or to encourage the younger members of their families to settle again where they were born.

Hitherto the problems of a poor town parish have been before us rather from without than from within; the due distribution of consecrated means and effort, and of the forces of higher culture and greater wealth over wider areas, rather than the actual problem that faces the workers within such a parish, has been before us.

Let us now take our stand within a single poor town parish, and let us glance hopefully, if incompletely, at the problems it presents.

In the first place, let us by all means remember that the wider the outlook, and the more freely the people are

encouraged to give, alike of means and service, the truer to the spirit of Christ, and therefore the more progressive, will the life and work of the parish be. It is not only wrong in itself, but also hurtful to home progress, to fail of zeal for foreign missions.

In the next place remember: It is the strength available from either that is the master-feature. Are the present workers meet vessels for Christ's use? Are the communicants, as God enables, ready to serve and give? Are the God-given workers and the God-given means rightly distributed? It is just in proportion as the general body of workers and communicants realize their call and responsibility in these matters that progress will be made—first in husbanding the strength that there is and then towards the increase of strength. It is the mutual helpfulness of the various workers and communicants one to another, that makes and keeps warm the heart of the parish, attracting the young as they grow, fresh workers as they come into the parish, and not less those more or less deeply a prey to the darkness of the world. Hence the absolute necessity of prayerful and careful heed to all that touches the fellowship of the faithful.

Given a poor town parish in which these two points are well heeded, it is wholly unthinkable that it should fail to be a centre of Christian light and influence, the influence of whose inner circle will constantly grow stronger and stronger. There may be—for the most part there will be for long enough—an immense disproportion in numbers between the warm-hearted fellowship of Christ and the many living around more or less influenced. Indeed, probably in most cases for many years, the multitude will seem indifferent even where in many cases a more true description could be given if the secrets of every heart were known. But be the progress quick or slow, manifest or not manifest at once, progress there will be—yea, progress there is. Christianity, statisticians may tell us, is not in possession here, and they may tell us so truly; but the effectual witness of Christ is there, and where the fort is bravely held, the soldiers will prove victorious for their Lord.

But here again, as in the earlier part of this paper, I am afraid that the very truisms of these statements will make against the practical purpose of this paper. One writes, another reads. Writer and reader agree, and then—what?

In principle we are agreed. In practice we are oftentimes untrue to our principles and discouraged for lack of immediate and visible result. May we not put the matter thus?—Which of us would not very readily admit that, without the power of God the Holy Ghost working on the lines of Scripture promise,

it were useless to attempt to win this or that centre, and so to win ultimately all along the line for Christ? Why should we not put the question in exactly the obverse way? If, without the power of God the Holy Ghost on the lines of Scripture promise, the attempt is useless, is not the same attempt, with that power on the lines of Scripture promise, equally sure to be crowned with victory? And if so, ought we not to be far more courageous, to be far more hopeful, to be far more confident, even in the face of the greatest difficulties, than we are apt to be?

Is the staff very inadequate? Are the provided centres for work wholly inadequate in number or equipment? Are the means apparently, perhaps at the moment really, altogether below the amount requisite to maintain, to say nothing of extending, the existing standard of work? Be it so; yet hold the fort. Do something if you cannot do much. Never go back. Be quite sure, where the local church is liberal in giving and loyal in serving, God will provide the needful staff and the needful means. In saying this, of course, it is to be remembered and allowed for that staff and means may be withheld if those to whom God gives a first opportunity to provide them close their hearts and their pockets, and stand in the way of the blessing God in love desires and is ready to give through them. But, even so, if some use not the opportunity He in love gives them, He will assuredly, in due time, raise up others to be instruments of His good pleasure. At any rate, let the local church, poor as it may be, love and labour in hope, content to face its problems incompletely, so only, up to its strength it faces them honestly.

Now in a closing paragraph look back, and from the point of view gained as we stand and work within a single poor town parish, look anew at the wider aspect of the problem touched on in the earlier part of this paper. Is it not at least possible that the problem of the due distribution over wide areas of the service and means available, or that might be made available, for Christian work, while it is a problem too vast to be attempted directly and as it were in bulk, is yet being solved little by little and as it were from two sides? In other words, if we think of the men and women that God is using in the wider sphere of the whole town or the whole country, and in the sphere of the many well-to-do parishes, and then of those whom He is using in the individual poor parishes of the towns, and as we realize that these from different ends are working for the same result, being possessed and used by the same power, shall we not gather hope and courage? God is preparing help from wider and more favoured areas, while He is holding the poorer area

till help arrives. And so, while we still mourn the hurtful separation between rich and poor, employer and employed, more cultured and less cultured, shall we not through it all not only believe that God is now, as of old, fulfilling Himself and His purposes in many ways, but also press, alike more hopefully and more urgently, each in our several spheres, for the breaking down of the middle wall of partition which is the source of so much hindrance to the spread of Christianity, and which makes so difficult the work of our town parishes in poor districts? And yet, thank God, even when it is most difficult, it is the happiest and most inspiring of works.

S. B. BENSON.



THE EARLY CHURCH AND THE ROMAN EMPIRE.¹

CHURCH history has only too often been the hunting-ground of the ecclesiastical partisan. To produce a useful brief there is no necessity to say what is untrue. By a judicious selection of facts, and by carefully throwing upon these facts the particular coloured light in which it is wished that they shall be viewed, it is comparatively easy to produce quite different impressions of the same age and circumstances. Such a method of writing Church history has been all too common in the past. But of late years we have had many examples of the growth of a better spirit. Professor Bigg's volume is eminently such an example, viz., of the dedication of historical study to a higher and a nobler purpose.

I would especially commend his preface. There we read how Church history should be written; we learn in what spirit and temper the records of the past should be approached; we must search simply for knowledge in order to express the truth, the whole truth, and nothing but the truth. Beyond a clear expression of the truth, whether it agrees or not with our predilections and preconceptions, we must not go.

The period covered by the book—the first four or five centuries of the Christian era—is one of peculiar difficulty, though, thanks to the untiring labours of many genuine searchers after truth, we are year by year becoming more able to form a clear conception of what *ordinary* people then thought and how they lived.

This period is in almost every diocese chosen as one of the

¹ "The Church's Task under the Roman Empire." Four Lectures, with Preface, Notes, and an Excursus, by Charles Bigg, D.D. Oxford, at the Clarendon Press, 1905.

periods of Church history to be studied by ordination candidates. Owing to its intrinsic importance this is almost inevitable; still, I have often wished it might be left to a later period in a clergyman's studies. For many reasons the period is one of exceptional difficulty, and to the young student, I would add, of considerable danger. In it we discern the first signs of tendencies which later become strongly developed, but which are as yet so undeveloped that it is often difficult to discern either their exact source or the exact direction of their development. During this period the Church very rapidly *absorbed* influences from many external sources, and much that is apt to pass for a "different aspect of Christianity" is not Christian at all, but entered the Church generally through the very imperfect Christianization of "converts" (so-called), who flocked into the Church at times in large numbers. In order to estimate these various mixed elements at their right value it is most necessary to have a considerable knowledge of the systems from which they came—that is, of the various heathen religions and cults in existence at the time. Again, as Professor Bigg points out, it is most important to study the *relation* between the Church and the Empire, between the small Christian world and the great heathen world in which it was immersed. To do this we must have much knowledge of both worlds, for only so can we estimate "the condition, intellectual, moral, and material, of the people who filled the ranks of the Church." To insist upon the necessity of studying this relation between the Empire and the Church, and to help us to know more of the condition of the early converts, is the double object with which Professor Bigg has written this book.

To return to the preface. It is pointed out how rapidly of late years our knowledge has increased of the life then lived by *ordinary* men and women. Until recently here, as elsewhere, history has been too much concerned simply with the great. Now "we are beginning to hear the voice of the common people," and it was from these that by far the greater number of the early converts came. As secular history has hitherto dealt mainly with the lives of kings and conquerors and statesmen, so has Church history dealt chiefly "with the lives of a few eminent clergymen"; now we seem more able to improve our acquaintance with the ordinary priest, and even with the ordinary layman. This is important, because the most significant changes "were not imposed upon the Church by the bishops from above, but forced upon the bishops by the pressure of popular opinion from below." Professor Bigg then points out many new sources of knowledge which "throw much light upon ideas which were not

unfamiliar in the lower strata of the early Church, and which were destined as time went on to take their place among recognised beliefs" (p. vi). But most of these new sources of knowledge are as yet comparatively unworked fields. To understand the history of the early Church, as we should desire, we must have not only many more workers, but there must be a greater community and purity of purpose among these. And our author believes that could this be secured we should find in the resultant greater knowledge of Church history a great "peace-maker." The need is for more workers, and also that these should be competent and unselfish.

This last word may well form the transition to the subject of the second part of the preface. What is the fundamental difference between heathenism of all shades and Christianity? Professor Bigg believes it lies "in the doctrine of Vicarious Sacrifice—in the Passion of our Lord." In other religions we may find belief in the Fatherhood of God and in the immortality of the soul, we may find sacrifice, prophecy, and law—Judaism had its Messiah, and Platonism its "inspired men," but "the Cross is the peculiar property of the Gospel." From the Cross flow all the *distinctive* beliefs of the Church; and such beliefs as the Church incorporated from other religions received from the idea of the Cross a specially Christian development. It is in the light of the Cross that the deficiencies of the highest of non-Christian faiths are most clearly revealed. Professor Bigg admits the admirable account of duty given by the great Stoics (and which was to a great extent adopted by Christianity), but the Stoic never rose to the idea that "the voluntary suffering of the good lifts up the bad, and makes the good better than he was." The Platonists "were more humane than the Stoics. . . . They admitted that one man must show the way to another," but they would not admit that "the undeserved voluntary suffering of one could make another better." With both Stoic and Platonist "the ultimate formula is 'my soul and God.'" With the Christian it is "my soul, my brother's soul, and God." The Oriental cults came in some respects nearer to the Christian idea. They were to a certain degree missionary, and the term "brethren" was not unknown to them. Of course, the moral consequences of the faith of the Cross, where this was *truly* held, were very great; but, as Professor Bigg points out, "being the highest of all moral laws, it is naturally the most difficult to assimilate, especially for ignorant and undisciplined people, such as were probably the great mass of the converts to Christianity."

