

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

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

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

The Churchman Advertiser.

MAY, 1906.

A SELECTION FROM MORGAN & SCOTT'S LIST.



SANKEY'S SACRED SONGS AND SOLOS.

REVISED AND ENLARGED.

WITH STANDARD HYMNS. 1,300 PIECES.

Arranged in Subject Sections.

Words only from 4½d.;

Music and Words from 5s.

A Special "Diamond" Edition presents the whole of the 1,300 pieces—words only—at the price of 2d.

The various Editions can be had with the name of the Church, Mission, or School, printed across the Front Cover (as reduced facsimile) at the additional charge of 2s. 6d. for the first 100 or less, and 1s. for every subsequent 100, in the case of the Paper and Printed Cloth Editions. Special Quotations given for the "Crossing" on the other bindings.

Illustrated and Descriptive List of Sacred Songs and Solos (Words only from 1d.; Music and Words from 2s. 6d.), over 200 Styles, with Specimens of Type, showing special "Crossings," post free.

Works by Rev. F. B. MEYER, B.A.

THE "BIOGRAPHICAL SERIES." Each Volume in Cloth Boards, 2s. 6d. The Eleven Volumes, bound in Library Style, in Handsome Oak Case, 24s. net. In Polished Walnut Case, 26s. 6d. net. Carriage extra.

ABRAHAM; or, The Obedience of Faith.

ISRAEL: A Prince with God.

JOSEPH: Beloved, Hated, Exalted.

MOSES: The Servant of God.

JOSHUA, And the Land of Promise.

SAMUEL THE PROPHET.

DAVID: Shepherd, Psalmist, King.

ELIJAH, And the Secret of his Power.

JEREMIAH: Priest and Prophet.

JOHN THE BAPTIST.

PAUL: A Servant of Christ.

Works by Rev. F. S. WEBSTER, M.A.

ELISHA: The Prophet of Vision.

Cloth, 1s.

"Christian workers will find in these chapters plenty of material for addresses, for they are full of beautiful thoughts well expressed."—*Irish Baptist Magazine*.

ELIJAH: The Man of Prayer.

Cloth, 1s.

"A fitting companion to the author's previous work. The happily-framed little book is full of rich counsel and suggestion."—*Record*.

THE ROMAN CATHOLIC CHURCH IN ITALY. By Rev. ALEXANDER ROBERTSON, D.D., Cavaliere of the Order of St. Maurice and St. Lazarus, Italy. With facsimile letters from the King of Italy and his Prime Minister. Fifth Edition. Cloth boards, 6s.

"The book is most valuable, and should be read by those who wish to form a clear view of the facts of the case, and who want to know what lessons the past history of the Roman Church has for the present age."—*Preachers' Magazine*.

"FOR US MEN." By SIR ROBERT ANDERSON, K.C.B., LL.D. Chapters on Redemption Truths. Cloth boards, gilt, 2s. 6d. net (post free, 2s. 10d.).

"Thoughtful and yet simply expressed chapters on redemption truths. . . . Sir Robert Anderson will earn the thanks of his readers by his earnest and reverent exposition of the Gospel, and also for his plain speaking in regard to the Higher Criticism."—*Newcastle Daily Chronicle*.

THINGS AS THEY ARE: Mission Work in Southern India. By AMY WILSON-CARMICHAEL, Keswick Missionary C.E.Z.M.S. 320 pages and 32 beautiful Illustrations from Photographs taken specially for this work. Paper covers, 1s. 6d. net; cloth boards, 2s. 6d. net.

Every Thursday **The Christian** One Penny.

With which is incorporated **The Revival**.

Contains each week Articles helpful to Converts, News of Evangelistic Work in various parts of the World, and a Biographical Sketch with Portrait, Daily Bible Readings, Sunday School Notes (International), and Young People's Page.

Free by Post.—Illustrated Booklet of Volumes published by MORGAN & SCOTT.—List of Holy Bibles, My Counsellor, Sacred Songs and Solos. Works by D. L. Moody, Revs. F. B. Meyer, B.A., F. S. Webster, M.A., G. Campbell Morgan, D.D., A. T. Pierson, D.D., and others. Also Christian Biographies, Protestant, Missionary, and other Evangelical Literature, Children's Books, Works for Bible Students, etc.

LONDON: MORGAN & SCOTT, 12, PATERNOSTER BUILDINGS, E.C.

And may be ordered of any Bookseller.

CHURCH OF ENGLAND LEAGUE.

Spiritual in its Aims.

Educational in its Work.

Chairman : THE VERY REV. THE DEAN OF CANTERBURY.

Executive Committee :

The Marchioness of Tweeddale.
The Countess of Ancaaster.
The Lady Edith Ashley.
The Lady Belper.
The Lord Liangattook.
The Lady Liangattook.
The Lady Templemore.
The Lady Halliburton.
The Lady Wimborne.

The Very Rev. The Dean of Peterborough.
The Rev. Chancellor Lias.
The Rev. E. J. Kennedy.
The Rev. W. H. Stone.
The Rev. Prebendary E. A. Stuart.
The Rev. J. E. Watts-Ditchfield.
The Rev. F. J. Key.

Sir Robert E. Douglas.
General Evans, C.B.
S. Hope Morley, Esq.
Mrs. S. Hope Morley.
Mrs. Locker-Lampson.
Mrs. Frank Morrison.
Mrs. Walter.
Miss Margaret Bernard.
Miss K. H. Margary.

Consultative Committee :

The Lord Bishop of Durham. The Lord Bishop of Sodor and Man. The Very Rev. the Dean of Peterborough. Rev. J. Llewelyn Davies, D.D., Litt.D. Rev. Arthur Galton.

Hon. Treasurer : W. Joynson-Hicks, Esq. Clerical Organizing Secretary : The Rev. G. F. Irwin, B.D. Secretary : G. O. Osborne, Esq.

FOUNDED six years ago, the LEAGUE has organized over two hundred courses of lectures on Church History and the Prayer-Book.

It has held nearly four hundred and seventy meetings to explain the teachings and practices of the Primitive Catholic Church, and one hundred and fifty sermons have been preached.

It has published and distributed numerous books and pamphlets on the history, doctrine, and teaching of the Church, written by Churchmen of commanding position and scholarship.

It has provided for its members a central and thirty-two branch lending libraries, which contain standard works of reference on the Bible and Prayer Book, and many books of theology, biography, and history.

It has founded a Church Sisters' Home, where ladies are trained and sent out to work under parochial clergy among the sick and the poor. The Home now has thirty Sisters working under the clergy in very poor districts of London, Birmingham, Liverpool, Sheffield, Ipswich, and Plymouth. The Sisters give invaluable help to the over-worked Clergy in crowded parishes, where the poor are waiting to be reached, to be taught and helped in the many ways open only to women.

It has opened a seaside Convalescent Home at Birchington, where poor children, from the parishes in which the Church Sisters work, are sent for three or four weeks' change and care.

It has established three of the finest schools for girls in the country. At two of these (Uplands School, St. Leonard's-on-Sea, and Milham Ford School, Oxford) the fees are well within the reach of parents of small means.

It has been instrumental in establishing Cherwell Hall, a College at Oxford, for the training of women secondary teachers.

FUNDS ARE URGENTLY NEEDED for the Maintenance and Extension of all these Works.

The LEAGUE is in no sense a narrow, a party, or a political organization.

For further particulars apply to **THE SECRETARY,**

6 Grosvenor Mansions, Victoria Street, London S.W.

CHURCH MISSIONARY SOCIETY.

HISTORY of the CHURCH . . . MISSIONARY . SOCIETY . . .

By EUGENE STOCK.

In 3 Vols., Demy 8vo., Cloth Boards.
Published at 18s. net.

The Order should be worded: "Please send me the HISTORY OF THE C.M.S., in 3 vols. I enclose 2s. 6d., and agree to pay to you FOUR Quarterly Instalments of 2s. 6d. at the end of each subsequent three months, making 12s. 6d. in all. Until these are paid, the volumes shall be considered the property of the Society."

Send the Order to the LAY SECRETARY, C.M. House, Salisbury Square, London, E.C.

SPECIAL OFFER.

THE SET OF 3 VOLUMES
WILL BE FORWARDED
CARRIAGE OR POSTAGE
PAID ON RECEIPT OF A
FIRST PAYMENT OF 2/6,
AND ORDER WORDED AS
BELOW.

N.B.—This offer is restricted to the British Isles. Friends abroad will be supplied at the same rate (12s. 6d. net), but payment must be made in full with order.

MONTHLY MAGAZINES.

C.M. INTELLIGENCER. 6d.

The Official Organ of the Society. 80 pages, royal 8vo., with Frontispiece.

C.M. GLEANER. 1d.

The Popular Magazine of the C.M.S. 16 pages, large 4to., well illustrated.

THE HOME GAZETTE.

Free to workers on payment of postage, 6d. per annum.

MERCY AND TRUTH. 1d.

A Record of C.M.S. Medical Mission Work. 32 pages in wrapper, illustrated.

AWAKE ! 1/2d.

A Magazine for Country Districts. 12 pages, 4to., well illustrated.

THE ROUND WORLD. 1/2d.

A Magazine for Boys and Girls. 16 pages, small 4to., well illustrated.

RECENT BOOKS.

RIVER, SAND, AND SUN

The Story of the C.M.S. Mission in Egypt, in which the various phases of the work in that ancient land are graphically depicted. By MINNA C. GOLLOCK. 192 pages, small fcap. 8vo., profusely illustrated. Art linen, bevelled boards, 3s. 6d. post free.

IN SALISBURY SQUARE.

A portrayal of the work carried on day by day in the building spoken of by C.M.S. friends all over the world as "Salisbury Square." By IRENE H. BARNES. 244 pages, large crown 8vo., with 18 pages of illustrations. Bound in buckram, gilt top, 2s. 6d. post free.

C.M. HOUSE, SALISBURY SQUARE, LONDON, E.C.

Cheques and P.O. Orders should be made payable to Mr. D. MARSHALL LANG, Lay Secretary.

COMPANION VOLUME TO "VITAL RELIGION."

Crown 8vo., cloth, and gilt-lettered, price 2s. 6d. net.

Personality and Power;

Or, THE SECRET OF REAL INFLUENCE.

BY

REV. G. H. S. WALPOLE, D.D.,

Examining Chaplain to the Archbishop of York; Rector of Lambeth.

FROM THE PREFACE.

The object of this volume may be expressed in the words with which Mr. Shorthouse explains the purpose of "John Inglesant," namely, "to exalt the unpopular doctrine that the end of existence is not the good of one's neighbour, but one's own culture." This is not, as it might seem at first sight, selfish, for only by strict attention to self can we hope to be of use to others. "Thou shalt love thy neighbour as thyself" implies a fond regard for self. In seeking to fulfil his aim, the Author has rested his case on concrete illustrations rather than abstract reasoning. He has always felt the power of a book like "Self-Help," where every lesson is taught by example rather than precept, and he longed to adopt this method. It seemed that if he could find characters highly gifted and having the advantage of position, opportunities, scholarship, and the like, and could show by way of contrast that others without these helps and simply by the grace of their personality exercised the larger influence, he would be adding an argument to the cause of self-culture which might be of value. He was guided to go to Scripture for this help, because only there could he be certain of finding the real characteristics of men's lives revealed.

INTRODUCTION.—RELIGION AND POWER.

- I. THE DEVELOPMENT OF PERSONALITY THE AIM OF LIFE.
- II. ITS SECRET.
- III. THE DREAD ALTERNATIVE.
- IV. PERSONALITY AND HEREDITY. *(Jacob and Esau.)*
POWER OF RELATIONSHIP.
- V. PERSONALITY AND ELOQUENCE. *(Moses and Balaam.)*
POWER OF SILENCE.
- VI. PERSONALITY AND POSITION. *(Samuel and Eli.)*
POWER OF CONSECRATION.
- VII. PERSONALITY AND OPPORTUNITIES. *(David and Saul.)*
POWER OF OBEDIENCE.
- VIII. PERSONALITY AND CLEVERNESS. *(Simon Peter and Simon Magus.)*
POWER OF PENITENCE.
- IX. PERSONALITY AND KNOWLEDGE. *(S. Paul and Seneca.)*
POWER OF FELLOWSHIP.
- X. PERSONALITY AND OFFICE. *(Dysmas and Pilate.)*
POWER OF SUFFERING.
- XI. PERSONALITY AND GIFTS. *(The Baptist and Samson.)*
POWER OF SELF-CONTROL.
- XII. PERSONALITY AND MONEY. *(S. John and Judas.)*
POWER OF LOVE.

ELLIOT STOCK, 62, PATERNOSTER ROW, LONDON, E.C.

OXFORD UNIVERSITY PRESS.

- THE NATURE OF TRUTH.** An Essay by H. H. JOACHIM. 8vo, cloth, 6s. net.
- THE BOOK OF JOB.** Revised Version. Edited, with Introduction and Brief Annotations, by S. R. DRIVER. Crown 8vo, cloth, 2s. 6d. net.
- THE CRITICISM OF THE FOURTH GOSPEL.** Eight Lectures on the Morse Foundation delivered in 1904. By W. SANDAY. 8vo, cloth, 7s. 6d. net.
- THE JOURNAL OF THEOLOGICAL STUDIES.** Edited by the Rev. J. F. BETHUNE-BAKER and the Rev. F. E. BRIGHTMAN. Published quarterly. Per number, 3s. 6d. net. Annual subscription, 12s. net, post free.
- BIOGRAPHICAL MEMOIR OF DR. WILLIAM MARKHAM, ARCHBISHOP OF YORK.** By his great-grandson, Sir CLEMENTS MARKHAM, K.C.B. With a Portrait. 8vo, cloth, 5s. net.
- HINDU MANNERS, CUSTOMS AND CEREMONIES.** By the Abbé J. A. DUBOIS. Translated from the author's latest French MS., and edited with Notes, Corrections and Bibliography by H. K. BEAUCHAMP. Third Edition. Crown 8vo, cloth, 6s. net; on Oxford India paper, 7s. 6d. net.
- PIERCE THE PLOUGHMAN'S CREDE** (about 1394 A.D.). Transcribed and Edited from MS. Trin. Coll., Cam., R. 315. Collated with MS. Bibl. Reg. 18 B. xviii., in the British Museum, and with the old printed Text of 1553. Edited by the Rev. W. W. SKEAT, Litt.D. Extra fcap: 8vo, cloth, 2s.
- THE LIFE, TEACHING, AND WORK OF THE LORD JESUS CHRIST.** Arranged as a continuous narrative of the text of the Gospels according to the R.V. By G. WYLD. New Popular Edition (sixth thousand). Fcap 8vo, 1s. net.

LONDON: HENRY FROWDE, Oxford University Press, Amen Corner, E.C.

JUDAISM AND CHRISTIANITY.

Price **THREEPENCE** each net.

- THE SPIRITUAL TEACHING AND VALUE OF THE JEWISH PRAYER-BOOK.** By the Rev. G. H. BOX, M.A., Rector of Linton, Herefordshire.
- SABBATH AND SUNDAY, HISTORICALLY CONSIDERED.** By the Rev. A. W. STREANE, D.D., Fellow of Corpus Christi College, Cambridge.

Other Parts are in preparation.

The object of this series of papers is to place before Jews of Western training and education such aspects of Judaism and Christianity as seem to the Authors to be of special importance, more particularly in their mutual relations, whether of affinity or of contrast. The papers are written confessedly from the Christian point of view, and by writers who have given special attention to the two religions.

LONGMANS, GREEN & CO., 39, PATERNOSTER ROW, LONDON, E.C.

SOCIETY FOR RELIEF OF PERSECUTED JEWS.

(SYRIAN COLONIZATION FUND).

President: LORD AMHERST OF HACKNEY.

TORTURE AND MASSACRE OF JEWS has continued this year, and there have been many bad outbreaks. Jews, therefore, leave Russia, where there is no safety for their wives or children. Very few can be received here. **THIS SOCIETY ENDEAVOURS TO RELIEVE**, by food and work, the misery of some of the thousands who have found refuge at Jerusalem. The work at Abraham's Vineyard (where Jews are employed) is continued. **1,500 Families** of aged, sick, and blind are on our registry for relief.

WE ASK FOR FUNDS.

WORK, FOOD, and FUEL are **URGENTLY NEEDED.** There is much illness—Fever, Measles, etc.—among them.

DONATIONS THANKFULLY RECEIVED by

F. A. BEVAN, Esq., *Hon. Treasurer*, 54, LOMBARD STREET, E.C.; and by
E. A. FINN, *Secretary*, 41, PARLIAMENT STREET, S.W.

NEW AND HELPFUL MANUAL FOR THE HOLY COMMUNION.

SECOND EDITION. In limp cloth, for the pocket, and uniform with the Prayer-Book, 1s. in cloth, and in leather binding at 2s.; lambskin, 3s.; and in Persian calf, 3s. 6d.

COMMUNION AND OFFERING.

By the Rev. G. H. S. WALPOLE, D.D., Examining Chaplain to the Archbishop of York, Rector of Lambeth.

Extracts from Personal and Press Notices.

The Rev. B. M. O. HANCOCK writes: "I feel the book is worthy of unqualified recommendation. It meets a real need, and no one who uses the book but will be enabled to enter devoutly and intelligently into the Great Service which in Christ unites all in heaven and earth before the Throne of God in adoration, thanksgiving, and self-surrender; the devotions and instructions are fervid, wise, and catholic."

BISHOP OF ST. ALBANS: "I think it a most useful little book, and shall be glad to recommend it."

"The distinguishing feature of this little manual of Eucharistic instruction and worship is its constant insistence upon the structure of the Liturgy as determining the course of Eucharistic devotion. The prayers are simple and well chosen, and the instructions for the most part clear and definite."—*Church Times*.

"The value of this excellent little book is very great. It is for busy people who want short and good prayers, and who welcome sound instruction if it can be briefly given. The whole forms a singularly complete and convenient manual, and we cannot doubt that it will be widely adopted."—*The Guardian*.

FOURTH EDITION. In 32mo. size, cloth limp, for the pocket, 2s.; also for presentation, in leather binding, 3s.; in lambskin, 3s. 6d.; and in Persian calf, 4s. 6d.

THE PEOPLE'S PSALTER:

A Plain Book for those who wish to use the Psalms in Church with intelligence and devotion.

"The book seems to be admirably adapted for its purpose, and I trust it will have a very wide usefulness."—BISHOP OF DURHAM.

"We think that this little book may be a useful help by suggesting ways in which different Psalms may be applied to present-day difficulties, and to the problems and anxieties with which the Church is always confronted."—*Guardian*.

BY THE SAME AUTHOR.

SEVENTH EDITION. In crown 8vo., cloth, gilt lettered, price 2s. 6d. net

VITAL RELIGION;

Or, The Personal Knowledge of Christ.

"The keynote of this interesting and beautiful book is the thought that religion is essentially the life of friendship and intimacy with God revealed in Jesus Christ. . . . We have no hesitation in saying that Dr. Walpole has given us a work of real spiritual value, and we heartily commend it to all thoughtful readers, especially to those who lament the 'decay of experimental religion.' The present volume is a solid contribution to the solution of the problem how 'to find a basis for faith in actual experience.'"—*Guardian*.

In 32mo., 8 pages, price One Halfpenny.

THE LITANY.

Divided and arranged for particular intercession. (Reprinted from *The People's Psalter*.)

Price 4d. Reprinted on cardboard and enlarged, size 16 in. by 10½ in., the frontispiece from "COMMUNION AND OFFERING," entitled—

"In the Mount of the Lord it shall be seen."

Intended for use in classes.

ELLIOT STOCK, 62, PATERNOSTER ROW, LONDON, E.C.

THE TWENTIETH CENTURY QUARTERLY.

FIRST NUMBER NOW READY.

CONTENTS.

- I. **A New Poet.** By PROFESSOR DOWDEN, LL.D.
- II. **The Education Question—**
 - (1) By the BISHOP OF SODOR AND MAN.
 - (2) By PHILIP MORRELL, M.P.
- III. **The Conflict of Ideals in the Church of England.** By CHANCELLOR P. V. SMITH, LL.D.
- IV. **The New Power in Politics.** By PHILIP SNOWDEN, M.P.
- V. **Faith and Creed.** By the BISHOP OF CLOGHER.
- VI. **Army Reform.** By the HON. IVOR GUEST, M.P.
- VII. **Religion in Germany.** By REV. G. F. IRWIN, B.D.
- VIII. **The New Parliament and the Unemployed.** By E. F. G. HATCH.
- IX. **James Anthony Froude.** By A. W. EVANS.
- X. **Lord John Russell and Religious Liberty.** By STUART J. REID.
- XI. **Some Historians and the Reformation.** By REV. A. E. N. SIMMS, B.D.
- XII. **Reviews and Short Notices.**

Price **TWO SHILLINGS AND SIXPENCE NET.**

Ten and Sixpence post free for one year from the Manager,
40, St. Andrew's Hill, London, E.C.

LONDON: SIMPKIN, MARSHALL, HAMILTON, KENT & Co.

Christian Literature Society for India.

(Formerly called The Christian Vernacular Education Society.)

Offices: 9, DUKE STREET, ADELPHI, LONDON, W.C.

The ANNUAL MEETING of the Society will be held in the Council Chamber of Exeter Hall on WEDNESDAY, MAY 23RD. The Chair will be taken at 3.30 p.m. by LORD RADSTOCK.

Speakers: Rev. BRUCE ETHERINGTON (of Ceylon) and others.

ELLIOT STOCK'S NEW BOOKS.

Tastefully printed in Crown 8vo. size and bound in cloth, gilt, price 3s. 6d.

LIGHT ON THE PROBLEMS OF LIFE. Suggestive Thoughts Gleaned from the Teachings of the Ven. Archdeacon Wilberforce. By M. B. ISITT.

NEW NOVELS.

New Novel by the Author of "Lotus or Laurel?"

In crown 8vo., cloth, gilt-lettered, price 6s.

HASTY FRUIT. By HELEN WALLACE, author of "The Greatest of These," "Lotus or Laurel?" etc.

In crown 8vo., cloth, price 2s. 6d. net.

RETURNED WITH THANKS; and Other Short Stories. By Mrs. H. MAXWELL PRIDEAUX.

"Will no doubt appeal with a touch of tragedy to those thousands of amateurs whose works of genius come back with such painful regularity in envelopes addressed to their owners."
—*Tribune.*

NEW VOLUMES OF VERSE.

In crown 8vo., cloth, gilt-lettered, price 4s. 6d.

A STORY OF UNREST. A Drama of Dreams. By B. BURFORD RAWLINGS.

Crown 8vo., cloth, price 3s. 6d. net.

THE TREASURE OF THE SEA. A Book of Verse. By STANLEY GERALD DUNN.

In crown 8vo., price 2d.

AN EXAMPLE FROM INDIA. A Contribution to the Solution of the Education Question. By the Rev. Canon CHRISTOPHER, M.A.

"The pamphlet ought to be read both for its intrinsic interest and also for its direct practical bearing on present-day controversy."—*Churchman.*

ELLIOT STOCK, 62, PATERNOSTER ROW, LONDON, E.C.

THE	500 FATHERLESS CHILDREN MAINTAINED and EDUCATED NEW ANNUAL SUBSCRIPTIONS URGENTLY NEEDED. Senior School: MAITLAND PARK, N.W. Junior School: HORNSEY RISE, N. Convalescent Home: HAROLD ROAD, MARGATE. <i>PATRONS:</i> H.M. The King. H.M. Queen Alexandra. <i>President:</i> H.R.H. THE PRINCE OF WALES, K.G. <i>Treasurer:</i> SIR HORACE B. MARSHALL, M.A., LL.D., J.P. The Charity is not endowed, but depends upon Voluntary Contributions. Please help this most necessary work. One Thousand New Annual Subscriptions are urgently needed. Two Votes at each half-yearly Election for every Guinea subscribed. Information will be gladly given by the Secretary, to whom Contributions should be sent. Bankers—The London Joint Stock Bank, Princes Street, E.C. ALEXANDER GRANT, Secretary. OFFICES—73, CHEAPSIDE, LONDON, E.C.
ORPHAN	
WORKING	
SCHOOL	
AND	
ALEXANDRA	
ORPHANAGE.	
FOUNDED	
1758.	

COLONIAL & CONTINENTAL CHURCH SOCIETY.

THE ANNUAL MEETING

Will be held in the

THRONE ROOM OF THE HOLBORN RESTAURANT

(CORNER OF KINGSWAY)

On Wednesday Afternoon, May 2, at 3 o'clock.

The Chair will be taken at 3 o'clock by

THE VERY REV. THE DEAN OF NORWICH.

His Grace the ARCHBISHOP OF RUPERTSLAND,
 The Rev. J. H. WARNER (late the Society's Missionary in South Africa),
 The Hon. GRANVILLE WALDEGRAVE,
 F. A. BEVAN, Esq. (Treasurer of the Society),
 and others,

Will take part in the proceedings.

**Tickets can be obtained at the Offices of the Secretary,
 9, Serjeant's Inn, Fleet Street, E.C.**

Church of England Zenana Missionary Society.

For Evangelistic, Medical and Educational Work among the Women of India and China.

Patroness: H. R. H. THE DUCHESS OF CONNAUGHT.
Chairman: Sir W. MACKWORTH YOUNG, K. C. S. I.

The Society has at present 65 Stations, and Employs 228 Missionaries in Home Connection, 116 Assistants in Local Connection, and over 900 Bible-Women and Teachers.

It has 14 fully-equipped Hospitals and numerous Dispensaries. Over 450,000 cases were treated last year.

The Magazines of the Society: *India's Women and China's Daughters*, published monthly (1d.); *Daybreak*, quarterly (1d.); *Homes of the East*, quarterly (3d.).

DONATIONS & SUBSCRIPTIONS ARE MUCH NEEDED.

Hon. Treasurer: Col. ROBT. WILLIAMS, M.P.
Secretaries: Clerical—Rev. G. TONGE, M.A.; Lay—Mr. H. L. HEBBERT.
Central Association—Miss MULVANY.

Office—27, CHANCERY LANE, LONDON, W.C.



INFANT ORPHAN ASYLUM, WANSTEAD.

Patron: HIS MAJESTY THE KING.

This Institution maintains and educates the orphans of persons once in prosperity from their earliest infancy until 15 years of age.

Nearly 500 children now in the Asylum.

Annual Subscriptions are urgently needed.

Life Subscription for one Vote, £5 5s.; Annual Subscription for one Vote, 10s. 6d.

OFFICES: 63, LUDGATE HILL, E.C.

Commr. H. C. MARTIN, R.N., Secretary.

PAROCHIAL MISSIONS TO THE JEWS AT HOME AND ABROAD.

President—THE DEAN OF WORCESTER.

Hon. Secs.—CANON SIR JAMES E. PHILLIPS, Bart.
ARCHDEACON SUTTON.

Org. Sec.—REV. W. O. E. ORSTERLEY.

Work in London, Liverpool, Manchester, Leeds, Bombay.

Applications for Grants have constantly to be refused owing to want of Funds.

Office: 39, VICTORIA STREET, LONDON, S.W.

“LIBERATOR” RELIEF FUND.

Patron: H. R. H. PRINCE CHRISTIAN.

£10,000 required to Relieve New and Urgent Cases.