The remainder of the book consists of four lectures, the first being upon "Education under the Empire," the second

and third upon "Religion under the Empire," and the fourth upon the "Moral and Social Condition of the Empire." It is quite obvious that in one or even two lectures such subjects could only be treated in outline, and therefore naturally the reader will find here only (1) the results or conclusions of the author's investigations, and (2) hints or suggestions for further study which he may himself pursue.

Education is a subject of narrower compass than either religion or morality, and, probably for this reason, the chapter which deals with it is more satisfactory (as well as being more original) than the other three. In this chapter the following facts are made clear: first, that while the Empire contained a wonderful diversity of people of every degree of civilization, the scheme of education (at first under private, and then under public management) which was pursued both in Rome and in the provinces exhibited a remarkable unity of both method and purpose; secondly, that while the area of civilization increased, its depth diminished, and at the same time the education generally given became steadily more artificial and more useless.

For all except a very limited number this education was obtained first in the grammar school and then in the rhetoric school, the first of these being always dominated by the second. The entire system made no effort to "aim at scientific results of any kind." The judgment which it endeavoured to form was purely aesthetic. Its object was not to produce students or thinkers, but *urbanitas*—the ability "in all social relations to say the right thing in the right way." When the writings even of the great thinkers and teachers of the past were studied, it was not for the sake of the matter they contained, but to find out how their writers produced, or failed to produce, "the desired effect upon the mind of the reader." Even truth and morality were subordinated to effect; and, as Professor Bigg states, "education . . . was wanting in solidity, and concerned far more with words than with things; but it was admirably adapted to spread a rapid varnish of refinement over the coarsest natural grain." The result of this education was a decline in intelligence. We pass now to the relation of this education to the Church. "Every Christian child who received any education at all passed through these schools . . . and Cyprian, Basil, and Augustine began life as teachers of rhetoric." The effect of this education upon the teachers of the Church and upon the clergy was disastrous. It caused men like Origen to despise the plain sense of Holy Scripture; it caused men "to read history without any conception of orderly development." Thus, the Church "was unable to find an effectual answer

to the Gnostic and pagan attacks upon the morality of the Old Testament." Again, "it was this same inability to grasp the idea of progress which led to the wholesale importation of ideas and practices from the Old Testament into the Christian Church."

I am tempted to quote from almost every page of this instructive lecture; but I have already said enough to show how valuable an insight it gives us into more than one cause for the "development" (so-called) of Western Christianity during the second, third, and fourth centuries. We are enabled to see how many influences, not only foreign, but actually inimical to the spirit of the Gospel, entered the Church— influences which during the succeeding centuries were destined to produce a rich harvest of evil. A study upon the lines of investigation here suggested will help us to understand much in mediæval Christianity for whose existence it is difficult otherwise to account.

The two following lectures—upon "Religion under the Empire"—also deserve careful study. But little is said either of the old Roman religion or of the Greek religion, which during an earlier period than the one with which we are dealing, exercised a strong influence in Italy. It is to the systems of Isis and Mithra that the first of these two chapters is mainly devoted, for they were certainly the most popular of the many cults which were then bidding against each other for men's allegiance. Both these forms of religion exhibit some very curious resemblances to Christianity—resemblances for which it is not easy to give a satisfactory reason. Christianity seems to have been influenced by both, and they in turn seem to have owed at least something to Christianity. In Isis worship "we discern an organized body of worshippers, an organized body of clergy, a Prayer-Book, a Liturgy, a tonsure, a surplice, the use of a sacred language, and an elaborate and impressive ceremonial in many respects very similar to that of the mediæval Church. . . . The service of Isis is a *militia* . . . there is a *sacramentum*, and the initiated are said to be 'regenerate'" (p. 41).

"Mithraism" was a higher and purer form of religion than the worship of Isis. Professor Bigg calls it "the most elevating of all the forms of heathenism known to have existed in the Empire." It was immensely popular, and its influence extended over a very wide area. In its monuments which have survived we discern, if dimly, the existence of a lofty system of religious speculation, and of a not inconsiderable acquaintance with the needs of humanity." We have also glimpses of "a highly organized Mithraic Church . . . there were companies of ascetics and virgins . . . among the rites of initiation was a

baptism in water; and there was a sort of Agape . . . in which the worshippers partook of bread, water, and wine."

We are here in the midst of that most interesting problem of religious "syncretism," a problem which, whatever results it may yield, is likely to become more involved the more we know of the details of the many religious systems which flourished at this time. It is a problem which must be approached dispassionately, and in which the greatest care is needed if we are not continually to confuse cause and effect. As in the physical world action and reaction between different bodies are always taking place, so in this caldron of religious ideas and worships we find each one of these influencing and being influenced by every other. We seek in vain for a *pure* religion—that is, for one of which we can say that its present faith or practice can be wholly traced to its original source.

In the third lecture we find much help towards a clearer apprehension of the nature of "Gnosticism"—a term which, as Professor Bigg states, "embraces a bewildering variety of systems, some wholly pagan, some more or less Christian." He also shows what a great influence the Gnostic sects allowed to women. "They attributed exaggerated honour to the Virgin Mary—the pleroma of all pleromas, as she is called in the *Pistis Sophia*. In this direction there is only too much reason for supposing that the Gnostics were largely instrumental in corrupting the doctrine of the Church." Our author then proceeds to deal with the "philosophies" of the age, and especially Stoicism and Neo-Platonism. His treatment of the first seems inadequate. I do not think he sufficiently recognises what we may term the part which Stoicism played in the great scheme by which God was preparing for the possibility of a universal religion. He rightly lays stress upon the individualism of Stoicism, and upon its high, pure, stern ethical standard (in which it might be compared to Calvinism); but he does not show how this very individualism prepared the way for universalism, nor how Stoicism may even be said to have done for the heathen what the law did for the Jew—the one as surely as the other was "a schoolmaster towards Christ." Of course, it had great defects, and these "unfitted it for playing a part in the new world; and accordingly we find that from the beginning of the second century¹ the great religious writers are almost exclusively Platonist." After a few words upon Dion Chrysostom, Plotinus, and Maximius Tyrius, we pass to an interesting account of that strange phenomenon of "demonology," which probably "was the really operative religion of the vast mass of the population of

¹ I doubt the truth of this assertion.

the Empire." For "gods who like to do harm are always much nearer to the ordinary man than gods who promise only spiritual blessings in return for the distasteful virtues of self-control and moral purity." At the end of this chapter we have some useful remarks upon the growth of "superstition"—*e.g.*, "good and intelligent men . . . sanctioned practices of which they did not approve in order to make it easier for the heathen to come over; and the ignorant, undisciplined converts thus acquired sensibly lowered the tone of the whole community"—and also upon the first beginnings of the "persecutions" of heretics—by those who considered themselves the orthodox Christians.

The fourth and last lecture is upon the "Moral and Social Condition of the Empire." This lecture is also an interesting one, though, like the others, it suffers somewhat from the inevitable necessity of over-condensation. Professor Bigg points out the danger of comprehensive judgments upon the moral state, "not of a nation, but of a world," and a world which contained not only all classes, from the patrician to the slave, but Greek and Italian, African and Briton. What was true of one class or one race might be far from true of another. He then shows that in the rapid increase of wealth, and in the breaking down of frugal habits and the growth of personal indulgence, the first two centuries offer a curious parallel to much in our own time. Again, we still know little of the "home life" of the period, and it is in this sphere that character is best revealed. Then the old writers "generalize"; they describe for us types rather than individuals. Of course, as our knowledge of inscriptions and of the contents of the papyri increases, we shall know more. What we do know teaches us to be chary in making sweeping statements. We find the loftiest standards and very high realizations of married life. We find just the reverse; we find parents devoted to their children, and at the same time proofs of how widespread was the practice of infanticide. Upon slavery Professor Bigg states that he has little to say that is fresh. He then passes on to consider the amusements of the age. Neither drunkenness, or gluttony, or gambling seems to have been so prevalent as with us. Gambling was condemned alike by law and by public opinion, and there were "neither Monte Carlos nor lotteries." Yet "the amusements of the ancient world form one of the darkest blots upon its moral character . . . their cost was gigantic, and formed a terrible burden on the coffers of the State and of individuals," and we must remember that "the colossal and hideous shows of the amphitheatre were provided gratis." The result of this immense expenditure upon free amusements, free food, and

upon doles of money for the vast multitude of the unemployed—"this Socialism run mad"—meant slowly but surely approaching financial ruin.

Following this picture, we have, in the last few pages of this lecture, an excellent survey of "the magnitude of the task which lay before the Church," and of how far she was or was not successful in accomplishing it. "It was in the field of private morality that she accomplished most . . . if we turn our eyes to the field of public virtue it must be acknowledged that the Church produced very little result indeed." The Church knew the poor, and she knew the social evils of the time better than anyone else, but "she did not grasp the meaning of her experience, partly from defective education, partly because asceticism, which regarded the service of the world as the service of the devil, warped her view."

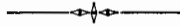
In all this there does seem to be a very solemn warning for ourselves at the present time. Too many of the clergy to-day are content to deal with individuals, and with attempting to palliate individual cases of distress. Possibly, from "defective education" in those laws and principles which govern the welfare of society, they are unable to take that broad and comprehensive view of conditions and tendencies without which they cannot exercise a far-reaching and salutary influence for good.

As we study the lives of first the Empire and secondly the Church side by side during, say, the fourth and fifth centuries, "two reflections seem forced upon us." "One is that orthodoxy and even private virtue will not save a State that is rotten at the core." The other is that, unfortunately, the Church was content to continue to do what she had done a hundred or two hundred years before, "palliating by charity the evils inflicted by injustice. She showed no broad and statesman-like grasp of the social conditions and the social needs of the time, and of the causes which had gendered and were still responsible for these. Hence, we cannot be surprised that she made no real attempt to remove them." Professor Bigg thus concludes this his last lecture: "Only in quite modern times have we begun to understand that there is a still higher conception of Christian duty, that the private virtues cannot flourish without the public, that religion and policy ought to go hand in hand, and that for the old ideal of Church and State we ought to substitute that new ideal of the Church-State which hovered before the minds of Piers Plowman and John Wycliffe, but has not yet been realized."