HUNDREDS of aged and afflicted victims, so cruelly robbed of their life-savings by the great Liberator Fraud, just as they were hoping to enjoy the fruit of their industry and thrift. Many of them are members of the Church of England. Cheques and P.O.'s should be sent to the Secretary, Rev. J. STOCKWELL WATTS, 16, Farringdon Street, E.C.

THE MISSIONS TO SEAMEN

(with which is incorporated the Thames Church Mission).

Patron: HIS MAJESTY THE KING.

Vice-Patrons: H. R. H. THE PRINCE OF WALES AND THE FOUR ARCHBISHOPS.

Bankers: BARCLAY & CO., Pall Mall East, S.W.

JUBILEE YEAR, 1856-1906.

To commemorate FIFTY YEARS' work for God amongst sailors, The Missions to Seamen makes an earnest appeal for £10,000 as a SPECIAL JUBILEE FUND, to open TEN NEW STATIONS in ports abroad, e.g., Delagoa Bay, Buenos Ayres, (and other ports in South America), Singapore, Vancouver, Adelaide, etc.

“Sky Pilots” and Sailors' Churches and Institutes “homes from home”) are now provided in 86 seaports in all parts of the world.

Who will help the Church thus to care for her Sailor Sons?

STUART C. KNOX, M.A., Secretary, The Missions to Seamen, 11, Buckingham Street, Strand, W.C.

OPERATIVE JEWISH CONVERTS' INSTITUTION

(Church of England.)

PRESIDENT: COLONEL ROBERT WILLIAMS, M.P.

OBJECT.—To assist young Christian Jews in distress by enabling them to help themselves. They are received for three years, provided for entirely and taught trades.

SUPPORT.—Orders for Printing and Bookbinding are very helpful, but subscriptions and donations are also needed, and will be most thankfully received by the Principal, the Rev. H. O. ALLEBROOK, Palestine House, 58, Bodney Road, Hackney, N.E.; or by the Hon. Treasurer, A. R. PITE, Esq., Eppingham House, Ramsgate.

Bankers—Messrs. BARCLAY & COMPANY Ltd., 54 Lombard Street, E.C.

In medium 8vo., paper cover, price One Penny.

RELIGION IN THE HOME

BY THE

REV. A. B. G. LILLINGSTON, M.A.,
OF HULL.

Reprinted from *The Churchman*, November, 1905.

ELLIOT STOCK, 62, Paternoster Row, London, E.C.

PROTESTANT REFORMATION SOCIETY.

The OLDEST Church Society for the Maintenance of the Religious Principles of the Reformation.
The ONLY Mission to Roman Catholics in England.

(Established 1827.)

MISSIONARY. EDUCATIONAL. EVANGELISTIC.

JUST PUBLISHED.

THE PROTESTANT DICTIONARY.

Beautifully Illustrated, 15s. net.

Of REAL AND PERMANENT VALUE to a Clergyman, Minister, Teacher, Protestant Worker, Public or Parochial Library.

Funds are Urgently Needed.

WALTER A. LIMBRICK, Secretary, 62, Berners Street, London, W.

EDUCATIONAL.

SOUTH-EASTERN COLLEGE, RAMSGATE.

CHURCH of England Public School on the PRINCIPLES OF THE REFORMATION
Approved by ARMY COUNCIL, recognised by the ROYAL COLLEGES of PHYSICIANS and SURGEONS. Entrance Scholarships: March, July, December. JUNIOR SCHOOL in separate buildings.—For list of successes and full particulars apply HEADMASTER.

School for the Daughters of Gentlemen. Resident Pupils only.

CHURCH HOUSE, WORTHING.

RECOGNISED by Board of Education. Large resident staff of English and Foreign Mistresses, all fully qualified. Every educational advantage with happy home. Fees moderate. Highest references. Address PRINCIPALS.

ST. MICHAEL'S COLLEGE,

Near TENBURY, WORCESTERSHIRE.

BOYS thoroughly prepared for Public Schools. Most healthy situation; large playing fields and Fives Courts; separate cubicles. Head master, Rev. W. A. RENWICK, M.A., late Scholar of Hertford College, Oxford.

APPLY: REV. THE WARDEN.

TELEPHONE: 602 Holborn.

EDE, SON & RAVENSCROFT*Founded in the Reign of William and Mary, 1689.*By Royal  Appointments**CLERICAL ROBE MAKERS and TAILORS,****93 & 94, CHANCERY LANE, LONDON.****NATIONAL PROTESTANT
CHURCH UNION.**To Promote the Principles of the Reformation as set forth
in the Prayer-Book and Articles of the Church of England.**SELECTED PUBLICATIONS.****ENGLISH CHURCH TEACHING** on Faith, Life, and Order. By the
BISHOP of DURHAM, Canon GIRDLESTONE, and T. W. DRURY, B.D. 1s. net; 1s. 3d. post free.**THE BLESSED DEAD:** Do they Need our Prayers? By the Rev. HUGH
FALLOON, B.A., with Preface by the Rev. Prebendary WEBB-PEPLOE, M.A. Cloth, 1s. net.**CHURCH QUESTIONS.** By the Rev. GILBERT KARNEY, M.A. Cloth
gilt, 1s.; paper, 6d. net.**THE CATHOLIC FAITH:** a Manual of Instruction for Members of the
Church of England. By the Rev. W. H. GRIFFITH THOMAS, B.D. 462 pp. Cloth gilt, 2s.;
paper, 1s. net; post free, 1s. 3d.**KNOTS UNTIED.** By the late Bishop RYLE. Popular Edition. Cloth gilt,
1s. net; 1s. 4d. post free.**THE CHURCHMAN'S GUIDE ON PRESENT-DAY QUES-
TIONS.** Specially intended for the Young. By the Rev. Canon GIRDLESTONE, M.A. 96 pp.
Cloth, 6d. net.Full Particulars of the Society's Work, Terms of Membership, etc., will be sent on
application to the Secretary, N. P. C. U.,**324, REGENT STREET, LONDON, W.****HOME MISSIONS of the CHURCH.**

(Additional Curates Society.)

To support Clergymen for work among the Poor.

OFFICE: 39, VICTORIA STREET, WESTMINSTER.

TREASURERS: C. T. ARNOLD, Esq., AND RT. HON. JOHN G. TALBOT, M.P.

THE CHURCHMAN.

MAY, 1906.

The Month.

The Education Bill. WE are now in possession of the proposals of the Government for the amendment of the Education Act of 1902. Writing as we do, during the Easter recess, it is already abundantly evident that the Bill will be met by strong and even fierce opposition from several quarters. So far as the leaders of the Church of England are concerned, the note of "unhesitating opposition" has been struck by the Archbishop of Canterbury, while there are signs of equally strong opposition from the Roman Catholics. What, then, does the Bill propose? The key to the situation is in the first clause, which reads as follows: "On and after January 1, 1908, a school shall not be recognised as a public elementary school unless it is a school provided by the local education authority." In other words, the principle of popular representation is asserted, and all schools maintained by the rates are to be put under one authority. With this is naturally associated the abolition of all religious tests for teachers who are paid by the State. These two principles—(1) popular representation and (2) abolition of tests—are the very root and foundation of the Bill. Now, we as Churchmen may object—and, as a matter of fact, many Churchmen do object—to these two principles; but it is hardly open to doubt that they are the necessary and logical outcome of the recent Liberal victory at the polls. No one can fairly question that the present Government was pledged to amend the Act of 1902 in these

two particulars. The entire Liberal party and the Labour party are united on the point, and even some members of the Opposition frankly admit it. There could scarcely be anything more significant than the language of the *Times* on this point when it said on the eve of the introduction of the Bill that "it is useless to quarrel" with the establishment of "one uniform national system"; that it was "probably inevitable"; and that Mr. Birrell was "perhaps right in intimating that so long as the dual system remained we could have neither peace nor progress." Equally plain admissions have been made by such Unionist organs as the *Morning Post*, the *Pall Mall Gazette*, and the *Standard*. Now, what we wish to suggest to our readers is that Church opposition to the Bill should be based on the presupposition of these two points as assured facts. Any attempt to get behind this principle of "one uniform national system" will meet with nothing but utter and overwhelming defeat. It will be well for Churchmen to face this simple significant and controlling fact, for it certainly rules the situation. It is the logical and essential outcome of the acceptance of rate-aid in 1902 for Church of England schools. That fatal and irretrievable blunder is the parent of our present difficulties. It is simply impossible for any Churchman to command support for the policy of a return to the position as it was before 1902. If once we recognise facts as they are, it will enable us to frame our policy accordingly.

The Religious Problem. For one thing in the Government Bill we may all, as the *Spectator* rightly says, be devoutly thankful, and that is, that the Government has decided against secularism and in favour of religious teaching as part of school instruction. Following what is evidently the will of the vast majority of the English people, the new Bill enacts that in all schools provided by public money the fundamental truths of Christianity as set forth in the Bible may be taught daily. This is a supreme and decisive point, and one to be borne in mind in all discussions of the Bill. Whether or not the proposals are adequately safeguarded, or whether they can be

added to in certain directions, are matters for serious consideration ; but in the meantime let it be clearly understood that the Government has rejected the proposals of some of its High Church and Labour supporters, and has decided on the principle of Bible teaching. Again we say we are thankful for this indication of a clear, decisive, and welcome policy. The supreme question for Churchmen to decide is whether, granting the inevitableness of Clause 1, the religious problem could have been better or otherwise dealt with than by this Bill. This is the point on which to concentrate attention. Let us once more remind ourselves that Clause 1 is the necessary outcome of the rate-aid policy of 1902, and Churchmen must therefore deal with the new Bill on this clear assumption. As one of the leading Unionist papers says, " It is only like beating the wind to protest " against the general principle enunciated by that clause.

Denominational Facilities. The only alternative (apart from secularism) to fundamental Bible teaching in the schools is equal facilities to be given for all creeds to teach their own children. Mr. Birrell regards this policy as utterly impossible, and he is by no means alone in the opinion. It is perfectly certain that the great body of teachers would resent and oppose it, and though this alone would not be decisive, it must not be overlooked as a factor in the case. Moreover, we question whether the Church of England has a staff available (Nonconformity certainly has not) for such work. There are comparatively few clergy who have an adequate knowledge of teaching and discipline. Above all, it is open to serious question whether the right of entry to all creeds would not be prejudicial to the tone and real power of the schools. The Bishop of Manchester is quoted in the new *Twentieth Century Quarterly* (to which, by the way, we give a hearty welcome), as opposed to the " right of entry " policy, and we heartily endorse the Bishop's view :

If he were a schoolmaster, he would on no sort of terms allow such a " right of entry." The great thing to do was to maintain the unity, the true

tone and spirit which belonged to a school, and that depended largely upon the influence of the head-teacher. There was no weapon so potent for keeping up the right tone in a school as religious instruction, and he could not believe that any teacher of experience would so part with that which was his most important instrument, and allow it to become a means of dissension and quarrelling within the school buildings.

It would seem, therefore, that Mr. Birrell's view as to the impossibility of universal facilities, endorsed as it is by so great an authority as the Bishop of Manchester, is the right one. There remains, consequently, the policy promulgated by Mr. Birrell—that of providing for the teaching of fundamental Christianity in the schools. It is for Churchmen to consider which of the three possible policies is wisest and best: (1) Secularism; (2) denominationalism for all; (3) Bible instruction. The field of discussion is narrowed to these limits.

At the risk of repetition we wish to call attention to the fact that in all the criticisms of the new Bill which have emanated from Church circles there has been an utter forgetfulness of the one factor that rules the situation—we mean the question of rate-aid, and the fact that Church schools are now almost entirely supported by the rates. Surely we must not forget this, and argue as though the Government were engaged in wholesale spoliation and robbery in proposing to bring all schools under one uniform law of popular control. Now that Churchmen are practically relieved of all expenses of maintenance, and since under the new Bill they are to be further relieved in some essential respects, is it not very difficult to understand the justice of the term “confiscation”? As Mr. A. J. Butler, in a letter to the *Times*, truly says, confiscation is a rather “florid” term to apply to such a transaction. If Churchmen oppose the Bill without keeping their eyes open to the revolution created in their favour by the Act of 1902, they will be incurring very serious risks, and will do the cause of truth and the cause of the Church the gravest harm.

A Forgotten
Factor.

Up to the present we have scarcely heard a word from Churchmen about the Church children in Council schools. The Bill proposes to continue the present conditions in these schools, which means that, for the most part, the children will still have that fundamental Christianity which has been the rule in these schools since 1870. When we remember that not far short of half the children of the country are in Provided schools, and that very many of these are Church children, it is a little strange that Churchmen have made no protest against the (alleged) "undenominationalism" of these schools. Yet surely these children are as much ours as those attending Church schools. Why, then, is nothing to be done to give them Church teaching? The answer will doubtless be that we are powerless in the matter. This is true so long as we are content to insist upon impossibilities in Church schools; but if we had been ready with a statesmanlike policy for all schools, we could have obtained a system which, while safeguarding Church schools, would have secured religious teaching in Provided schools also. It is not too late to do this now if Churchmen could unite on it.

In spite of all the severe criticism passed on it, we venture to believe that the new Bill affords the basis of an equitable compromise, which ought to satisfy the main body of Churchmen; and we deprecate in the best interests of the Church itself any opposition to the fundamental position indicated in Clause 1. What we should insist on is that religion shall be taught only by those who believe it, and that there shall be a conscience-clause for teachers; that the provisions of the Bill relating to urban schools shall be safeguarded from abuse; that the same principles shall apply when required to single-school areas; and that teachers who wish to give denominational teaching on the two days allowed shall not be debarred from doing so. To any criticism that is prepared to accept the principles of popular control and the abolition of tests, the Government will be compelled to give,

The Provided
Schools.

The True
Policy.

nay, we are assured, is ready to give the fullest consideration, and several clauses will undoubtedly be altered. But when we consider the opportunities afforded by the Bill of securing a similar system of Bible teaching as has admittedly proved satisfactory in Provided schools for thirty-five years past, and, in addition to this, definite Church teaching on two days a week (quite as much as most of the children get now), we feel that Churchmen will not be wise or right in committing themselves to a policy of "unhesitating opposition." When, moreover, we remember the proposals as to rent for Church schools, and the payment by the Government for the upkeep of the buildings—at present a very serious item for Churchmen—we hope, on the grounds of self-interest only, to say nothing of wider and higher claims, that the Church will pause long before committing herself to an uncompromising opposition to the new Bill.

We are grateful to the *Spectator* for calling
 The Bible and the Church. attention to one of the gravest issues at stake in
 the present Education controversy :

It is the risk that in their denunciations of "undenominationalism," "fundamental Christianity," or "Bible Christianity," the extremists may produce the impression that the Church of England is secretly, if not openly, opposed to Bible Christianity and Bible teaching. The English people know that the Roman Church is now, as always, conscientiously opposed to the free, or, as she would say, indiscriminate and injudicious, use of the Bible—to its use, that is, by laymen without what she regards as the proper safeguards and limitations provided by authority.

The writer goes on to point out that extreme Anglicans hold the same view, and that this general attitude to the Bible really lies behind the agitation against "undenominational religion." It involves opposition to the Bible unless the Bible can be interpreted by the Church. Yet, as the Bishop of Sodor and Man has recently said, everything depends on what is meant by "Church teaching." What Church? Is it the Roman, or Extreme Anglican, or Evangelical, or Broad? We can easily see the danger of moderate Churchmen being led to cast in their lot with teaching which their position leads them to

abhor; yet, as the *Spectator* says, such a result would be disastrous to the true interests of our Church and nation. The conclusion of the article is worthy of the most serious consideration :

Our fear is that the Church, owing to the false leading of certain extremists, may be made to appear to take up an attitude in regard to Bible teaching and the Bible generally which is not in any true sense hers. Churchmen, like other men, are apt to follow the fashion without any very clear understanding of where they are going, and just now it is unfortunately the fashion in the clerical world to denounce undenominational religious teaching, not because men in their hearts object to it, but because an impression has been produced that it is the right and proper thing for good Churchmen to do, and that by doing so they prove their loyalty to their Church. This process of following the fashion has been further stimulated by the groundless belief that the teaching of fundamental Christianity is only supported by Nonconformists, and is, indeed, a distinctively Nonconformist tenet. If the Church of England had really ceased to be a Bible Church, we should say by all means let the fact be known, and the consequences accepted. Since, however, the attitude of the Church of England towards the Bible and Bible teaching remains, in fact, what it always has been, we feel it our duty to warn Churchmen against the dangers which must accrue if any misconception of the position is allowed to be current at a time like the present.

**Episcopal
Missions.**

The Bishop of London's Mission in North London this Lent was a great success in point of deep interest and crowded attendances. The sermons were all on the subject of the Holy Spirit of God; and in spite of some teaching which was not in accord with Holy Scripture or the Prayer-Book, it is impossible not to rejoice that such prominence was given to the need and power of the Blessed Spirit. We notice, too, that the Bishop of Worcester's Village Mission has stirred up great interest in rural parts of his diocese, where a Bishop's visit under such circumstances is quite a novelty. We hear with unfeigned thankfulness of preparations for a Seaside Mission at Margate in August under the Archbishop of Canterbury, and for another Mission at Blackpool and Morecambe by the Bishop of Manchester. The advantage to the Church and nation in being enabled to see that our Bishops are far other than mere

administrative machines, and that they are taking the lead in the most important matters that can concern the people of our land, is too obvious to need emphasis. We hope we may be permitted to record still more of these episcopal evangelistic efforts. When we remember the vast numbers of our unsaved fellow-countrymen, and the magnificent opportunities for reaching them afforded by our Church system, we cannot but pray that all our Bishops may be led to attack this great problem of home evangelization, and put themselves at the head of a mighty effort to bring Christ before the people.

This is how the *Guardian* speaks of our controversy with Rome, and it is well that we should be reminded of the fact from a quarter that cannot be charged with narrow Protestantism. We have recently had some very special reminders of the essential attitude of Rome, of which the "conversion" of Princess Ena has been not the least significant. Another proof of Rome's relentless opposition has been seen in the story of Dr. Abraham of Hull as to the way in which his two daughters were inveigled into the Roman Church. How far their minds may have been prepared for this step by previous Anglican teaching we cannot say, though the positions laid down in a new book by Dr. Abraham (recently reviewed in these columns) went far beyond those of the Reformation Settlement. But the fact remains in any case that every effort is now being made, by means of cheap middle-class education and other attractions, to win over our young people to the Roman Communion. It behoves clergy and parents to be ever on their guard against these attempts, and by teaching and influence to protect our children against the insidious wiles of Romanism. There can be no doubt that much of the extreme Anglicanism so fashionable to-day is preparing people for Rome in a most direct and definite way. *Facilis descensus* when once the position of the extremists has been adopted. There is no possibility of meeting Rome with the weapons of the Oxford Movement or of its present-day successor—Ritualism. They are

An Unsleeping
Controversy.

not only powerless against the adversary, but, what is more, they actually play into her hands. The only effective way of fighting Rome is by adopting and maintaining the Reformation position laid down in our Articles. Rome is powerless against Holy Scripture.

*The Liverpool
Reredos.*

There is very much more than appears at first sight in the objection of the Liverpool Cathedral Committee to the offer by Mr. Horsfall of a sculptured design of the Crucifixion as the central part of a reredos. It is no mere question of this or that type of Churchmanship, but involves the very centre and core of essential Christianity. We say nothing here of the impossibility of reconciling the Churchmen of Liverpool to the view of so pronounced and aggressive a High Churchman as Mr. Horsfall. What we are concerned with is the fundamental principle involved. We make bold to say, even at the risk of being misunderstood, that the choice of the Crucifixion as the central and prominent part of the reredos would have involved an erroneous idea of vital Christianity. As the Bishop of Liverpool rightly said, "The very heart of Christianity is not a dead, but a living Christ," and it is of the very essence of genuine Christianity to lay stress on Christ as living and ascended. It is just here that Romanism and Ritualism really fail. The Christ of Rome is predominantly the Christ of the cradle and of the cross, the child Christ and the dead Christ. Ritualism shows the same general attitude and emphasis, even though they are not so pronounced as in the Roman Church. But the Christ of the New Testament is the Christ of the throne, and it is only as He is viewed from this perspective that Christianity can be rightly understood and experienced. It follows, therefore, that to concentrate attention on the dead Christ is virtually to rob the soul of the joy and power that come from the living Lord, and to fix its attention on the gloom of a dead, instead of the gladness of a living, Saviour. The crucifix is the symbol of the dead, not of the living, and it is significant that it was never

used in the symbolism of the early Church. The earliest symbol was that of the living Christ, and to this day the prevalent representation of the Greek Church is the symbol of the living Lord reigning from the tree. Several weighty testimonies to these facts appear in Archbishop Benson's "Life." The whole truth, with its proper balance and perspective, is summed up in the word of the Apocalypse: "I am He that liveth, and was dead; and, behold, I am alive for evermore."



Christianity and the Supernatural.—V.

BY THE RIGHT REV. THE LORD BISHOP OF CLOGHER.

ALL that we have been led to think as to the supernaturalness, or transcendence, which marks the Christian solution of the great theological problems applies to that supreme doctrine which has always been regarded as the essence of the catholic faith. In modern times it has been too little considered that the doctrine of the Trinity must be organically related to all that is essential in the Christian creed. For many this great doctrine is either a thesis to be proved by texts from Holy Scripture or a tradition which must be preserved at all costs. For others, more reflective, it is discerned to be essential as a safeguard of the Divinity of our Lord. With but few does it take its rightful place as the supreme principle, the highest truth, in the light of which all lower truths become clearer, being exhibited in their mutual relationship. Yet, if the doctrine be true, this must be its character; for knowledge about God must be the highest knowledge. If we could know God perfectly, we could know everything perfectly; we should be able to see, as it were, the plan of the universe lying, like a map, before us. This is the end towards which most philosophies have struggled. Believing that there must be some universal plan or system in things, men have sought for the principles which give that system its unity, and when they have convinced themselves that

they approached a solution of the problem, they have found themselves committed to a theology.

But the fact is that this struggle has never been completely successful. From the highest point of view, philosophy has been a failure. Continually striving to reduce the sum total of things to an intelligible system, it has always found itself baffled by elements which refused to take their place in the scheme of thought which seemed to be imperatively required by other elements. Philosophy is the endeavour to think out the universe—that is, it is the effort to make the principles of human thought serve for the complete explanation of all things. It is, in truth, the attempt to measure God by a human standard, to make the categories which belong to our experience embrace the whole universe. And just for this reason philosophy has been, from the highest point of view, a failure. It has not failed utterly, as some think it has, for it has obtained certain results, discovered certain methods, and overthrown many idols. But it has not succeeded in its great endeavour to reach the highest of all points of view, and from thence to behold all the realms of being spread out before it. In other words, it has not attained to a complete definition of the nature of God. The failure of philosophy simply means that God is too great for our thoughts to comprehend Him.

Are we, then, to take refuge in agnosticism? This is too easy and hasty a way of disposing of so great a question. It does not follow, because we cannot know all about God, that we can know nothing about Him. When Mr. Herbert Spencer concluded that "the power which the universe manifests to us is utterly inscrutable," he omitted to notice that in reaching that conclusion he had asserted some degree of knowledge about God, and that the very conclusion itself is a contradiction in terms. His whole argument is based on the fact that when we come to reason about God we find ourselves inevitably involved in contradiction. But, as Hegel taught us long ago, such contradictions are a proof, not of falsehood, but of incompleteness. Hegel, no doubt, imagined he had discovered the way in which

all the contradictions of our finite thinking may be shown to be resolved in the unity of higher principles, and so thought be found capable at its highest point of grasping the Infinite Reality. In this great adventure, it is not too much to say, he has not been justified by more recent investigation. The human spirit has not yet found wings by which to soar above the highest heights of heaven.

The problem which no reasoning can solve is how to reconcile in one consistent scheme of thought the freedom of the human spirit with the freedom of the Divine. It is an old problem, and one which assumes a different shape in every age and with every movement of the time spirit. Its most striking manifestations take place in the sphere of the moral consciousness and in connection with practical life; but it makes its appearance equally in the sphere of knowledge, and confounds the efforts of the epistemologist.

Metaphysical study in the nineteenth century was mainly remarkable for the emergence of the principle of personality or selfhood. The idealist criticism of experience subsumed all the forms and categories of knowledge under this one supreme principle. Not only so, but knowledge appeared as a process of creation, so that the subject, or self, seemed, in the exercise of its freedom, to produce all that it knows. The world, as I know it, is simply my experience, and my experience exists because it is *my* experience.

Here, then, is a great proof of a personal Deity. The world exists apart from my experience of it. No sane person can deny that statement. But it is still the world that I know, and therefore essentially an experience. Whose experience? is the question which then becomes inevitable, and the answer is, God's. This mode of thinking has been presented in many ways which are all at heart the same. It has had great power over many of the best and most thoughtful minds in recent times. Yet it involves an inconsistency which makes the thinker suspect the presence of some difficulty which has not been fully dealt with. For, first, there is the rejection of

common-sense when it assures us of the independent existence of the world as we know it ; and, secondly, there is the acceptance of the testimony of common-sense as to that very independence when we wish to escape from the difficulty in which our rejection has placed us.

Strictly speaking, the idealist argument should land us in subjective idealism—the doctrine that all the world is a private possession of mine, a phantasmagoria which ceases to exist when I become unconscious. Sanity forbids the inference, and therefore we assert the existence of an Eternal Spirit other and greater than ourselves. But in making the assertion, we have, on the principles of idealism, annihilated the human spirit. The “I” that knows becomes a phase or aspect of the great universal “I” which gives being to all things. Man loses his personality. We have to choose, in fact, between an assertion of man which annihilates God and an assertion of God which annihilates man.

Every student of modern philosophical literature knows how this difficulty has played havoc with the theories of the idealists. The great problem in all theories of knowledge is to bring together the individual and the universal points of view, or, in other words, to harmonize the human and the Divine. When the individual human spirit is taken as the principle of investigation, we find ourselves enclosed in a circle from which there is no logical way of escape ; we are compelled to identify self and the world. When, on the other hand, by a *tour de force*, we endeavour to view the world from the Divine point of view, regarding the Deity as Infinite Personality, we can discover no place for human or finite personality.

In the latter case the world is regarded as a system, a great and perfectly articulated complex of relations, deriving its unity from the central personality which gives it being. If we are to think of God as just one Person, we gain a conception of the universe as a perfectly rational whole ; but we must deny the existence of all other persons, for every other person is a centre of unification (or rationality) which stands over against the

supreme centre in an independence which cannot be overcome.

The dilemma which thus comes to light is not to be regarded as pointing to a defect peculiar to the idealistic mode of approaching the great problem. It is inherent in every such endeavour of the human mind.

This fact emerges far more evidently when we turn from the theory of knowledge to the consideration of the practical side of human activity. It is here that all the great overwhelming problems which have from the earliest periods of reflective thought confounded the human intelligence make their appearance. How is human will to be harmonized with Divine will? How can fate or necessity coexist with human freedom? How can there be opposition to the will of God? If God is righteous and omnipotent, how is unrighteousness possible? Or, again, if God is omniscient, how can man's will be free? God's foreknowledge and the independence of human choice seem wholly irreconcilable.