It is impossible not to compare this book with Professor Dill's recent volume, which covers so much of the same ground. But the two writers have quite different objects.

Professor Dill is the historian telling us of the ordinary life of the Empire during a certain period. Professor Bigg's task is a much more difficult one—to estimate the Church's difficulties in the midst of the Empire, and to try to account for her successes and her failures. Both books deserve and will repay study, and our appreciation of the second, and of its usefulness to us, will be immensely increased if we approach it in the light of the knowledge which we have gained from the first. The information we shall gain from the study of these books combined will not be merely interesting, it should be most helpful at the present time. We notice, and we deplore, not merely the existence, but the growth (possibly rather the recrudescence) of what are termed mediæval tendencies in the Church at the present time. The best way to combat such of these tendencies as are wholly foreign to the spirit of Christianity is to make clear their real origin. We must be able to show whence they came, and how they first entered the Church. That entrance was far earlier than is generally supposed. We accuse men of going back to the errors of the eleventh or the sixteenth century. But the phenomena of these centuries arose from causes which were active eight or nine hundred years earlier. A careful study of Dr. Bigg's lectures and of Professor Dill's history will make this abundantly clear.

W. EDWARD CHADWICK.



THE SPIRITUAL AND THE SOCIAL WORK OF THE CLERGY.

I NEED not stop to inquire at the outset what the precise distinction between spiritual work and social work may be, for we all have a pretty clear idea in our own minds as to the kinds of efforts denoted by these two titles, and, further, the distinction will become clear enough for the purposes of discussion as this paper proceeds. I propose, rather, to seek at once the principles underlying these efforts, and then to consider them in relation to the ideal of the clerical life.

And in seeking the principles we turn instinctively to the example of Christ, Who knew what was in man, Who knew, too, the mind of God, Whose principles and practice are, therefore, a safer guide than either our preconceived ideas or even our daily practice, which is too often (I speak from my own experience) the resultant of the outside forces which bear upon us rather than the mature expression of well-thought-out ideas.

We turn, then, to the example of Christ.

We all must have noticed, perhaps with a sense of surprise, how much time and labour He bestowed upon ministering to the bodily and temporal needs of men—healing their sick, satisfying their hunger, comforting the bereaved, raising their dead—and this, often enough, without enforcing the moral of His acts, and without, apparently, making any immediate attempt to gain spiritual results from secular efforts. The conclusion seems to be that He revealed that the will of God includes the perfecting of man's temporal powers and mortal capacities, and that He regarded the bodies and minds of men, their daily needs, hopes, fears, joys, and sorrows—in short, all that goes to make up common life—as having a share in His work of establishing the kingdom of God, and as worthy of the attention and labours of the Incarnate Son of God; and that He regarded this work as worthy of performance for its own sake, without immediate reference to its bearing upon the winning of their souls for God.

If this view of one part—an important, indeed an essential part—of our Saviour's work is correct, it follows that we must regard all that goes to make up the fulness of human life as being sacred, and as claiming our pastoral efforts.

But we cannot take one side of our Lord's life and ignore the rest. While, I think, we must conclude that He regarded the whole of human life, even in its least obviously spiritual relations and aspects, as worthy of His beneficent attention, we must also recognise that His motive for doing so was that He regarded men as the children of the Heavenly Father. His kindness was His revelation of the Father's all-embracing love; and, though He often left men to inquire for themselves into the significance of His doings, yet, when He could, and when they gave Him the opportunity, He led them on to faith and service.

And so we are reminded that as time went on He came to vary His methods. Not, I think, that He had tried an experiment, and, being dissatisfied with the result, turned to other experiments; but, rather, that after He had completed the broad outlines of one aspect of the revelation which He came to give, He passed naturally to the fuller revelation which still remained in store; and also that the earlier method, characterized chiefly by works of power and mercy, had prepared the way for the later methods of spiritual teaching followed by the uncompromising appeal for faith and sacrifice. In short, the revelation of the Fatherhood of God, with all that it implies from the Divine side, was complemented by the revelation of His own Sonship and of the sonship of humanity, with all that is implied herein.

What follows from these thoughts is obvious enough. Put as briefly as possible it comes to this—that while all that is human is, *ipso facto*, sacred before God, and while no effort that tends to the culture (on its human side) of what is human is to be despised as being merely secular, yet no such effort is in itself satisfactory and final, but all must be completed by being subordinated to the more perfect effort to consecrate humanity (thus developed) to the Divine service in the faith which is perfected in sacrifice; and this because we have the whole revelation given by Christ to guide us in our work, and not only its earlier part.

With the theory I hope we shall all agree. It is when we come to apply the theory to daily practice that the difficulties begin. Is a clergyman justified in becoming the treasurer of a trade union? Is he justified in spending five nights a week at a working men's club, where such religious results as can be tabulated in statistics are infinitesimal? Is he justified in giving time to service on a committee of the Charity Organization Society? Is an incumbent justified in requiring his assistant clergy to get up the winter programme of concerts? By what authority do we spend our strength on bazaars? on coal clubs? on provident societies? on managing Church schools? on managing Council schools?

The list grows indefinitely under one's eyes, and every instance requires separate treatment. Is there any intelligible and consistent test by which we can judge each case as it arises?

Perhaps we shall see our way to answering that question by putting another. In all our scattered efforts what is the precise result that we desire to secure as the outcome of our labours? When we have answered this in one or two particular instances, and have compared the answers with our ideal of the function of the clergyman in society and in the Christian society, we shall begin to see our way, and we shall see what we are to work for as the final solution of our problem.

Let us consider quite briefly a couple of instances out of our random list. Take the case of the provident club—the really provident club to which nothing is contributed by way of charity except, perhaps, voluntary labour and office work. Is this in any way a worthy object of the expenditure of our time and energy?

If you agree with Mr. Charles Booth that organized district visiting tends almost inevitably to develop as an essential corollary either visiting for the purpose of giving, or else visiting for the purpose of collecting; and if you further agree that these alternatives represent alternative influences upon

the moral character of the visited, which influences are respectively pernicious and edifying; then, in those parishes in which you cannot go outside the ranks of the clergy to find satisfactory scrutineers of accounts, or even satisfactory treasurers and managers of funds, there is something to be said in favour of the view that the provident club may be a proper department of clerical effort. It becomes so, not in view of any competition with the Post Office, not merely in view of teaching people to provide for rainy days or for Bank Holidays, but in respect of its intimate connection with moral character. Perhaps the heaviest and most irrefutable charge brought against the clergy as a class is that, with the best intentions in the world, they are apostles of the gospel of Cadge. The provident club may afford an answer—or a remedy.

Take another case, the working men's or working boys' club. Nothing has brought more disappointment in its train. It was to have been the feeder of the Church; it was to have turned out hopeful communicants and a devout congregation; it was to have been the usher of the millennium. These hopes withered long ago, and there is a tendency to regard the Church club, if it is to be Church in anything but name, as useful only for the purpose of edifying the already faithful. It is widely felt that the club must be fenced by tests against the irreligious. It is no longer a missionary effort.

I venture to suggest that this despondency is due to a complete misapprehension of the teachings of experience as to the true nature of clubs. As missionary organizations they have, on the whole, probably failed. But as schools of character they are, in my experience, unique.

Thus we come to the principle which we have been seeking. I do not lay any particular stress for their own sakes upon the two instances which I have almost casually selected. They have served their purpose in bringing us to the desired point, and we may dismiss them. They have brought us to this—that much that is apparently secular may in reality be spiritual, because it is a lever to lift character. That is the test which I should apply to all our work. This thing or that, this guild, that concert, this bazaar, that service in *G flat minor*, this confraternity, that day-school—do these things, when dragged to the light and seen through and through in principle and detail, do they or do they not tend to the promotion of righteousness?

When social, secular work runs immediately into the building up of character and the purifying of conduct, then it is truly sacred work. For we aim at bringing our people to the knowledge of God, and at causing that knowledge to

show itself in consistent life and in communion with God. And nothing that does not bear upon this is really sacred, though it be done between the porch and the altar. And this because while, with our Master, we recognise that every aspect of human life is sacred, yet we must follow Him, too, in remembering that human life is one and indivisible; and that all effort must have as its final object the entire consecration of the whole man. We may be content with what is apparently secular if it is linked to the distant Divine ideal; we cannot be content with what is professedly sacred unless it has an essential bearing upon the consecration of man.

The purpose of social work is, above all things, to provide for the discipline and edification of character; apart from this it is meaningless or worse. And this position I maintain to the extent of saying that I know no schools of character open to us, in which we may apply to common life the principles of the Faith, other than those which our social, our secular work presents and develops. It is not given to the clergy to exercise a direct personal influence in the business life of the city, or to share in the intimate conversation of the factory. In the crises of life which come to our people there they must, as a rule, stand or fall without us. It is in the social work, where we meet the laity on level ground, and the most efficient man takes the lead, that there comes our opportunity and our duty to show by precept and, above all, by example what the Gospel means in practice. There, if we are strong enough and wise enough, we may discipline character.

But I would emphasize the fact, which experience and bitter disappointment emphasize every day, that apart from true religion there is, in the long run, no character to discipline.

When I see a man responding to influence and to the call for service and sacrifice, where I see the outward and visible signs of growing self-respect, there I know with increasing certainty that there is a real, though sometimes vague, knowledge of God, a real obedience to such truth as is recognised, and a well-grounded hope. But where this vital knowledge and this obedience to the heavenly vision are lacking it is only a question of time before the crash comes.

To sum up my argument. I think that the example of our Lord, the Master-worker on the souls of men, teaches us two things: First, that every side of human life makes it appeal to God our Maker, and should make its appeal to God's ministers, and that where others are not forthcoming to meet human needs it is for the clergyman to step into the breach;

second, that we may not divide human life into water-tight compartments, but, recognising the essential unity of human nature, and its utter dependence upon God, and its meaninglessness apart from God, we must keep steadily before ourselves the ideal, not only of the bringing of all human powers and capacities—bodily, mental, æsthetic, spiritual—to their highest possible development (though this has in itself the sanction of His example), but also of bringing them all finally to entire consecration.