All such questions culminate in the great problem of evil. And this problem, let it be noted, is not merely concerning the origin of evil, but rather the existence of evil. That evil should be at all is the greatest of all puzzles. Neither on rational nor on moral grounds is it capable of explanation. We can indeed see that the possibility of choosing the good necessarily implies the possibility of choosing the evil. If there is to be such a thing as goodness in finite beings, there must be freedom, for a goodness which is not freely chosen is not true goodness at all. Actions which are not due to the self-determination of the will have no moral quality; therefore, when goodness became possible in the world, evil also became possible. Looking at the question from the point of view of our Christian conception of God, we realize that the great Father seeks for the willing obedience of children, and not the mechanical service of slaves or automata; and we understand that, if there is to be a sphere in which this willing service can be yielded to God, the possibility of disobedience is inevitable. Within the region, that is,

of our moral experience, we find sufficient grounds for the permission of evil. But this in no sense disposes of the great ultimate problem, for the question at once assumes this form : How is our moral experience to be reconciled with reason ? How are our convictions about God to be harmonized with our convictions about our own life ?

This whole series of problems, which culminates in the problem of evil, arises, then, out of that final and ultimate difficulty which we have had in view all along. The freedom of the will is the assertion of personality on its practical side. Freedom is essentially self-determination. It is the action characteristic of the self or person. In will, personality asserts itself in a manner more fully expressive of its proper nature than in knowledge, and therefore it is in connection with the exercise of the will that the opposition between the human personality and the Divine becomes most apparent, and the difficulties arising from it most obviously insuperable.

It is clear that we are here face to face with the ultimate problem which springs from the endeavour to think of God in the terms supplied by our human experience. We have been landed in this dilemma simply because we have attempted to measure God by a human standard. The standard is the best we have got for the purpose, and we are therefore bound to make the attempt ; but when we reflect on its nature, we must not be surprised at its failure. Our duty is neither to despair nor to presume, but patiently to endeavour to discover the precise point at which our measurement fails, and then draw the necessary conclusion.

If there has been any degree of soundness in the line of thought which we have pursued, it has brought us to this—that the principle of personality, as we are aware of it in ourselves, is not good enough, not high enough in the scale of principles, to represent the ultimate nature of God. It is the best we have got, yet it is not good enough. Are we, then, to deny the personality of God ? Certainly not, for our own personality is revealed to us as the self-conscious subject in

relation to a world of experience, an experience which can have no existence apart from such a relation ; and if we are to believe in the reality of the world revealed in our experience, we must believe in an infinite subject which embraces both us and our experience. What we are led to is that God is personal—that is, self-conscious and self-determined ; but that this description, great and true as it must be, is not great enough nor true enough to express the final truth of His being.

Here again is presented to our minds the thought which we found so useful when considering the problems of atonement and of the future life—the conception of *degrees of reality*. God is the most real of all beings. He stands at the summit of reality. The conceptions to which we attain are those which belong to our own position in the scale, and the reality which we ourselves possess is inferior—below the highest. For us personality expresses the furthest point of our own attainment as real beings ; it is therefore the best that we have and the most worthy of all our notions as a description of the highest. But it is not adequate ; it is true, but not complete.

We must, then, say that God is personal, but that He is more than personal. There is in Him some principle higher than the highest known to us.

When we have reached this conclusion it may seem that we have said all that can be said, if the argument here set forth be sound. But further thought will show that there is a great deal more which must be considered. There are principles of our thinking which we must obey, even when we are dealing with questions which pass out of the range of our intelligence. The most important of these is the principle of unity. No matter what view we may take of the ultimate reality, we must hold it to be one. It is impossible to end in a disconnected multiplicity. Every advance in our conscious life is towards unification. All our thoughts rest upon the belief in a final unity. Philosophy in all its forms is the effort to reach that great end. Science in its dealing with the infinite variety of the world moves at every step of its progress towards the same goal. In our practical life

we find the same principle at work. The difference between sanity and madness is the difference between a life which is in harmony with itself and one which is disorganized. The single eye and the pure heart are those which are unwavering in their devotion to the good. The double-minded man, who tries to serve God and mammon, or God and self, is in the way towards every evil. Even the sinner who has some fixity of purpose acquires strength. The dominance of the principle of unity may be shown by reference to every department of activity.

It is therefore plain that when we have concluded that the final truth of the Divine nature is superpersonal, we are compelled by those faculties which have conducted us to that conclusion to go at least one step further, and declare that in His ultimate nature God is one. He is not one person, for if that were so He would be but one among many—one limited by us as we limit one another. He is, rather, personal, and at the same time a unity which transcends personality.

And here we touch on another aspect of personality as it is known to us. If, in his relation to the world of his experience, each human person, as knowing and willing subject, occupies a position of universal significance, in his relation to other minds, his position is one of strict limitation. All human beings limit one another and together form a social universe. Each is but one among many. And there is no principle in personality which can so transcend the multitude of persons as to bring all into harmony. No one human spirit can attain either a point of view from which all minds can be seen as united in a single rational system or a position from which all wills can be subordinated to one supreme end. We can neither see other minds from within nor control other wills by any direct agency. Neither reason nor will as they exist in us possesses such transcendent power. Nor, again, can we even imagine reason or will to possess power of that kind in any other being. If there be power of that kind it must be superrational and supervolitional; it must be, in one word, superpersonal.

Now, we cannot believe that the Infinite Spirit is one among

a multitude of beings so limited. He must be the all-inclusive One. In Him all that, for us, hangs disconnected and incomplete must reach an ultimate unification and completion. And if this be so, He must be the most concrete of all.

Owing to the abstract terms in which metaphysical conceptions are expressed, we have fallen too much into the misleading habit of identifying the spiritual with the abstract. The mistake is a serious one. It has greatly hindered the real value of philosophical studies being appreciated. The truth is, that the spiritual is both more real and more concrete than the material. The best way to present this to our minds is to consider that every material thing that we know is but an element in our experience, and that our experience, when taken as a whole, is essentially spiritual. It is as possessing experience that man knows himself as a spiritual being. Now, the step from the material to the spiritual, as a step from the less real and the less concrete to the more real and the more concrete, helps us to realize the possibility of another step to something more real and more concrete still. In us the spiritual learns to know itself as the personal, and it is as personal that we find ourselves to be more real and more concrete than the material things which we know as elements in our experience. But when we have thus understood our position as personal beings, we make the discovery that we are but units in a multitude, and that there is in us no power to unify this multiplicity in which we ourselves exist as elements. To effect this final unification there is need of some ultimate principle more real and more concrete than we are, by means of which the whole universe may be brought into harmony. And where is this superpersonal and ultimate unity to be found but in God? "In Him we live and move and have our being."

This final step to which we are thus led as the inevitable result of following fearlessly the path indicated by the failure of the idealistic philosophy sets us face to face with a supernatural principle in the strictest sense of the term. We learn that we must encounter the supernatural whenever we come at all into close contact with any problem which concerns the ways in which

God overcomes the opposition of human souls to Himself. We can see at once why such truths as the Incarnation and the Atonement cannot be fully rationalized. We can also see reason for suspecting, in spite of the prejudices of our own time, that revelation, in the strict sense of the term, may have need of miracles.

But the greatest gain that we derive from our conclusion is that it enables us to see in the doctrine of the Blessed Trinity the very central principle of Christian theology and of supernatural religion. The doctrine of the Trinity is the necessary outcome of reflection upon the revelation of God in Christ. In manifesting Himself our Lord revealed both the Father and the Son. By His appeal to the inner witness in the heart to the truth He revealed the Spirit. Apart from this great revelation the doctrine of the Blessed Trinity could never have come to light. It is vain indeed for anyone to endeavour to prove it by purely metaphysical reasonings. Nowadays such reasonings by themselves leave us with little more than a vague sense of mystery.

But when, with the Christian doctrine in our minds, we turn round upon the conclusions to which we were led, we find them filled with meaning. The essence of the doctrine of the Trinity is that God is not just one Person. In Him personality is a subordinate principle. In His ultimate nature His unity is superpersonal. It is useless to attempt to conjure with the word *person*, and to seek to give it, in its application to the Persons of the Godhead, a meaning less clear and definite than it possesses when applied to man. For here we are dealing, not with abstract conceptions, but with facts. When we study the life of Christ we find ourselves face to face with the most strongly defined Personality in history, One in whom personal distinctness is as clearly marked as it could possibly be, One who distinguishes Himself, as a Person, from the Father, and yet declares His unity with the Father.

To sum up such teachings we need precisely such a form as that which we have seen to be supplied by the conclusions which

we were able to derive from the failure of philosophy and the tendencies of modern thought. Certainly, if modern thought has taught us anything on this subject, it is that there is no place for the old Unitarian conception. A solitary Person, enthroned above the universe, a lonely Sovereign in the skies, is now an impossible conception. Most of the arguments on which philosophical agnosticism relies are aimed at this doctrine and not at the Christian conception. There is, indeed, a place for agnosticism in the Christian creed, for agnosticism is just the assertion that the highest truths are superrational. When the agnostic movement of thought has been purged of its extravagance, we may find that it has for man a message of the utmost importance. For is it not the recognition by a whole school of scientific minds that there is a realm, and that the highest of all, which, relatively to the world of physical causes, is essentially supernatural?



Recreation and Religion in East and West.

BY THE VEN. ARCHDEACON MOULE, B.D.

THE thoughts and reflections contained in the following paper have been suggested to my mind by a special work in which I have been engaged during the intervals of my other missionary duties. I am translating into Chinese Dean Goulburn's "Thoughts on Personal Religion," the chapters appearing month by month in the pages of the *Chinese Christian Review*. I have reached, after two years' work, the close of Part III., and the chapter which is at present occupying my attention is on the subject of recreation.

Goulburn's original Preface is dated October, 1861, just two months after my wife and I reached China on our first missionary commission—the year when the Taiping rebellion was at the zenith of its power and success; the dark time of the continued struggle in the American States; the year of the

threatening of war, scarcely less terrible than that civil strife, between England and her daughter; the year also of the death of the Prince Consort.

“Commingled with this glare of imminent war,
The shadow of his loss drew like eclipse,
Darkening the world.”

The readers of the *CHURCHMAN* will pardon me if I give personal dates with those of the history of the East and West. The extent of my acquaintance with China exactly corresponds with the life and influence of Goulburn's book; and, looking back and round me, what changes have come over England and over the great East! Dean Goulburn's treatise on recreation for Christian England half a century ago I try now to translate for the needs of the Chinese Church of to-day. What were the Dean's ideas of lawful and profitable recreation? What are an ordinary Chinaman's ideas now? How must the changes which have swept over the Church and realm of England during these forty years, and those beginning to manifest themselves in the long-slumbering East, compel me to adapt, rather than translate, Goulburn's teaching?

We must go back a hundred years behind Goulburn to see the elder Henry Venn, of Yelling, a crack Cambridge batsman in his day, after playing on the winning side in a match between Surrey and All England, throw down his bat with the exclamation, “I am to be ordained to-morrow, and it shall never be said, ‘Well struck, parson!’” But am I exaggerating when I record the fact that of late years young parsons are seriously handicapped in the eyes of not a few Churchmen if they cannot “strike well” and are not good athletes, “blues” by preference, and able to coach and captain village teams? Is not this a desirable and necessary element in the equipment of clergy of the present day? It does not, I know, confer a title, it is not included in the Bishop's preliminary inquiries, nor is it a subject for examining chaplains. But I think the saintly Dean would be perplexed could he wake and see us as we are. He says not a word about athletics or games in his discourse on recreation.

Let me not be thought out of sympathy with the Dean on the one side or of cold heart towards the new life of England and her Church on the other. I heard Goulburn preach in 1859, and I read his writings with thankfulness now; and though sixty years have passed since my early enthusiasm for cricket, I must confess that one of my surreptitious recreations still is to hit as hard as an antiquated parson may hope to do. And I doubt much whether this great devotional writer himself, could he prepare a new edition of his book, would decline to add words of approval of the delight in manly exercise and outdoor activities, not unknown, indeed, in his days, but which these intervening years have to so large an extent developed. But would it be unqualified admiration? and can we view the phase which is upon us, and is even now touching the East, with unmingled approbation? Goulburn's two chief varieties of recreation are the relaxation of conversation with friends and of home and foreign travel. But even within these two departments of recreation the Dean offers serious cautions; and his cautions must be applied to modern and more reckless devotees of recreation. "Do not talk nonsense," he says; "do not talk scandal. Do not talk as though there were nothing to talk about when you relax your minds and find refreshment amidst close mental study or pastoral toil."

The recreation of talking about the weather no Englishman in Church or State can lightly be deprived of, and the relaxation of mind produced by asking whether you have eaten your rice must not be roughly denied to the Chinese. But in such forms of recreation let both destructive criticism and the supernatural ignorance of agnosticism be avoided. Let us not search for dates of storm or sunshine which in our opinion should be fixed earlier or later; nor challenge the Divine origin or wisdom of the wind going to the north and round again upon its circuits, or of the stormy wind arising—at *whose* command? Neither, O Chinese friends and fellow-Christians, let us eat and drink, as you express it, "swallowing the very yellow earth" as a matter of course, as if not knowing or not caring to know that

in Him we live and move and have our being. But is it not with conversation as with letter-writing—the art seems sometimes lost? Table-talk worth listening to is rare, and the matchless style of Cowper's letters and the unhurried, full details of the letters of days no more—those fallen leaves that keep their green, the work of hands that are still—is that, too, lost? Yet what subjects there are now for tongue and pen in the *Scientia scientiarum* which is so growing, and in the yet deeper research into the history and hopes and needs of the nations and the triumphs of the faith!

I have not dwelt upon music and song as a recreation :

“Blest pair of Sirens, pledge of heaven's joy,
Sphere-born harmonious sisters, Voice and Verse.”

The subject cannot have been absent from Dean Goulburn's thought and experience. It is impossible for the Dean of a cathedral so stately as Norwich and with music so reverent and so pure to be unconscious of the sacred recreation thus daily within his reach, or to doubt the possibilities of these harmonies to refresh and invigorate the highest senses of man. I can hear now as I write in the far-off East the refrain of that melody which for some years past has sounded, and perhaps still sounds, softly through the nave and aisles as the singers leave the vestry for the service in the choir: “Lead me, O Lord, in Thy righteousness.” Perhaps too little stress is laid on this daily function of our cathedrals—that, with their continuous sacrifice of praise and prayer to the Most High and pronouncement of His Word, they provide for those who can spare the time recreation of the purest and noblest kind. Anthem and chant and response, when in faith and love listened to and joined in, not with the vague soothing of far-off melody, but with the strong sweet sense that all is to the glory of God, do refresh the soul for stronger and worthier duty. But this subject of music is deeper and higher than the few octaves of my thought and expression, and it is so truly one of the eternal recreations of heaven that I dare not discuss it or dogmatize on the subject. Neither, indeed, are the Chinese, with whom I am chiefly con-

cerned in this article, as a nation musical, though there may be an awakening coming in music as in other arts, amongst a people who have some sense of rhythm, but little of harmony. And it is well to notice, both for the West and East, that mere sensuousness or lightness may prevent music from performing its office of help to mind and body and soul in fatigue or depression. If it be thus degraded it will be impossible to bend this great art and gracious gift of God to His glory—His glory which should be the theme of its fuller chorus, its deeper harmony, its sweeter melody.

Now that we reduce everything possible to initials—sad and irritating habit—and clip and curtail everything that requires the toil of writing or typewriting—anything, in fact, that cannot be telegraphed or telephoned; when not only the names of the United States must be uttered so fast that only the first syllables can be tolerated, but this system is inflicted even on old China as well (Ku. for Kiangsu and An. for Anhui, for example, being adopted); for very lack of time to think and write and enjoy conversation as of old, then the question arises: "Is not Goulburn right?—'Recreation may be turned into recreated drudgery.'"

The Dean's second example of what may be consecrated and yet most enjoyable recreation is travel. Here, too, his suggestions and warnings are not without significance for the present time. With quiet humour, in those days of comparatively slow travel, he warns us against the unrestful and morbid recreation of "flying from cathedrals to cataracts, from museums to mountains, and from picture-galleries to pinnacles of temples," thus utterly defeating the object of recreation and producing effects salutary to neither body, nor mind, nor spirit. So Cowper in his inimitable satire describes the effect of such travel on

"A dunce that has been sent to roam,"

who excels, indeed, but not in any very definite manner,

"A dunce that has been kept at home";

and he asks

“ Whether increased momentum, and the force
 With which from clime to clime he sped his course,
 As axles sometimes kindle as they go,
 Chafed him, and brought dull nature to a glow.”

The grand tour of our fathers is eclipsed now by *Round the World in Sixty Days*, and here, in the Far East, on the very track of these world-perambulators, we see them flash past us ; for the exigencies of connecting fast trains with express steam-boats and returning for the rush of the season prevent such enjoyment of the wonders of the great East and such study of its problems as to justify the inevitably forthcoming books of travel—“ Six Weeks in Japan,” “ Ten Days in Shanghai.” And this type of recreation, especially when under the lead of the semi-solitary motor-bicycle or the headlong motor-car, with no time to watch and drink in the beauties of fall and fen, of sunset sky and seaside freshness, no time to talk with fellow-travellers, weary, perhaps, and longing for some sympathy and conversation—this, too, is coming on China and Japan. The great tour craze is with us. Provincial mandarins give grants to their sons and nephews, and to any promising scholar, to visit Western countries and see for themselves the outlandish world of which they used to dream, that they may learn from it what they can imitate, or avoid, or absorb. And the question may be asked, though hardly answered in the rush of life : “ Is this the quickening pace in progress towards the goal of the world’s emancipation and highest happiness in God’s love and service, or is it a headlong rush towards catastrophe ?”

Is it possible any longer, with the express speed of modern travel, to see “ the splendour in the grass, the glory in the flower ” ? That glamour of our early imaginative years, through the intimations—nay, the certainty—of immortality given by faith in the Eternal Maker and Redeemer, cheers and refreshes the believer’s soul at all periods of life.

But to return : how am I to advise Chinese Christians as to their recreations—how so to indulge and so to regulate them as

to help and not hinder the deeper and yet ever-advancing Christian life? Will "muscular Christianity," as it is sometimes called, help in the victory of Christian truth over the hearts and lives of individuals and of the nation? The passion for athletics or the interest in them is fast spreading. I have often noticed both Singhalese and Tamils in Ceylon playing cricket in good form, and Parsee cricket teams visit England. In Japan, two years ago, at Kumamoto I visited one of the great public schools in that city. There are at least 5,000 pupils in Kumamoto over nineteen years of age, almost all studying Western literature and one or other of the Western languages. This particular school has 800 students, half in residence in the college and half in regulated lodgings. I saw their fine playing-fields, where, with enthusiasm, they play football, though cricket is not yet fashionable. But the Japanese are naturally active, lithe, and more athletic than their comparatively small stature would lead one to expect, and their wrestling is probably unsurpassed in the world. In China football and lawn-tennis are very popular in all our large schools, but cricket seems too much like the assaults of artillery to please the Chinese well at present. Not but that the cricket eleven at Trinity College, Ningpo, has beaten more than once a European team from the settlement. Mr. Tyndale-Biscoe sets us an example in Kashmir by his rowing clubs and football and cricket teams and fire brigades—by all the working of mature athletics in full and beneficent blast; and the Kashmiris need it, with their dangerously luxurious habits. Perhaps the same may be needed in hermit Korea; but do we need it in Japan, wide awake and conquering, and in China, industrious, active, patient, resourceful, intellectual, and courteous? What would Confucius and the sages of old, and ancient and modern professors of the proprieties of life, say to scrimmage and the rush and the goal's agonies, and averages and records, and Sandow and golf? And what say China's best friends now? Shall I explain Goulburn away, or shall I recast his sober and noble utterances to suit modern taste and the coming age? The question narrows itself, or

rather expands, to this consideration: Can we apply Dean Goulburn's tests and guiding principles here? Can we, in the modern exuberance of games and athletic gymnastics of the body, do all to the glory of God? St. Paul asserts the gymnasium to be profitable to some extent and for some time. Can it help or does it hinder that nobler conflict, the supremely absorbing gymnastics unto godliness—godliness which touches with its victories and its crown the head of the athlete in this life, as well as in the world to come?

“Profitable”—this must be our test. Anything is better than indoor games of chance and outdoor betting and gambling, with no pretence to gymnastic exercise. Chess, with its training of ordered thought, is a widely different thing; but where there is mere excitement, without the healthy glow of exercise, and where there is risking of one's own money while grasping at that of others, instead of seeking mutual profit, such recreation surely is unprofitable.

With reference to reading, another of the Dean's allowed recreations, can the habit of omnivorous reading which we hear sometimes ascribed to great men in Church and State be considered healthy recreation, and not rather the unremunerative luxury of the mind? This consideration also applies in a modified form to China.

Amidst the multitude of suggestions for the dissipation for all time of the dread spectre of deficit in the records of the Church Missionary and other societies, may I venture to suggest, not a compulsory, but a willing tax on recreation—part, at least, of the “gate-money” taken in this great playing-field of recreation? After each refreshment of body and mind let us give to God a thank-offering for the very zest and joy of living, as a sacrifice to aid in the triumph of that supreme contest, the emancipation of the world from Satan's thralldom.

As I write I have been interrupted by a visit from an old friend of mine, living in the Ningpo western hills. I had engaged his two sons to carry a mountain sedan-chair if we are able to go to the higher hills for summer rest and recreation.

He has helped us thus for forty years past, and I was disturbed to hear him say he could do it no longer, and almost indignantly I asked the reason. But the interest of the answer allayed my vexation, revealing as it did an aspect of China's complicated life, and affording a glimpse of the reform and new life which seem awaking and arising in power. There is a class in this neighbourhood something like the Gibeonites, people who have been under a ban for nearly six centuries. So far as I can gather they are the descendants of the Mongol conquerors of China, the veritable "Tartars" who were "caught" by the Southern Sung dynasty, which reigned, chiefly in Hangchow, between A.D. 1127 and 1280. Kublai Khan and his hordes were called in by the Sung monarch to help him against the Kin Tartars. They drove off the Kins and then seized the empire for themselves. This Mongol dynasty, the Yuan, lasted from A.D. 1280 to 1368, and was succeeded by the Ming dynasty, the last and still longed-for pure Chinese dynasty. The Mings were driven out by the Manchus, who still bear rule. During the latter years of the Mongols they treated the Chinese with much arrogance, each group of ten Chinese families being compelled to support one Mongol family. The Mongols took the fullest advantage of their position, and became detested by the people; and when the Yuan dynasty came to an end, these Mongols, Dah-ts, as they were called, were marked out for extermination, and would all have been massacred but that they begged for mercy, offering to undertake the more menial occupations. Since then the businesses of chair-bearer, barber, go-between, bridesmaid, and actor (the two last, strangely enough, reckoned as menial occupations), have been undertaken by these people. It is a strange history, but the ban of six centuries seems to be even now lifted off by an act of grace of the Emperor, restoring them, if they wish it, to the position of citizens, allowing them to contend for literary degrees, and in time to be office-bearers, and bringing with it that which has been discountenanced hitherto, intermarriage with the other Chinese. How have they received the news of this enlightened

imperial bounty? Without much excitement and in some places with the independence of a trades-union strike, declaring that as they are one with the people, they elect to carry chairs no longer—the people may carry their own chairs. A mass meeting to discuss the Emperor's decree is to take place, and possibly our recalcitrant friends will after the discussion come to help us as of old.

It is a sign truly of the times. Would that it might be the light of the dawn of China's freedom from the deep degradation of idolatry and wandering from God! I mention the incident here, not without connection with my subject—the changing East and our duty of restatement and varying methods of exhortation unto godliness, according to varying circumstances and subjects.

There is one further consideration which may make my meditations of some practical use. It is this—that, with full allowance for the alterations and modifications which the lapse of time or the different habits and customs of another country may make desirable in such a subsidiary subject as that of recreation, it will be fatal both to faith and practice to teach that the revelation and truth of God may be modified and rearranged from time to time, to suit the predilections and prejudices of the different nations of the earth. Can it be thought that a somewhat expurgated Bible, or mere selections from it, alone are useful to awakening China? This surely can never be the case. I may alter or expand or adapt a great Christian writer's treatises for the use of the Chinese Church, under other skies and with other surroundings than those of Norwich and England forty years ago, but I dare not alter or withhold the Word of God, living and abiding for ever—that Word, adaptable and applicable, I am sure, to every age and every heart as it stands, translated into earth's multitude of tongues, but "hidden for ever in heaven."

I commend to the kind sympathy and prayers of the readers of the *CHURCHMAN* this final consideration: namely, the supreme want of China and Japan and of the great East—aye! and of

the West, too, and North and South of this distracted world. Not material prosperity alone or chiefly; not the acquisition of "knowledge proud that she has learnt so much"; not mere enlightenment and advance in the comforts and luxuries of human life; not only expanding and wholesome trade and the extinction of all noxious traffic; but spiritual life—the word cannot be uttered too often—the dynamics, not the ethics alone, of religion, the overwhelming importance of the soul, the powers of the world to come, the consciousness of sin, the love of God and faith in Christ Jesus our Lord, in the power of the Holy Ghost; and everything, whether educational systems and schemes of progress or suggestions of reform and aspirations of patriotism, or athletics and various forms of recreation, must be held subordinate to this supreme object—the salvation, not the mere recreation, of the East, the bringing in of the kingdom of our Lord and of His Christ.



Can we Trust the Higher Criticism of To-day?

By HAROLD M. WIENER, M.A., LL.B.

SOME years ago I had occasion to read Sir Henry Maine's books on early law as a continuous whole. In doing so I was repeatedly struck by the general similarity of the ancient ideas he was expounding to those embodied in portions of the Mosaic legislation. The laws of a nation in a given age necessarily reflect its habits of thought and civilization with considerable accuracy; and as the perusal of chapter after chapter that dealt with the legal ideas and institutions of the ancient Romans, Indians, Celts, and Britons roused recollections of the Pentateuch, the idea presented itself that here at last was an independent test by which the authenticity of the Mosaic legislation might be tried. I turned eagerly to the Bible and found that my expectations were swiftly realized. Of the

archaic complexion of the jural laws¹ there could be no possible doubt. At that time I had only the vaguest notions of what the modern critical views really were ; but I knew enough to realize that, if the laws were in fact ancient, there must be some fatal error in any theory that made them a comparatively recent literary forgery. Perhaps the best way of making this clear to general readers is to take a very simple instance. In any society where land is the subject of individual ownership, certain questions must necessarily arise at a very early period of its history. A farmer dies. What is to happen to his farm? There must be some rule which determines who is to inherit it. In other words, there must be a law of intestate succession. Now, it happens that this is one of the topics with which the Pentateuch deals. A certain Zelophehad had died in the wilderness, leaving no male issue. His daughters raised a claim to the share of land which would have been allotted to their father had he lived. It was decided that their contention ought to be upheld (Num. xxvii. 1 *et seq.*), and the rules that were to govern the succession to a land-owner, who died leaving no male issue, were laid down in general terms. We need go no further into the question for our immediate purpose. Anybody who thinks for a few minutes will be able to recall abundant instances of persons who within his own experience have died without leaving sons ; and it is obvious that no large community in which land was the subject of individual ownership could exist for a year without the question being raised and settled. When, therefore, we find in the Pentateuch certain rules purporting to have been laid down in the days of Moses which deal with this question, we are bound to concede that only three classes of hypotheses can by any chance be tenable. The first of these would admit that we have here genuine, very ancient rules in their original language. In the abstract this does not necessarily imply the historical character of Moses or

¹ I use this term of jurisprudence to denote what may roughly be called the "lawyers' laws"—that is, the laws for courts as distinguished from dietary and sacrificial regulations, moral precepts, etc.

of the setting in which we at present find them ; but, as we shall see later, it undoubtedly involves this in fact. Secondly, it might theoretically be said that these rules are in substance very ancient, but have been put into a modern dress by a later substitution of newer expressions for others which had become archaisms. But this, again, breaks down. The higher critics do not venture to suggest that there is any philological evidence which could possibly warrant such an assumption ; and in view of the known conservatism of lawyers all the world over, such a theory would be extremely improbable. A third possibility can, however, be conceived. A nation may change its law of succession, and if there were any facts to warrant this theory, it might perhaps be suggested that at some date such a change was effected. But, in fact, there is no ground for any such suggestion. That land was the subject of individual ownership is abundantly clear from scattered references in the historical and prophetic books ; nor is it less clear that there was a law of succession and of redemption, which was either identical with, or similar to, that which we find in the Pentateuch. If we turn from such considerations to larger aspects of the subject, the case becomes overwhelming. A revolution in the law of succession is not effected by a few strokes of a forger's pen without leaving any mark in history. If the rules laid down in the case of Zelophehad's daughters were not the law of the Israelites in the period from the conquest to the exile, it is clear that they must have had some other law. What was this ? How was it altered ? Was it, too, attributed to God ? If so, how came it to be set aside so lightly, and who ventured to forge new laws when there were rules already in operation which had Divine sanction ? How came anybody to believe that God had confided these rules to Moses, and that for centuries other rules had been universally observed, while the Divine institution had remained wholly unknown ? And what about the expectant heirs who would have inherited, had the law remained unaltered, but were dispossessed by the newly - discovered forgery ? Did *they* believe in the Divine origin of these rules ? And what con-

ceivable motive could the forgers have had? It would be as easy as it is unnecessary to multiply such questions. The critics have no answer to them. Any unprejudiced reader will see that the theory of the late origin of such rules is untenable. He will understand, too, why it is that a lawyer reading the higher critics should feel an eager desire to get them into a witness-box and cross-examine them.