I have dealt almost exclusively with principles, because it is principles that we need in these days of our wandering in the wilderness of details. If our principles are sound, they will necessarily express themselves in our practice.

Really our difficulties resolve themselves finally into a question of proportion. There are but twelve hours in our day, and we cannot afford to waste them in misdirected effort. We dare not give to the committee-room the time and strength which belong properly to the sanctuary, nor may we give even to the Mount of Transfiguration the time and strength which belong properly to the crowd below. Most fatal of all is it to spend the precious hours, which might have been hours of prayer and thought, in railing weakly at the distracting claims upon us, to end by rushing wildly out to do something, anything, wise or unwise, so as to pass the time in activity for its own sake and to have results to show; while conscience reproaches us for doing things which might have been right after all had they been done in the right spirit.

The difficulties resolve themselves, I say, into a question of proportion; and the proportion must vary with every worker's peculiar gifts, with the needs of each one to whom he ministers, and, above all, with the particular call of God to the individual soul.

H. G. D. LATHAM.



THE OFFICE OF A PROPHET IN ISRAEL.

IN entering upon this subject it will be well to define the meaning of the word "prophet," and the sense in which the term has been used at various times. The Hebrew word which has been rendered prophet is נָבִיא, and the etymology of the word has been the subject of much controversy. Kuenen, followed by Dean Stanley and many others, derives the word from נָבַא, which Gesenius renders "to bubble up," or "pour forth," whence the word came to mean, to pour

forth exciting utterances, and also occasionally has the meaning "to rave" or "to be mad," which was no doubt suggested by the vehement manner in which the prophet sometimes delivered his message—as, for example, 2 Kings ix. 11: "Wherefore came this mad fellow to thee?" Dr. Robertson Smith, however, denies that נְבִיא can be truly derived from נָבָא, and is inclined to believe that it was a Canaanitish word of which the etymology is unknown. From 1 Sam. ix. 9 we learn that the prophet up to that time was called a רֹאֵה or seer, which would seem to denote an office distinctly inferior to that of the later "prophet." For the meaning of the word "prophet" we may notice the passages in Exod. iv. 16 and vii. 1: "He shall be to thee instead of a mouth, and thou shalt be to him instead of God"; and, "See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet."

It was this word נְבִיא which the LXX. rendered by *προφήτης*, and this word has passed into the modern European languages. The prefix of the word has three meanings, "before" (of time), "in public," and also "for" or "on behalf of." The word probably includes all these three meanings, but perhaps more strictly represents the last two. In the Scriptural sense, then, a prophet may be defined as "one who spoke forth the mind of God." But owing to the very prominent position which prediction occupies in the prophetic writings, the word "prophet" has in our own time come to mean "one who foretells future events," although this was by no means the principal or most important function of the Israelitish prophets. We may, then, take the word "prophet" to mean "an interpreter of the Divine will."

The office of a prophet was not restricted to the people of Israel—for instance, we read of Balaam of Mesopotamia, and of the prophets of Baal and Ashtaroth.

But among the people of Israel, Moses is the first distinct type of the Israelitish prophet which we meet with in Scripture. After his time there comes a long interval, in which, with the exception of the prophetess Deborah, no mention is made of a prophet until the time of Samuel. He may be considered as the founder of the order of prophets in Israel, and in his time the Hebrew word for prophet, נְבִיא, first comes into general use. At this period we read frequently of the "sons of the prophets," and an unbroken succession of prophets can be traced from the time of Samuel to Malachi, the last of the prophets in the Jewish Canon. It would appear that the prophets from the time of Samuel lived together in common residences, and that these communities

gave rise to the term "sons of the prophets." Very probably such companies of prophets were organized by Samuel; but it is important to notice that not all who attached themselves to such societies were necessarily endowed with prophetic gifts. Most probably, in course of time, these societies degenerated into a corrupt condition, since allusions are made to prophets who prophesied for gain; and we find that there were prophets who did not belong to any such organized society—as Amos, for instance: "I was no prophet, neither was I a prophet's son; but I was a herdman and a gatherer of sycamore fruit" (Amos vii. 14).

The prophets probably first assumed a position of great importance about the close of Solomon's reign; and the action of Ahijah the Shilonite, in transferring the Northern Kingdom to Jeroboam, would naturally tend to raise the prophetic office to a position of considerable eminence and repute.

After the separation of the two kingdoms, we find that the prophets for a long time came almost exclusively from Israel, while the priests flocked to Judah on account of the sacrilegious action of Jeroboam. Joel and Hosea rank probably among the earliest of the prophets of Israel; and following after Amos in Israel, we find in Judah Isaiah, Micah, Nahum, and Zechariah. The later prophets are Zephaniah, Obadiah, and Habakkuk, and Jeremiah is the last prophet before the captivity, as he was also the last who took a prominent part in directing the affairs both of the Church and State.

Ezekiel and Daniel were prophets of the Babylonian captivity, and after the return from exile come Haggai and Malachi, and, according to some critics, the author of some prophecies usually attributed to Zechariah. With Malachi the prophetic succession closed until the coming of John the Baptist.

We may now briefly consider some of the chief characteristics of the prophetic office. In many respects it differed widely from that of the priest. For whereas the priest belonged to a special tribe and family (to which the office was restricted), and was set apart for the sacred office by an act of consecration, the prophet, on the other hand, was not, as a rule, appointed by any human act, and the office was not restricted to tribe or family or even sex. In fact, one of the most striking features of the office was its universality. The prophetic call came from God alone, and the prophets generally speak of a special distinct moment in which the call from God forced itself upon their consciousness; it was of the nature of a sudden intuition or impulse which came upon them with irresistible power. Very often the call was received in a vision, as in the case of the prophets Isaiah

and Jeremiah. And when once given, the prophet possessed an overpowering sense of the necessity of obeying the Divine summons, as Amos expresses it (iii. 8): "The lion hath roared, who will not fear? the Lord God hath spoken, who can but prophesy?"

From the call being so often given in a vision, the title of "vision" is given to some of the prophecies, as those of Micaiah, the son of Imlah (1 Kings xxii. 17), and of Amos (vii. and viii.) and Jeremiah (xxiv.).

In the vision the prophet felt himself to be overpowered or seized. Notice the phrase which frequently occurs: "the hand of the Lord fell or was mighty upon me" (2 Kings iii. 15; Ezek. i. 3, iii. 14).

In the vision the prophet's condition resembled that of a person in a dream: the mind was only open to that which came before it from within, the power of the will was suspended, and the operation of the senses was temporarily in abeyance. But it must be noticed that the prophet differed from the heathen *μάντις* in the fact that though his will was suspended it was never unseated, his reason did not leave him, and he did not require an interpreter to make known his unconscious statements. We may observe the difference between true prophecy and the description of the alleged prophecy of Montanus as given by Eusebius (v. 16). The prophet speaks with a clear and sober mind, and is in full possession of his reason; and although the prophets speak of truth coming before them as something external to themselves, yet their own individuality is not suppressed. The Holy Spirit made use of the natural gifts with which He had endowed each individual, and used his personality, mental endowments, and imaginative power as mediums of inspiration. The teaching of the prophets, though varying in form at different periods, was usually expressed in poetic diction. It is, indeed, most probable that music and poetry were generally cultivated in the prophetic communities. We read (2 Kings iii. 15) that Elisha required a harp to be played in order to excite his prophetic power. The prophets also frequently resorted to symbols as a means of conveying their teaching.

We may now consider the importance of the prophetic office, and the reason of its institution. Up to the time of Samuel the priesthood had occupied a position of prime importance, but in course of time it had reached such a corrupt and degraded state that it had ceased to exercise that high moral and religious influence upon the people which it was intended to exert. We may form some idea of its condition from the account of the conduct of the sons of Eli. The

priesthood, we can well understand, would be held in contempt among the people, since its work had become a mere performance of the outward forms and ceremonies of religion, without any regard to its inward spirit. It was necessary, therefore, that a new power should be instituted which should exercise a strong moral and religious influence over king, priests, and people.

The prophetic office was distinctly of greater importance than that of the priest. While the priest was the ordinary minister of God, appointed in an ordained manner, the prophet was an extraordinary agent raised up by God to declare His will, and in his selection no regard was paid to race, descent, or other accidental circumstances. Men of the most varied and diverse characters and dispositions were appointed to the prophetic office: Elijah, the wild and uncurbed Gileadite; Amos, the herdsman; Isaiah, the cultured possessor of an instinctive poetical gift; Daniel, the statesman and politician.

Thus the appointment of the prophets was a forecast of the time when the priesthood would cease to exist. The prophets took an active part in political and national affairs: Isaiah and Jeremiah are among the foremost statesmen of their day, and are instances of the position which the prophets assumed in the political life of their country. They were intensely patriotic, and watched with the keenest interest the movements of the surrounding nations.

The prophets were also the theological teachers of the nation. At times, when the whole nation was relapsing into idolatry and heathenism, they witnessed to the unity and spirituality of God. They held up before men the necessity of morality and spirituality, as opposed to the mere ritual and ceremonial observances of religion. Their tendency was to disparage the Mosaic ritual, which had too often become a mere lifeless form, and to lay stress upon the inseparability of religion and morality. Many of their utterances seem almost to be foreshadowings of the Sermon on the Mount.

The prophets constantly appeal to the consciences of their hearers, and in so doing display a remarkable knowledge of the human heart. They also make constant use of the circumstances and passing events of their own day in order to convey their lesson. One striking characteristic of the prophets is their *independence*. They were deeply imbued with the sense of the Divine origin of their mission, and were determined to fulfil it in the face of all opposition. One great reason why the prophets exercise their influence upon every age is their clear and firm distinction between the eternal principles of right and wrong. They never shrink from declaring the right, and rebuking and condemning the wrong,

in spite of fear or favour. They were intensely conscious of the Almighty Power behind them, which was their support.