I have taken the law of intestate succession as a very simple example of the kind of evidence that comparative and historical jurisprudence can supply; but it must of course be clearly understood that this is merely a single example. The jural laws abound in evidences of date. Take, for instance, the rule by which the thief who stole a sheep had to pay four sheep if he was caught in the act. Everybody knows Nathan's parable; but not everybody realizes that David's answer, "he shall restore the lamb *fourfold*" (2 Sam. xii. 6), is good evidence of the existence in the early days of the monarchy of some rule which gave fourfold compensation in certain cases of theft. Still less do most readers of the Bible understand the reason for the rule, or dream that it points clearly to a certain state of civilization, and that a very early state. Yet there are parallels in many countries, the most noteworthy being provided by Roman law, according to which at one period the *fur manifestus*, or thief caught in the act, had to pay a fourfold penalty; while the *fur nec manifestus*, or thief who was not caught in the act, only made double restitution. Now, the reason and meaning of such rules are well ascertained. They point to a state of society in which law and the power of the courts are still weak and the desire for vengeance is strong. It is to prevent the injured party from revenging himself, to avoid the possibility of a blood-feud, to save the society the loss of one or more fighting men, that the bribe of a fourfold restitution is held out. There is clearly no *moral* distinction between a thief who is caught in the act and one who is not. The guilt is the same in both cases; but the hot and sudden anger, the

danger of bloodshed are not.¹ And so the ancient lawgiver, who is compelled to take into consideration the circumstances and feelings of the society with which he has to deal, adjusts his rules accordingly. Indeed, it is only by comparison that we can discover in what respects the laws of Moses are unique, and the lack of knowledge which would enable them to make such such comparisons, has led some recent writers into astonishing theories.²

Having ascertained the possibility of proving the authenticity of the Mosaic legislation by applying the comparative and historical methods, the next step was to see what view the higher critics took. Here I cannot do better than to quote a few sentences in which Dr. Driver summarizes the views of the dominant school. He is dealing with the question of the dates to be assigned to the various sources of which the Book of Genesis is, in his opinion, composed; and, after pointing to passages which he regards as post-Mosaic, he continues as follows:

“But these are isolated passages, the inferences naturally authorized by which might not impossibly be neutralized by the supposition that they were later additions to the original narrative, and did not consequently determine by themselves the date of the book as a whole. The question of the date of the Book of Genesis is really part of a wider question, viz., that of the date of the Pentateuch—or rather Hexateuch—as a whole; and a full consideration of this wider subject obviously does not belong to the present context. It must suffice, therefore, here to say generally, that when the different parts of the Hexateuch, especially the Laws, are compared together, and also compared with the other historical books of the Old Testament, and the prophets, it appears clearly that they cannot all be the work of a single man, or the

¹ With regard to the double restitution provided by Exod. xxii. in the case of the animal stolen being found alive in the hands of the thief, the observations as to the danger of bloodshed apply equally, but there is also an obvious moral difference.

² In particular, the discovery of Hammurabi's code has enabled writers who are wholly innocent of legal knowledge to write a good deal of nonsense. A comparison of this code with the Pentateuch yields surprisingly little that is of value. Great allowances must of course be made for the differences in the civilizations and national characters of the societies for which the legislations were respectively intended, greater allowances for the differences in their origin; but when everything has been taken into consideration it is still true that the two codes are, on the whole, extraordinarily unlike.

product of a single age: the different strata of narrative and law into which, when closely examined, the Hexateuch is seen to fall, reveal differences of such a kind that they can only be adequately accounted for by the supposition that they reflect the ideas, and embody the institutions, which were characteristic of widely different periods of Israelitish history. The general conclusions to which a consideration of all the facts thus briefly indicated has led critics . . . are that the two sources, J and E, date from the early centuries of the monarchy, J belonging probably to the ninth and E to the early part of the eighth century B.C. (*before* Amos or Hosea); and that P—at least in the main stock (for it seems, as a whole, to have been the work of a school of writers rather than of an individual, and particular sections, especially in Exodus and Numbers, appear to be of later origin)—belongs to the age of Ezekiel and the Exile.”—DRIVER: *Genesis* xv., xvi.

It will be seen that the dominant school of critics do not merely deny the authenticity and homogeneity of the legislation. They actually rely mainly on the results of their examination of the laws and the history to establish conclusions which are entirely destructive of any belief in such authenticity and homogeneity. But how had this come about? The laws had not lied to me; how could they have lied to Dr. Driver and his friends? I set myself to examine the facts and arguments which the critics advanced, and I found that, in so far as the statements made by Dr. Driver in the above passage related to the jural laws, they were entirely false. In saying this, I do not attribute any bad faith or intent to mislead to Dr. Driver or any of his fellow-critics, but I desire to say in plain language that the result of my examination of their legal work was to establish beyond all doubt that these writers were utterly incompetent to undertake that careful investigation which they had purported to make, incompetent by reason of their lack of legal training, incompetent by reason of their lack of legal knowledge, incompetent by reason of their lack of impartiality, incompetent by reason of their lack of accuracy. I make these statements as clearly as I can in order that there may be no doubt in the minds of the higher critics as to the case they have to meet. The evidence that justifies these statements will be found in my “Studies in Biblical Law,” a book to which they have not yet ventured to make any reply. But that there may be no doubt as to the justification for my statements, I will proceed to give

one or two examples of the blunders of the higher critics. When a man, in dealing with a point material to his subject, first calls a mound of earth or stones a "sanctuary," and then, forgetting what it in fact was, proceeds to say that the door of that "sanctuary" was the centre of the administration of justice, I have no hesitation in saying that he is incompetent to do that which he is professing to do.¹ Again, if in similar circumstances he tells me that Leviticus orders a particular thing to be done, and I find on turning up his own reference that the passage does in fact contain such an order with the addition of the important monosyllable *not*,² I feel that I am again warranted in calling him incompetent. Here is another instance. This time it is the writer's inability to distinguish between a slave and a piece of land that has led to his undoing. It comes from the article "Jubilee" in the "Encyclopædia Biblica," where we read the following passage in a discussion of the date of the Jubile laws:

"Another important passage is Ezek. xlvi. 16, where there is indication of a law according to which 'the prince' is at liberty to alienate in perpetuity any portion of his inheritance to his sons; but if he give a gift of his inheritance to any other of his subjects, then the change of ownership holds good only till 'the year of liberty' (שְׁנַת הַדְּרוֹר), after which the alienated property returns to its original possessor, the prince. Now, since Jeremiah makes use of the same expression (דְּרוֹר) with reference to the liberation of the slaves in the seventh year it is exceedingly probable that Ezekiel also by שְׁנַת הַדְּרוֹר means the seventh year."

That is to say, we are to assume a whole system of land law of which there is absolutely no trace, because Jeremiah speaks of a "release" of slaves in the seventh year, and Ezekiel uses the same word "release" in speaking of the period when by law landed property was to return to its original owner. To take an English parallel, what would be thought of anybody who should confuse a release to trustees with the release of a life interest in land?

But even this does not make clear the complete incompetence of the writer in the "Encyclopædia Biblica." A reference to

¹ "Studies in Biblical Law," pp. 25-27.

² *Op. cit.*, pp. 12-14.

the relevant chapter of Jeremiah (xxxiv. 8 *et seq.*) shows that the prophet is merely paraphrasing (Deut. xv. 12 *et seq.*), and this passage does not authorize the theory of a septennial "release" or "liberty" even for purchased Hebrew slaves. So far from enacting a "year of liberty" in which all purchased Hebrew slaves are to go free, it provides that every such slave is to have his liberty after the completion of six years *from the date of purchase*. Consequently, the year of manumission would vary in each case. For example, a Hebrew slave purchased in B.C. 1000 would be entitled to freedom three years earlier than another who was purchased on the corresponding day of B.C. 997. True, Jeremiah's language does not make this obvious; but that is only because it is coloured by the circumstance of the particular covenant made by Zedekiah. As the law had been in abeyance, there would be Hebrew slaves who had been given no opportunity of freedom, though they had served their masters for more than six full years, and these were manumitted under Zedekiah's covenant; but the fact that the prophet is dealing with the application of the law to a particular set of circumstances does not warrant the theory that there was a regular statutory seventh year of release when Hebrew slaves were to go free irrespective of the date of their purchase; still less would it justify the inference that this imaginary year of release applied to land.

There are, of course, instances in which the legal texts present genuine difficulties to men who have not the necessary legal training; but strange confusions of the kind we have been considering unfortunately abound in the legal work of the higher critics. So far, then, the position is this. The jural laws form a homogeneous whole. The alleged discrepancies are merely due to the incompetence of the higher critics. Their antiquity is vouched for by abundant internal and external evidence.¹ It is, however, easy to conceive a post-Mosaic history which should incorporate the genuine laws and speeches of Moses, so that the

¹ See "Studies in Biblical Law," pp. 20-22, 27, 33-34, 40-42, 58, 71, 82-83, 94-99, 100-105, 113.

proof of the authenticity of the jural laws does not conclude the question. Moreover, the critics alleged that there were a number of converging criteria to justify their conclusions, and that the evidence of the jural laws was merely one of these. The first of these objections is answered by the critics themselves. They scout the idea that in the Pentateuch we may have a post-Mosaic history embodying the genuine legislation of the Mosaic Age in its original dress. Their whole theory is based on the view that certain portions of combined law and narrative belong to the writer or school of writers called P, certain others to J, and so on. The lists of words which play so prominent a part in their arguments are all compiled on this view, and their entire conception of the history of Israel in Biblical times is founded on it. With regard to the other point, if it were the case that careful and repeated examination by competent and impartial investigators established the existence of a body of literary and historical evidence justifying some theory of post-Mosaic date, it would be necessary to formulate a hypothesis which should give due weight to these phenomena and also to the proofs of the authenticity of the laws. But to accept the assurances of the higher critics on such points would be to ignore fundamental laws of human nature. Men who cannot distinguish a mound from a house when they are dealing with jural laws are not in the least likely to exercise any nicer discrimination when writing of historical occurrences or sacrificial rules.¹ Accordingly, when I first tested their work, I contented myself with one or two instances of each sort of argument; and, finding that similar causes had led to similar results, I passed on to other matters. The delay of the higher critics in putting forward any answer to my attack, even in the *Expository Times* and *Expositor*, which (as Dr. Driver boasts²) support critical views, has, however, given me an opportunity of investigating some of their other

¹ See as to this an article by the present writer entitled "The Jewish Attitude towards the Higher Criticism," in the *CHURCHMAN* for December, 1905.

² "Introduction to the Literature of the Old Testament," seventh edition, p. xvi.

allegations. It would be impossible to compress detailed results into the limits of a single paper, but, speaking generally, it may be said that careful investigation shows the critics to be fully as incompetent in their treatment of sacrificial institutions, stylistic criteria, and even simple narrative as in their handling of jural laws. It will, doubtless, be possible to give some selected examples on future occasions.



The Endowment of the Daughter.

BY MISS C. M. BIRRELL (FORMERLY PRINCIPAL OF ST. MARY'S HALL, BRIGHTON).

MANY years ago, in a magazine which lately ceased to exist, and from the pen of an author who has passed from our midst, there appeared a striking article entitled "The Endowment of the Daughter." It deservedly attracted a good deal of attention, and served, one would fain hope, to open the eyes of parents to a sense of their duty. This paper was afterwards reprinted by Sir Walter Besant in a volume containing miscellaneous essays. The volume is not very accessible to the general reader, owing to the tendency of circulating libraries to purge their shelves of all the literature which has gone out of vogue. Should anyone desire to read the article in question, it will be found in *Longman's Magazine* for April, 1888.

It made a profound impression on the mind of the present writer, an impression which is deepened as from time to time she re-reads the paper, conscious that during the interval which has elapsed since it was written the situation of affairs has in many respects altered for the worse. Sir Walter Besant advocates that the women of a family shall be protected by the foresight of their parents from the pressure of want in later life. He states as a plea that the average woman "hates and loathes compulsory work," and that "in whatever trade, calling, or profession they attempt, the great majority of women are hopelessly incompetent."