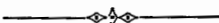
The position which the prophets occupied in the social and political life of their country was a remarkable one. Under the rule of a despotic monarchy they exercised a continual check upon the conduct of the reigning monarch. And in the highest sense of the term, the prophets were also the Socialists of their time, ever ready to champion the cause of the weak and oppressed against their tyrants and oppressors. They ever stand forward as the moral reformers of their time. On this aspect of the Hebrew prophets, John Stuart Mill remarks: "The Jews had an absolute monarchy and a hierarchy. These did for them what was done for other Oriental races by *their* institutions—subdued them to industry and order, and gave them a national life. But neither their kings nor their priests ever obtained, as in those other countries, the exclusive moulding of their character. Their religion gave existence to an inestimably precious, unorganized institution—the Order of Prophets. Under the protection, generally, though not always effectual, of their sacred character the prophets were a power in the nation, often more than a match for kings and priests, and kept up, in that little corner of the earth, the antagonism of influences which is the only real security for continued progress. The Jews, instead of being stationary, like other Asiatics, were, next to the Greeks, the most progressive people of antiquity, and jointly with them have been the starting-point and main propelling agency of modern cultivation."

Finally, let us consider the prophetic teaching with regard to the future. Prediction has erroneously, in popular opinion, come to be thought to be the chief function of the prophet, and this is, no doubt, due to the fact that the future composed a large part of the prophetic writings. The prophets, in a remarkable manner, looked forward to the future, and this gave a very progressive character to the Jewish nation. They were represented as shepherds seated on the hills, overlooking the heads of their flocks, and guiding them in the way they should go, or as watchmen standing on a lofty tower, to whom was granted a wider range of vision than to others. Their political predictions occupy a very striking position, and the remarkable and undeniable manner in which they have been fulfilled, often to the very letter, certainly affords very strong evidence as to the truth of revelation. But their Messianic predictions form the most important feature in their teaching as to the future. Christ it was to whom all the Law and the Prophets bore witness. On the promised Messiah, with regard to whom the prophecies were

ever gradually unfolding fresh truth, were the hopes of the whole nation constantly fixed.

With regard to the future of the Church, they teach continual progress; as a whole, the world is continually going forwards rather than backwards. The older prophets appear to have been almost silent with regard to the future life; they taught the Divine support in the present life, but the future seems to have been hidden from their view. To the Christian prophets of the New Dispensation was reserved the glory of making known to men the life beyond the grave.

A. HERBERT DUXBURY.



THE MONTH.

ECHOES of debates in Convocation seldom reach the world of the secular press, but a very decided exception must be made of the recent debate in the Upper House of Canterbury on "The Moral Witness of the Church." The Bishop of Birmingham moved the appointment of a Committee to consider what could best be done to strengthen "the moral witness of the Church on certain current abuses of commerce, on gambling, and on certain other prevalent offences against the moral law." In the course of the discussion some very plain things were said, especially by the Bishops of Birmingham, St. Albans, and Ely, with reference to commercial morality. Instances were given of the immoral methods of trading forced upon young men in many houses of business. This very definite speaking was quickly taken up by the alert and enterprising *Daily Mail*, which obtained from the heads of several leading firms a full and emphatic denial of the Bishops' charges so far as their houses were concerned. Then, for over six weeks, letters on both sides appeared in the paper, and the net result of the correspondence seems to show that while large and well-known firms are entirely guiltless of the charge of commercial dishonesty, the same cannot be said for many of the smaller houses. The keenness and severity of competition leads to "shady," and even immoral, transactions, which fully justify the strong language of the Bishops of Birmingham and St. Albans. And clergymen who are brought into contact with young men in business know well that employes are often called upon to say and do things which are plainly untrue and dishonest, unless they are prepared to face the certain consequences of refusal. The correspondence in the *Daily Mail* has, we feel sure, been of genuine service to the cause of integrity in

business, and we hope the results of the work of the Joint Committee of Convocation and the House of Laymen will serve to show that the Church is plainly alive to the evils in question, and is determined to do all in her power to counteract and destroy them. Many young men and women now fighting the battle alone will be strengthened and encouraged to persevere by the consciousness that a great body of public opinion is gathering force in the direction of honesty and uprightness in business life.

The Bishop of Manchester's Evangelistic Mission at Blackpool during August was a noteworthy and successful attempt to bring the Gospel to bear on the huge crowds that frequent that popular seaside resort. Supported by his suffragans and a vigorous body of other helpers, consisting of clergy and undergraduates, Bishop Knox held a series of services during the first fortnight of August, which were attended by very large numbers of people, and the witness for God under such circumstances must have been productive of great and lasting good. These efforts, coming after the Bishop of London's West-End Mission, will also be of real service in reminding people that when a man becomes a diocesan Bishop his whole life is not necessarily transformed thereby into a mere organizing machine. It certainly is one of the weaknesses of the present condition of things that a Bishop has to spend so much of his time and strength in matters of diocesan administration that they leave him comparatively little opportunity for public efforts such as the Bishops of London and Manchester have been making. And yet the value to the Church, to say nothing of any higher motive, of evangelistic work of this kind will be of the very highest, and will tend to give "the man in the street" a true idea of the primary elements by means of which our Church stands. We hope we may soon hear of similar efforts in other dioceses. Whether at the seaside, or in our large centres of population, the needs and opportunities of direct aggressive evangelistic work are well-nigh endless, and in view of the profound interest awakened by the Welsh Revival and the Torrey-Alexander Missions, we trust that evangelistic work on a large scale by the Bishops and other leading Churchmen will be attempted on every hand. In the London diocese arrangements are being made for special missions to non-church-goers, to be held at different centres during the autumn and winter. It will be good news to hear that other dioceses are planning to "do likewise."

We have received the second number of *Deutero-Canonica*, the organ of the newly-formed International Society of the Apocrypha, the chief object of which "is to make more widely known the spiritual, ecclesiastical, and literary value" of the books of the Old Testament Apocrypha. The Council for Great Britain and Ireland contains some well-known and honoured names, both from within and outside our Church, and the quarterly paper before us includes a scheme of study, a list of recommended books, and various notes of interest. The Warden of the Society (Rev. Herbert Pentin, Milton Abbey) has issued a popular paper on "The Value of the Apocrypha," in which he gives several reasons for the study of these books. We hope one result of the formation of the Society will be to bring into clearer prominence than ever the difference between the canonical books and the Apocrypha, as well as the grounds on which our Church refuses to accept the latter as part of the Word of God. This position, which has the threefold sure warrant of history, scholarship, and experience, is one that needs emphasizing afresh to-day for several reasons, and to the furtherance of this and other similar ends we wish all success to the Society of the Apocrypha.

We have great pleasure in calling attention to the proposed memorial to the late Bishop of Liverpool, Dr. Ryle. It is rightly thought that so well-known and honoured a name and so powerful a writer should have some permanent memorial whereby the influence of his vigorous Churchmanship and the value of his various writings may be continued in succeeding generations of men and women. The memorial is to take a threefold form, and gifts can be allocated to any of the following objects: (1) A monument in Liverpool Cathedral; (2) exhibitions to Wycliffe and Ridley Halls; (3) provision of books suitable for candidates for the ministry. Nothing could be more fitting than these objects, and (speaking for immediate needs) especially the second and third. We believe the Committee will take special care that in any gifts of books the Bishop's own books and tracts shall have a prominent place. We venture to say that there are few books more worthy of study, or more likely to be useful in the ministry, or more characterized by genuine learning and wide reading, than Bishop Ryle's "Commentary on St. John." It is a mine of wealth, even to those who possess Westcott, Godet, Reynolds, and other standard works. And as to "Ryle's Tracts," to give them their familiar title, there are few more telling, forceful, pungent presentations of the Gospel and of Christian truth generally. They deserve to be studied for their style alone, and a generation of clergy trained on

Bishop Ryle's pure Biblical teaching and clear, definite Saxon would never be complained of for being without a message or without power to make it clear. All contributions to the fund should be sent to one of the Honorary Secretaries—Arch-deacon Madden of Liverpool, or Sir C. R. Lighton, Bart., 324, Regent Street, London, W.

The proposal of the Lower House of Canterbury to form a Province of London seemed to meet with very little encouragement from the Archbishop of Canterbury when it was brought before the Upper House. And yet it represents a view which has very strong support in the Church. The unwieldy size of the present Diocese of London, and the utter impossibility of any Bishop fulfilling the usual requirements of the see, call for some very serious alteration of the present condition of things. No one can regard the present arrangement of suffragan Bishops under a diocesan Bishop as anything but a temporary makeshift. The clergy and people do not and cannot feel that the suffragan Bishop is in any true sense their own "Father in God." If, however, the areas worked by the suffragans were made into dioceses, and the diocesan Bishop of London made into an Archbishop, the conditions would become so changed as to afford a worthy example of what Episcopacy could do. It is this lack of the power of adaptation to modern needs and the complexities of modern life that tends to make many people, loyal Churchmen among them, impatient even to the point of despair. As the Lambeth Conference in its famous Declaration on Reunion spoke of the Episcopate "locally adapted" as one of the essentials to reunion, it would be well if we could show a little of this capacity for adaptation. We shall, of course, be met with appeals to precedents, and reminded of the motto, "*Festina lente*"; but there is such a necessary thing as a bold, statesmanlike attempt to cope with admitted difficulties, and it is for this reason we welcome with all heartiness the raising of this question of a Province for London. We desire to see the fullest possible proof given to the non-Episcopalians around us of what Episcopacy is capable of doing, and that when we say we believe Episcopacy to be for the *bene esse* of the Church, we are prepared to justify our statements. We may be perfectly certain that it will only be by some such practical proof that we shall ever commend our Church system to those outside her pale. *Solvitur ambulando*.

A correspondence of no little interest has been proceeding in the *Times* on the subject of "Politics and Christianity." It arose out of a letter which called attention to an address

at Whitefield's Tabernacle, the very successful Congregational Mission led by Rev. C. Silvester Horne. The address was on "How we won East Finsbury," and was delivered by the successful candidate, now Mr. J. Allen Baker, M.P. On the face of it, the address could hardly help being as much political as religious, and that in spite of some of the moral questions, such as temperance, which formed part of the address. There will always be a difference of opinion as to the precise lines of demarcation between the political and religious aspects of certain questions, and consequently as to the appropriateness of particular topics for treatment in the pulpit. For instance, the religious aspects of the Establishment would be regarded by many Churchmen as suitable for bringing before their people on Sunday in Church, and we must therefore allow Dissenters equal liberty to preach on what they believe to be the religious advantages of Disestablishment. But apart from this, and lying far deeper, is the question of what is fitting and unfitting for a service on Sunday in a place of worship. It is well known that Dissenters do not take the same view that Churchmen do as to the uses to which places of worship should be devoted. No one, for example, would dream of the possibility of our churches being used for the purpose of Church of England M.P.'s telling people "how we won" this or that seat. We go farther, and say that we cannot imagine any definite Churchmen like Lord Hugh Cecil or Sir John Kennaway taking up such a topic on Sundays at all. In these days, when the line between Sundays and week-days is being rubbed out on every hand, we view with regret and strong disapproval anything which tends to further that dangerous movement. And the matter is all the more serious because when quasi-political addresses are given on Sundays in Dissenting Churches they invariably represent one political party only. We have never heard of a Conservative M.P. addressing a Nonconformist audience on how he won his seat. There are other aspects of the same subject which are well worth consideration, such as the rightfulness of the use of places of worship for political gatherings, when, as is well known, such buildings are only exempted from payment of rates because they are used for worship. It is impossible not to endorse Prebendary Baker's words in the course of the correspondence now referred to when he says:

"Mr. Guinness Rogers speaks of 'the peddling objection to the exception of Dissenting chapels from the rates.' I do not think that any Christian man entertains any such objection. What some of us do object to is not the exception of the chapels from rates, but the open and flagrant violation of the conditions under which such exemption is granted. What

causes many of us surprise—I hope I may say it without offence—is the strange elasticity of the Nonconformist conscience, so sensitive in such a matter as the payment of a trifling rate for the support of secular teaching in denominational schools, so dull in regard to receiving exemption from rates under certain conditions, and yet not fulfilling the conditions of exemption.”

The controversy as to the use of the Athanasian Creed has received fresh impetus during the past month from the publication of the memorial of the Cambridge professors and tutors and of the memorial of the eighteen Deans to the Archbishops of Canterbury and York. Both documents are weighty in the extreme, and will go far to convince the great majority of Churchmen of the need of some modification of the existing rubric. No one can fail to sympathize with the attitude of those who fear that any relaxation of the rubric at the present juncture will be misconstrued into a plea for some modification of the faith enshrined in the Creed. At the same time, these two memorials, as well as the resolutions of the Upper Houses of Convocation, make it perfectly clear that those who plead for the change are as loyal and devoted to the full Catholic faith as are any of their opponents. In view of the pressing need of a settlement of the controversy, we cannot help regretting that the subject is to be shelved until the Lambeth Conference of 1908. Especially do we feel this because it does not seem likely that an expression of the views even of that assemblage can settle the matter, either one way or another, for English Churchmen. We already know the position of the American Church as well as that of the Church of Ireland, and we do not suppose that the opinions of Scottish or Colonial Churchmen can be a decisive voice with us at home. It is a matter for settlement by us ourselves according to our own needs and by means of our authorized tribunals. Meanwhile we cannot help expressing our strong conviction that, as the Bishop of Chester writes in the *Times*, the Irish Church has shown us the way out of the difficulty. Let the Creed be retained in its place in the Prayer-Book, but let the rubric ordering its use on particular days be omitted. This would at once testify to our continued adherence to the doctrines of the Creed, and also afford many clergy and laity the relief they need. The testimony of the Archbishop of Armagh and the late Dr. Salmon of Dublin, as adduced by Dr. Jayne in the letter now referred to, is very weighty and significant. Here are two resolute defenders of the public use of the *Quicumque vult* led to change their views, and to believe that the Irish Church “has found the one true solution of a great difficulty.” We hope the day will soon come when the Church of England

will arrive at the same solution. The advantages to our Church would be immediate, immense, and far-reaching.

A somewhat unexpected contribution to the Vestments controversy appeared last month in a letter to the *Times*, giving an extract from a letter written by Bishop Stubbs immediately after the Ridsdale judgment thirty years ago. Dr. Stubbs characterized the judgment in unmeasured terms as "a very disgraceful affair to English lawyers," as "a most barefaced falsification of history," and as "a falsification of documents." This is pretty strong even for the pronounced High Church bias of Bishop Stubbs. The letter was, however, promptly and conclusively dealt with by the Hon. and Rev. W. E. Bowen, who pointed out that the judgment was the decision of seven judges, including two such different Churchmen as Lord Selborne and Lord Cairns. It is, indeed, astonishing that Dr. Stubbs could have allowed himself to use such extreme language of a tribunal of this calibre. Mr. Bowen also quoted from Lord Selborne's "Memorials" some telling passages, in which he expressed his adherence to the judgment :

"Nothing which has since been written, said, or done by Dr. Pusey himself, or by anyone else, upon this subject has shaken my conviction that the judgment in the Folkestone case was right" (Lord Selborne, "Memorials," i., c. i., 393).

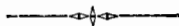
For our part, we are quite content to place Lord Selborne's judgment against that of Bishop Stubbs. Readers of the Bishop's Charges are well aware that his profound historical knowledge was associated with very strong and pronounced Church views which (as, for example, on evening Communion) no one could call impartial. We are therefore sorry that the Bishop's strongly-worded opinion on the Ridsdale judgment should have been unearthed at all, and more particularly at the present juncture, when the forthcoming Report of the Royal Commission will call for the most careful and impartial consideration of the legal aspects of the Vestments controversy. As the Bishop of Exeter said in his recent Charge, what we want is a clearer understanding as to the law of the English Church, and as to the means of ascertaining that law. This is not the time for the publication of extreme and strongly-worded statements, even of eminent men, which were expressed under cover of the freedom of personal and friendly communication. The cause of truth and peace is not served that way.

The Bishop of Bristol is clearly not afraid of creating precedents, and he created a very interesting one by welcoming

in person the Wesleyan Conference at Bristol. Hitherto such greetings have been by letter only, but this personal visit was a novel and welcome change. The Bishop's words, too, were of the heartiest possible kind. It was he himself that suggested coming to "hold out to them in the very heartiest and most cordial way the right hand of Christian fellowship." An interesting reference was made to the way in which the Bishop's great predecessor dealt with John Wesley, and the subject of Christian unity was naturally touched upon with great point and appropriateness :

"He trusted that in their deliberations, as in their prayers, they would have kindly regard to their external relations with the Church of England. Who were the real heirs? who would enter upon the inheritance if there was such strife amongst their denominations and Christian Churches that real injury and damage was done to one side or the other? There are two heirs, and only two—atheism and superstition. He never forgot those two tremendous dangers for the realm of England when he was considering episcopal duties, privileges, and actions."

Nothing could be truer or better timed. The Bishop's action has, of course, incurred the disapproval of the *Church Times*, but the great majority of Churchmen fully realize that the Bishop did the very best service to that cause of Christian truth and unity for which we daily pray. With no sacrifice of principle, Dr. Browne showed that true spirit of large-hearted love and practical wisdom by means of which alone our religious difficulties should be approached and our problems considered.



Notices of Books.

Village Sermons. Second Series. By the late F. J. A. HORT, D.D.
London: Macmillan and Co., Ltd. Price 6s.

It is difficult for many people to associate village preaching with the great Cambridge scholar to whom the world of theological learning owes so much, and yet we have here a second series of sermons preached in the little village where Dr. Hort was in charge for so many years. We have in them a striking illustration of the simplicity of a profound mind. There are very few words or statements which could not be perfectly understood and clearly followed by any village congregation. The characteristic of all the sermons is patient instruction. The teaching is given with great distinctness and applied with earnest faithfulness. Young preachers could hardly do better than study these sermons in order to know "how to do it." The subjects are, perhaps, too uniformly on the practical side to present a complete view of pastoral preaching, and we

should have liked a more definite distinction between Christians and non-Christians—a difference as certain and as greatly needing emphasis in villages as elsewhere. But these things apart, we welcome this new addition to the volumes of Dr. Hort's works.

The Titles of the Psalms: Their Nature and Meaning Explained. By JAMES WILLIAM THIRTLE. Second Edition. London: Henry Frowde. Price 6s. net.

Everyone knows the difficulties associated with the titles of the Psalms. The words themselves are often obscure in the extreme, and the historical allusions referred to are frequently very difficult of interpretation. These difficulties date back from the time of the LXX. Version, so that the key to the meaning must have been lost very early. Mr. Thirtle claims to have discovered this key, and the present book is the statement of his position, accompanied by elaborate arguments and proofs. He calls attention to the Psalm in Habakkuk iii. in which the phrase, "To the chief musician on my stringed instrument," is at the foot of the Psalm, instead of at the head, as in the Book of Psalms. From this Mr. Thirtle argues that the literary character of the Psalms is stated at the commencement, while the musical references are always to be found at the end. He thereupon applies this theory to the whole Book of the Psalms, with some remarkably interesting, and even astonishing results. For the details of the working out of the theory we must refer our readers to the book. Most assuredly many of the Psalms at once gain in intelligibility and spiritual helpfulness by the application of the author's principle, though whether this alone is a sufficient reason for adopting it remains a matter of discussion. As to the general position, we cannot help hesitating before accepting it, for the simple reason that we have nothing but internal evidence on which to rely. There is not the slightest objective evidence in the form of tradition or palæography, and it is certainly difficult to realize that the positions of the psalm titles could have been changed at so early a date that all traces had been practically lost by the time the LXX. Version was made. The great antiquity and the absolute uniformity of the present titles according to Hebrew and LXX. manuscripts are very strong arguments in their favour. How the changes urged by Mr. Thirtle could have been made so early and, as it would appear, so quickly, in the course of Jewish history, is a very real difficulty, and one that ought to be faced by the author in a subsequent edition of his book. If his view should prove correct, it is easy to see what a powerful argument it affords for the traditional view of the Old Testament. But those who are, like ourselves, strongly opposed to the trend of modern Higher Criticism, should, if possible, be the slowest to accept this theory without further and, as we cannot help feeling, more adequate evidence. We should much like to see the matter dealt with by competent critics, and the theory subjected to severe critical examination. Meanwhile we welcome Mr. Thirtle's book as an able and effective presentation of a fascinating subject, and as a distinctly original contribution

to one of the weightiest problems connected with the Old Testament. Even though we cannot yet see our way to accept the author's position, we are distinctly impressed by his careful scholarship, earnest spirit, modest tone, and suggestive treatment of the entire subject.

On Theological, Biblical, and Other Subjects. By ROBERT FLINT, D.D. London: William Blackwood and Sons. Price 7s. 6d. net.

A collection of miscellaneous essays with a long and not too interesting title, and yet, coming from one of the greatest thinkers in Scotland, it is sure of a respectful welcome. Chapter I., which is the longest of the whole book, gives some admirable advice to theological students on various aspects of the life and work of the Christian ministry, though we are unable to accept *in toto* Dr. Flint's position on the authority and inspiration of the Bible. Other subjects discussed in these pages are: "The Book of Amos," "The Theology of St. James and of St. Peter," "The Kingdom of God," "The Life and Character of Socrates," and "The Idea of God in the Bible, in the Religion of Ancient Egypt, and in Chinese Thought." Students and ministers will find not a little virile and suggestive thought in these pages.

The Second Epistle to Timothy: Short Devotional Studies on the Dying Letter of St. Paul. By H. C. G. MOULE, D.D., Bishop of Durham. A Devotional Commentary. London: Religious Tract Society. Price 2s.

The first volume of a new devotional commentary on Holy Scripture, and a very worthy commencement it makes. Critical commentaries abound, and now the Religious Tract Society is trying to supply what is truly "a felt need" in the way of a definitely devotional and personal commentary which, while always based upon scholarship and criticism, should nevertheless touch the earnest reader's conscience and life. This volume is, indeed, truly devotional, and the reader is led along the pathway of meditation as perhaps only Bishop Moule can lead him. The heart and conscience are searched, cheered, instructed, guided, and inspired on almost every page. The text and a fresh and often felicitous translation are given at the head of each chapter; the type is good, and the volume is tastefully produced. Altogether, this new series starts well, and if later volumes are at all of the same quality the success of this venture is assured.

The Bible and Babylon: Their Relationship in the History of Culture. By EDUARD KÖNIG, D.D. Translated from the tenth German Edition, with additional Notes by the Author and by the Translator, the Rev. W. TURNBULL PILTER. With a Preface by the Very Rev. HENRY WACE, D.D. London: Religious Tract Society. Price 2s.

Professor Frederick Delitzsch's well-known lecture delivered in 1902 on "Babylon and the Bible" has given rise to a great and even fierce controversy in Germany, and foremost among the antagonists of Delitzsch is Professor Eduard König, of Bonn, whose little book is here presented in English dress, with a preface by the Dean of Canterbury. Dr. König

very effectively exposes the bias, and even unfairness, of Delitzsch's statements, while at the same time he brings before us the true relation of the Bible to Babylonish life and religion. After an introductory chapter, we are introduced to an inquiry on the relative value and trustworthiness of the cuneiform inscriptions and of the Old Testament, in which the authority of the latter is convincingly proved. The relation of Babylonian religion to that of the Hebrews is then dealt with, and the peculiar characteristics of the religion of Israel are clearly and ably shown. Dr. König vindicates the Old Testament at all the points discussed, and the conclusion is drawn that the Old Testament religion is unique because of its supernatural origin. Some appendices by the translator close this little volume, which should be studied carefully by all who wish to be fully informed as to one of the latest attacks on the uniqueness of the Old Testament as a revelation from God. As the Dean of Canterbury truly says, this short treatise "will supply an opportune warning against the hasty acceptance of a line of thought which has of late been vehemently urged in Germany, and has found too much countenance among some scholars in this country." The entire preface by Dr. Wace is well worth pondering. The translator's work seems to have been well done, and the English reads clearly and well. We warmly recommend this book, and are glad that the Religious Tract Society has made it available for English readers.

My Brethren and Companions. By H. C. G. MOULE, D.D., Bishop of Durham. London: James Nisbet and Co., Ltd. Price 3s. 6d. net.

This volume worthily opens a new series entitled "The Church Pulpit Library," and we welcome with all possible heartiness another book by the Bishop of Durham. Most of these sermons were preached on special occasions, and it goes without saying that they are full of those qualities which we have long learned to value from Dr. Moule. The first sermon, which gives the title to the book, preached in the Chapel of Trinity College, Cambridge, is especially beautiful in its combination of personal allusions with the spiritual message to the audience. Two able and forceful sermons on "The Ministry of Preaching" are included, and a very striking and powerful sermon preached in connection with the Centenary of the Bible Society, but all the sermons will well repay careful study and personal application. The appearance of the volume, together with the photogravure portrait, is distinctly attractive, though in these days of cheapness the price strikes us as somewhat high for the size of the volume.

Sermons at Southwark. By EDWARD STUART TALBOT, D.D., Bishop of Southwark. London: James Nisbet and Co., Ltd. The Church Pulpit Library. Price 3s. 6d. net.

Another volume in the above series. The sermons were for the most part preached on special occasions, and necessarily partake of the character of the circumstances which called them forth. They are marked by all Bishop Talbot's well-known thoughtfulness and earnestness of spirit and his broad outlook on social and national affairs, but they strike us as cast

too uniformly in abstract and almost philosophical language to be of very general use and helpfulness. They will appeal only to a very limited class of readers. The spiritual and experimental elements of true preaching are largely wanting, and this gives the sermons something of the character of essays. The special occasions may to some extent account for this uniform tone and attitude. One of the best sermons is that preached in connection with the Centenary of the Bible Society and entitled "The Wonder of the Bible."

How Christ Saves Us; or, The Gospel of the Atonement. By Rev. JAMES M. WILSON, D.D. London: Macmillan and Co. Price 6d.

A cheap edition of Canon Wilson's "Hulsean Lectures on the Gospel of the Atonement." While these chapters are marked by all the author's intense moral earnestness, ample scholarship, and clear, forceful statement, we are sorry we cannot accept the book as in any sense an adequate statement of "How Christ saves us." In proof of this we simply call attention to a few extracts. "The Blood of Christ means the Life of Christ, not His Death" (p. 38). "In it" (that is, in the Sacrifice of the Death of Christ) "there is no thought of substitution or expiation, which have so closely attached themselves to the word 'sacrifice'" (p. 46). "Let us say boldly that the Incarnation, that is, the Life and Death of the Christ . . . is the identification of the human and the divine Life. This identification is the Atonement. There is no other" (p. 63). "Without any thought of payment or expiation . . . the Death on the Cross demonstrated that human and divine knew but one and the same law of life and being" (p. 78). It must be obvious to every reader of the New Testament that these statements entirely fail to express some of the deepest as well as some of the plainest elements of New Testament teaching on the Atonement. Dr. Wilson's view is but one aspect, and that not the central one, of the teaching of Holy Scripture, nor is it that view of the Atonement which constitutes it a *gospel*—that is, good news for lost sinners. The author's doctrine of sin must be radically altered before he can give us a true presentation of the New Testament doctrine of salvation.

Bishop Gore and the Catholic Claims. By DOM JOHN CHAPMAN, O.S.B. London: Longmans, Green and Co. Price 6d. net, paper; 1s. net, cloth.

It was hardly to be expected that the cheap edition of Bishop Gore's "Roman Catholic Claims" would be left unanswered by the Roman Catholics, and so, with commendable promptitude, we have the above work by a well-known convert from the English Church. The great interest to us lies in the fact that it is a searching examination of a book written by a leader of a school of thought in the Church of England which opposes Rome on very different grounds from those urged by the great Anglicans of the sixteenth and seventeenth centuries. We ourselves felt, in reading Bishop Gore's work, that he had several weak places in his armour, and we are not surprised that Dom Chapman has discovered them. This is especially evident in the discussions on the "Bible in the

Church" and on "Ministerial Succession." It is perfectly clear that from Bishop Gore's main premisses the Church of England cannot be logically defended, and this his Roman antagonist is quick to see. It is only when we take up the unassailable position assumed by our Reformers that we have any satisfactory and convincing basis of opposition to Rome. A theory which practically co-ordinates the Bible and tradition, and insists upon a ministerial succession as the only guaranteed channel of grace plays at once into the hands of Rome. Such weapons are powerless against her. The attitude of the Thirty-Nine Articles is the only effective position for English Churchmen in opposition to Rome, and as long as we abide there we are impregnable. This book is characterized by no little ability and freshness of statement, but it must also be confessed that there is not a little special pleading. As is usual with Roman controversialists, the readings of history are almost ludicrous in their inaccuracy and avoidance of awkward facts. The author's way of swiftly skating over thin ice is truly diverting to witness. Dom Chapman claims to write with moderation, though his characteristic Roman attitude of superiority is plainly seen in the prefatory letter addressed to Bishop Gore. But when he came to write about the Reformation it was impossible for him to retain even his self-imposed limits of moderation, for he speaks in one sentence of those who fought against the Roman Church in the sixteenth century as "the immoral Luther, the cruel Calvin, the blasphemous Zwingli, the adulterous Beza, the lying and cowardly Cranmer, Henry, model of husbands, the virgin Elizabeth, and such like" (p. 123). On the same page the quiet ignoring of patent facts of history during the last three hundred years would be distinctly amusing, if the subject were not so serious. It only shows too plainly that next to the Bible the greatest weapon Rome has to fear is history.

Aids to Belief in the Miracles and Divinity of Christ. By W. L. PAIGE Cox. With a Prefatory Note by the LORD BISHOP OF CHESTER. London: Elliot Stock. Price 2s. 6d. net.

A singularly clear and helpful little book, which thoroughly deserves the warm praise of the Bishop of Chester in introducing it. In a fresh and profitable way the author discusses the possibility of miracles, the reliability of the Gospels, belief in the deity of our Lord and in the Trinity. Clergymen may here derive hints as to the best mode of presenting these subjects to their people, while its circulation among thoughtful laymen cannot but help to confirm their faith in the impregnable rock of Christ and Christianity.

Gleanings from a Parson's Diary. By Rev. WILLIAM BURNET. With a Preface by the Venerable ARCHDEACON OF LONDON. London: Elliot Stock. Price 2s. 6d. net.

Twelve chatty chapters on various aspects of ministerial life in town and country. The author is well known to our readers, and this record of his varied experiences will be read with interest and profit. A chapter on "Voice Troubles, and how to Overcome Them" is not the least useful in this bright little book.

The Truth of Christianity. Compiled from Various Sources by Lieut.-Colonel W. H. TURTON, D.S.O., Royal Engineers. Fifth Edition. London: Wells Gardner, Darton and Co., Ltd. Price 2s. 6d. net.

We have great pleasure in calling attention to this admirable manual of Christian evidences which now appears deservedly in its fifth edition. The author modestly speaks of it as "compiled from various sources," and though this is doubtless true, the compiler has done his work exceedingly well. It is just the book to put into the hands of inquirers and the young people of our Churches, as well as to lend to thoughtful men and women. It would also make a good text-book for classes in Christian evidences.

Expositions of Holy Scripture: Isaiah, Chapters I.-XLVIII. By ALEXANDER MACLAREN. London: Hodder and Stoughton. Price 7s. 6d.

This is the second volume of the uniform series of Dr. Maclaren's Expositions and Sermons. It covers the first forty-eight chapters of Isaiah. It is far too late in the day, and indeed quite superfluous, to praise Dr. Maclaren's work, and yet there may be some of our readers who have still the joy of making the acquaintance of one of the greatest expository preachers of this or any other age. Dr. Maclaren possesses an almost unique combination of gifts: a well-equipped scholarship, an unerring insight into the meaning of texts and passages, a remarkable felicity of expression, a striking aptness of illustration, a rich spiritual experience, and, above all, a close adherence and personal loyalty to the great fundamental realities of the Gospel. He is essentially a preacher to preachers, and these discourses should be studied closely by all who wish to make themselves thoroughly efficient in the work of expository preaching. To all who love the word of God, and desire to know it still better, this volume will soon become a treasured friend.

Village Life in Palestine. New Edition, revised and enlarged. By Rev. G. ROBINSON LEES. London: Longmans, Green and Co. Price 3s. 6d. net.

A new edition, revised and enlarged, of a very useful book. The author spent several years in Palestine, and has put his intimate knowledge to good account. Bible students will find quite a number of telling illustrations and explanations in these pages. A large number of photographs add to the value of a distinctly fresh and suggestive little work.

Empire Builders. By Various Writers. London: Church Missionary Society. Price 1s. 6d.

Eighteen chapters of very interesting reading, descriptive of various aspects of missionary work. They are nearly all written by missionaries in the field, who give their own personal experiences. It will make a splendid book for elder boys and youths, and cannot fail to create in them an interest in missionary work. There are a number of illustrations. Missionary speakers should also have an eye to this volume, for they will find plenty in it of telling incidents.

Religion in Japan. By GEORGE A. COBBOLD, B.A. London: Society for Promoting Christian Knowledge. Price 1s. 6d.

The present is a very appropriate time for the publication of this book, which deals with the three great systems of religion now at work in Japan. In telling the story of Christianity, the author naturally gives most attention to Anglican missions, so that his work would need supplementing from other sources if a full and complete idea of missionary work in Japan is to be obtained. The book may be heartily commended to all students of missionary work as a helpful guide to further knowledge.

Root-Principles in Rational and Spiritual Things. By THOMAS CHILD. London: H. R. Allenson. Price 6d.

A very useful book from the negative point of view as a criticism of Haeckel and his English disciple, McCabe. The author's criticism of the current theory of evolution is also very telling and forceful. On positive grounds the work is not so satisfactory, because the author is a Swedenborgian, and necessarily writes from the standpoint of that curious mixture of truth and error. His language about the Church of Christ, by which he means orthodox Christianity, is often unfair and untrue; but within the proper limits of the writer, and especially as a ruthless and convincing criticism of Haeckel and McCabe, it is a very satisfactory piece of work, and deserves the careful attention of all who are called upon to deal with the phases of modern criticism. We have never read anything so crushing as the exposure of Haeckel's ignorance of theology as shown by his dependence for his theological information upon an English atheist of no standing. The book is a wonderful sixpennyworth. There are one hundred and sixty pages of clear type. It will need careful reading, but, with the exceptions above mentioned, the time will be well spent.

The Fall of the Grand Sarrasin. By WILLIAM JOHN FERRAR. London: S.P.C.K.

A wholesomely exciting story of certain happenings in Guernsey Island just before the Norman Conquest. Fact and fancy are skilfully woven together, and the hero, Nigel de Bessin, can teach lessons of loyalty, courage, and nobility.

Some Post-Reformation Saints. By the late Canon OVERTON. London: S.P.C.K.

The salient features in the lives of Andrewes, Herbert Sanderson, Robert Nelson, Herbert, Ken, Bray, Wilson, Keble, Simeon, Venn, Martyn. The appreciations of their lives and characters are brief, pointed, and well written. Ryle's *Christian Leaders* would well supplement this little book.

Bible Character Sketches. By JOHN BRINTON, F.S.A. London: A. Siegle. Price 1s. 6d. net.

A series of three addresses on Balaam, David, and St. Paul. That on Balaam is the best of the three as a character sketch. Explanatory notes at the end of the book on passages in the Acts connected with the life of St. Paul may not be without their use to Sunday-school teachers.

The Sayings of Muhammad. Edited by ABDULLAH AL-MĀMŪN AL-SUHRAWARDY. London : Archibald Constable. Price 2s. 6d.

This small collection of the Prophet's utterances often strikes a practical and common-sense note, and at the same time often touches a high level. All that is choicest here the reader will find more powerfully stated in the Old and New Testament, and he will find more. There is a useful index at the end, but we think it would minister to convenience if the quotations had been gathered as far as possible under comprehensive headings.

The Foundation of a Happy Life. By Dean OVENDEN, D.D. London : S.P.C.K.

A series of practical discourses addressed to all seasons of life. Clear, concise, and helpful. We think, as we read the title, that what is implied in so many of the pages should have had a larger and more separate treatment. Personal Allegiance to Christ, the Power of Secret Prayer, the Systematic Study of the Word of God, Meditation, the Fulness of the Spirit, might well have claimed full chapters to themselves.

The Difficulties of Unbelief. By INNES B. WANE, M.A. London : S.P.C.K.

A brief statement, but a suggestive, a sensible, and an easily read one. We think it well answers its purpose, and that it should be read by all who are too busy to examine lengthier volumes or precluded from reading them.

Communion with God. By M. LE M.D. Charles Thynne. Price 1s.

Morning and evening prayers for a month and for special occasions. They ring true to Scripture and the needs of the human heart. They are simple, comprehensive, short, and heartfelt.

The Puritans and the Tithes. By the late Rev. T. HANCOCK. London : S.P.C.K.

A witness to modern Nonconformists that the old Nonconformists defended the maintenance of the ministry by tithes not only as a principle, but as a main principle.

The Freedom of the So-called Free Churches. By A. J. C. ALLEN, M.A. London : S.P.C.K.

A well-written booklet which draws its illustration from the history of the Free Church of Scotland and from certain legal cases. It demurs to the title "Free," and sets out to show that "as long as the property is held under a deed, however wide its terms, the shadow of the civil court hangs over the chapel."

The Life of Christ. By ISAIAH, THE SON OF AMOZ. With Preface and Notes by NEMO. Passmore and Alabaster. Price 1s.

The Gospel in Isaiah. It is an aid to faith to search the Old Testament and to note therein minute particulars relating to the coming Christ. "The Messianic idea pervades the Old Testament as electricity pervades our atmosphere, and in some 300 cases it reaches the flash-point in circumstantial prediction." It is tastefully got up, and is ornamental as well as spiritually useful.

India and its Problems. By SAMUEL SMITH, M.P. Charles J. Thynne. Paper cover, price 2d.

A series of letters written from India to some of our leading journals in England and India, closing with a proposed speech on the Address in the House of Commons. Every word should be read, and the remarks on temperance, missions, the need of industrial development, and the growth of the Congress Movement, well and carefully noted. The proposed speech is a useful summary of the whole. England's responsibility to God for India is strongly emphasized.

The Christ in Shakespeare. Interpreted by CHARLES ELLIS. London: Bethnal Green Free Library.

A new issue of a book published some ten years ago. It contains some interesting comparisons between Holy Scripture and the works of Shakespeare.

PAMPHLETS.

Creed of St. Athanasius. Latin Text and English Translation, together with the Declaration of the Province of Canterbury, 1873. Edited by a LAYMAN, with a Preface by the DEAN OF CHESTER. 32mo. 5s. per 100. S.P.C.K. (Useful for comparison with the Prayer-Book form.)

The Duty of Service. An address to the "Lend-a-Hand Club," delivered at Bridgewater House on July 11 by the Right Rev. the LORD BISHOP OF LONDON. (Marked by all Dr. Ingram's intense sympathy and earnestness. A clear and definite note about personal religion as the foundation of service would have been specially appropriate to the audience to which this address was delivered.)

Portfolio of English Cathedrals. With historical and architectural notes by ARNOLD FAIRBAIRNS. No. 6, Exeter. No. 7, Peterborough. 1s. each. S.P.C.K. (Each portfolio contains nine plates in imitation carbon. The illustrations are admirably done and the notes are clear and to the point. A very cheap and useful series.)

RECEIVED.

Blackwood's Magazine, The Leisure Hour, Our Little Dots, The Child's Companion, Church Missionary Intelligencer, Church Missionary Gleaner, Awake, The Round World, India's Witness, Canadian Churchman, India's Women and China's Daughters, The Bible in the World, Bible Society Gleanings, The Cottager and Artisan, Church and People, South American Missionary Magazine, The Sunday at Home, Protestant Observer, The Dawn of Day, Golden Sunbeams, The London City Mission Magazine, Church Standard, Church of England League Gazette, Quarterly Record of the McAll Mission in France, Young Scotland, Grievances from Ireland, Orient and Occident.

SPECIAL NOTICE.—*The current volume of THE CHURCHMAN will close with the December number, in order that each volume may in future commence in January.*