These assertions may within certain limits be true, though far from complimentary. If true, they point to one of two conclusions: women should either by an invariable custom, more potent than any Act of Parliament, be protected, as in some Eastern countries, from the necessity for earning a livelihood; or the alleged distaste and incompetence are due to defective training, which not only can, but must, be remedied. As a matter of fact, this distaste and incompetence have very appreciably diminished since the date at which the paper appeared, owing to the greater facilities offered for higher education and for technical training. But there is an important feature in the case which renders the plea as forcible as ever—namely, the physiological fact that the vital force or nervous energy which Nature (by which is to be understood the providence of God) furnishes women in superabundance to carry them through the period of child-bearing and child-rearing usually fails in the middle third of life, and is succeeded by a lassitude and dislike for physical exertion which unfit them for the grind of continuous occupation, at least for a time.

For this reason one welcomes the suggestions which with practical wisdom Sir Walter Besant offers to his readers.

One method which obtains in Germany has not so far been widely tried in this country. It is a kind of tontine assurance, whereby, for a specified small sum paid annually, a woman at the age of twenty-five, if she is still unmarried, receives the right of living rent free in two rooms, and becomes entitled to a small annuity. If she marries she has nothing. Those who marry, therefore, pay for those who do not marry; those who die young pay for the survivors. In a country where so many women marry late in life, and so many more do not marry at all, the terms would need considerable adjustment to fit them to our conditions. The scheme, though there is a flavour of gambling in it, is not without a certain suggestive value.

Sir Walter treads on better-known ground when he mentions the deferred annuity offered through the Postal Savings Bank.

He draws a fascinating picture of the annuity, purchased by the addition of pound to pound, until the beloved daughter is placed above the reach of want. He sees here "a splendid opening for the rich uncle, the benevolent godfather, the affectionate grandfather, the kindly aunt, the successful brother." It is a genial fancy, on which he dwells with evident pleasure, but in actual experience the process will be slow and painful. The rules and regulations of the Post-Office are published every quarter, and any who desire to follow Sir Walter Besant's advice will do well to consult the latest figures, which differ somewhat from those which he quotes.

The lowest age at which the scheme now begins is eleven years. The sum of 16s. 6d. in twenty-one yearly sums will secure an annuity of £1 at the age of forty-two. That figure multiplied by ten, or any higher number, will secure a proportionate number of pounds. Should the payments extend over thirty-one years, 8s. 7d. will secure the benefit. The great advantage of this scheme is that, should it be impossible to continue the payments, the money is returnable, and may be invested in the purchase in a lump sum of part of the annuity originally contemplated. In the event of the death of the annuitant before entering on the annuity, the money is repaid to the heirs.

Nevertheless, tempting though the prospect may be, one can picture to one's self the wistful parents who know that even the most modest scheme is beyond their means, and view the deferred annuity as a counsel of perfection. Let not the father, however, desist from some effort to provide for the future of his girls. If he cannot give them even a moderate fortune, he can fit them for making provision for themselves. The hatred of compulsory work, and the incompetence to which allusion has been made, are difficulties to be solved for the most part by the judicious choice of, and by careful preparation for, a congenial occupation. Twenty or thirty years ago it was difficult to obtain remunerative work without special training. At the present day it is virtually impossible. Sir Walter Besant put the matter strongly when he wrote: "Hopeless indeed is the

position of that woman who brings into the intellectual labour-market nothing but general intelligence." He adds a page or so further on: "The absolute duty of teaching girls who may at some future time have to depend upon themselves some trade, some calling, or profession, seems a mere axiom, a thing which cannot be disputed or denied. Yet it has not even yet begun to be practised. If any thought is taken at all of this contingency, 'general intelligence' is still relied upon." But, it may be objected, it is as much as any man can do to set out his sons in life. He cannot also, with the uncertainty which a possible provision by marriage throws upon a girl's life, spend money in preparing his daughters for a career which they may never pursue. On this point I would again quote from Sir Walter Besant's paper: "It is by lowering the standard of living that money must be saved for the endowment of the daughter, and since children cost less in infancy than when they grow older, it is then that the saving must be made. Everyone knows that there are thousands of young married people who can only by dint of the strictest economy make both ends meet. It is not for them that I speak. Another voice, far more powerful than mine, should thunder into their hearts the selfishness and wickedness of bringing into the world children for whom they can make no provision whatever, and who are destined to be thrown into the battle of life provided with no other weapons than the knowledge of reading and writing. It is bad enough for the boys, but as for the girls, they had better have been thrown as soon as born to the lions."

These are terrible words, but will anyone who has watched the struggles of necessitous half-educated women say they are stronger than the circumstances demand? One method of meeting the cost of a thorough education and good technical training has been developed by most of the great insurance companies. We refer to the schemes for educational annuities. To quote by way of example from the tables of the Norwich Union Life Insurance Company, a premium of £21 7s. 6d. paid annually from the date of birth to the age of fourteen will secure

the payment of £100 for four years from fourteen to eighteen. The payment of £26 5s. 10d. will secure the same for five years. If this is quite beyond a parent's means, the half or the quarter of this would secure £50 or £25 respectively for the same length of time. Such an addition to what the father may be able to spare would in most cases meet the emergency. As in the case of the postal deferred annuity, should the child die before entering upon the educational annuity, the money will be returned. If by the kindness of relatives the education of the child is otherwise provided for, a cash option on favourable terms is offered in lieu of the annuity, and this could in turn be the nucleus of an endowment policy on the life of the girl. The educational annuity, therefore, seems to afford the best chance of giving the training without which a girl will sooner or later join the great army of the unemployed, because unemployable. The scheme was not alluded to by Sir Walter Besant, probably because it is of somewhat recent development.

The urgent need for training is well known to the girls of to-day, even if their parents shut their eyes to it. They clamour to be made self-supporting, not, one may well believe, because they are deaf and blind to the attractions of domestic life, but because they have been taught to use their brains, and because they have no illusions. They are rarely sentimentalists. To the dowerless girl marriage appears a rather remote contingency, and the rôle of "Mariana of the Moated Grange" does not seem enviable. It is no unusual thing for spirited girls, to whom their parents deny the opportunity for professional training, to take the matter into their own hands, and to rush off to try their luck without fully counting the cost or consulting wiser heads than their own. Instances could be cited in which only the providential care of God has saved such young adventuresses from the effects of their own rashness. There must be many cases of moral shipwreck from the same cause. The knowledge that money has been set aside for this important training will render girls amenable to the wishes of their parents, and lead them to defer to their judgment in

the choice of a career. It is very desirable that the female citizen should qualify herself to do work which is best done, or can only be done, by women, but that she should do it thoroughly, for thoroughness is the only thing that pays.

It must be admitted that the poor remuneration offered for much that is distinctively feminine work has led women, to their own detriment no less than that of men, to trench upon occupations which are uncongenial to their nature, and, by doing the work in an inferior manner and at a lower wage, to cut the ground from under the feet of their superior rivals. In spite of all that has been done and is being done to open new paths for women, the occupations which offer a living wage, not to speak of a competence, are not numerous, and in every case training or an apprenticeship of four or five years must precede self-support. Still the teacher, the nurse, the cook are indispensable to society, and can command good wages for good work. The teaching profession still offers tempting rewards to those who by study, by practical experience, and by special aptitude find their way to the top, and in the lower ranks there is steady pay for the elementary teacher who has duly qualified herself.

The nursing profession may be taken to include the doctor at the one extreme and the Norland, or lady nurse for young children, at the other. A career of incalculable usefulness opens before the woman doctor, if only she will go to the homes of the East, where suffering women endure in silence and with little hope of medical aid. Yet, with the perversity which seems to lead so many of our sisters into paths where they are superfluous, one finds fresh accessions to the crowded ranks at home, aspirants looking in vain for remunerative employment, and one might count on one's ten fingers the few who have made a great success of a profession which the strongest can only pursue for a limited number of years.

The training of the hospital nurse becomes more and more scientific, more and more severe. The period which it covers is lengthening, while the years during which the calling can be practised are abridged at both ends. Still, the career offers

“plums” to the specially gifted, in the shape of matronships in great hospitals, and a steady income to all whose strength is equal to the demands it makes on their powers of endurance.

The cook of a former age has blossomed into the Superintendent of the School of Cookery and into the County Council Lecturer on Domestic Economy. In this department also there is the prospect of fair remuneration to the well-trained worker, with the chance of a position of dignity and social importance to those who reach a high standard of excellence. It is a sphere essentially feminine, in which a good woman may have incalculable influence, and may by her labours benefit generations to come.

There was—nay, there is, though it is in a languishing condition—another calling for a woman, an art, the finest of the arts. Our mothers and their mothers before them understood it well. It is the art of home-making. To acquire it in perfection needs, not a few years of apprenticeship, but the devotion of a lifetime. Love lays the foundation of its lore, and self-effacement, self-surrender, and self-sacrifice are the pillars on which the superstructure rests. It is an art restricted to women, and one which calls forth all that is noblest and fairest and most attractive in body and soul.

There are many women who would have excelled in it, but their services were not desired; so they turned their attention to typewriting and shorthand and clerkly work that exasperated them by its want of human interest, and benumbed their brains by its senseless monotony. The love of a home-life died within them, for—is it not a fact recognised by science that powers are atrophied by disuse?

It may have been that to one and another in later years some crippled athlete came and said: “We did not need you when we were young and strong—we preferred sport; but, now we are tired and sick, come and make a home for us.”

Was it wonderful that the hollow answer rang: “Go back to your playing-fields, you whom one of your own poets has called ‘muddied oaf’ and ‘flannelled fool.’ These were your

gods, O Israel : let them comfort you in feebleness and old age. We, too, have learnt the joys of the golf-course ; we, too, can soothe our nerves with a cigarette in our comfortable club-rooms. Once, oh ! how brightly we should have responded to your call ! Now our office work engages all the time and thought we can spare from our pleasures. Nay, what have you to offer us ? We, at half the pay, do the work in the city which you once did. You cannot keep up a home even if you would." Would not that rejected suitor go away sorrowful, knowing the bitter truth of the words ?

The real decadence of the nation began when the youthful manhood of the nation turned to a different ideal from the home-life which satisfied their fathers. Their indifference, their callousness, their selfishness have brought their reward. By their own act they have raised up an army of rival workers who are fast driving them from the field. Oh, the pity of it !

In conclusion, one would again refer to the paper from which quotations have already been made so largely.

"But when all is said about women and their rights and wrongs, and their work and place, and their equality and their superiority, we fall back at last upon Nature. There is still, and will always remain with us, the sense in man that it is his duty to work for his wife, and the sense in woman that nothing is better for her than to receive the fruits of her husband's labour. Let us endow the daughters—those who are not clever, in order to save them from the struggles of the incompetent and the hopelessness of the dependent ; those who are clever, so as to give them time for work and training. . . .

"And the endowment will not prevent or interfere with any work the girls may wish to do. It will even help them in their work. My brothers, let our girls work if they wish—perhaps they will be happier if they work ; let them work at whatever kind of work they may desire ; but not—oh, not !—because they must."



What is Christianity?

BY THE REV. BARTON R. V. MILLS, M.A.

II. THE PRINCIPLES OF THE PENTECOSTAL CHURCH.

IN our investigation of the essential characteristics of Christianity we must begin with the Acts of the Apostles rather than with the four Gospels. This may look like an inversion of the natural order—like putting the teaching of the disciples before that of the Master. It is true that our Lord is the Founder of Christianity, which derives all its authority from Him. But it is also true that the Apostles were, by His commission, the founders of the Christian Church. We must, therefore, take as our starting-point the Day of Pentecost, not the commencement of our Lord's ministry. But we must never forget that the Apostles, in all they did, were governed by their Master's teaching—indeed, much of their own teaching is intelligible only by reference to His. So we shall not hesitate to interpret their words and practice by what we read in the Gospels.

The object of this paper is to consider what were the leading principles of the Christian Church during the earliest part of the Apostolic age—which may be called the Pentecostal period. This extends from the Day of Pentecost to the commencement of St. Paul's public ministry, probably in A.D. 46. It thus covers a space of from thirteen to seventeen years, according to the date which we assign to the Crucifixion. During this period the Christian Church was entirely Jewish and Syrian. Its leaders were Palestinian Jews whose native tongue was Aramaic, and who were Hebrews in their whole training and mode of thought. Though St. Peter and St. James the Just, under Divine guidance, afterwards adopted a liberal attitude towards Gentiles, they were never otherwise than Jewish in their own sympathies. The scene of Apostolic activity during the Pentecostal period did not extend beyond Syria, though no doubt there were persons from a great distance—even from Rome and Cyrene—

who took home an account of the wonderful event of the Day of Pentecost.

For this period our primary authority is the first part of the Acts of the Apostles. Some light is also thrown on it by scattered passages in St. Paul's Epistles, especially in that to the Galatians and the others of the group to which it belongs. These frequently refer to the Pentecostal period, and show St. Paul's thorough knowledge of, and entire agreement with, the principles of his predecessors. This is important, because these Epistles are acknowledged as genuine even by critics who reject almost all the rest of the New Testament. Our present task is to discover what this contemporary evidence tells us as to the teaching, the worship, and the discipline of the Pentecostal Church.

I.

As to the first of these we at once observe two very remarkable characteristics of the teaching of the Apostles in its earliest stages.

1. The first is the almost entire absence of reference to our Lord's earthly ministry. Very little is said as to His works,¹ and next to nothing as to His teaching. This feature is also observable in St. Paul's speeches and Epistles and it is a striking characteristic of the preaching of the Apostles. They put forward as the essence of Christianity, not the acceptance of our Lord's teaching, but union with Himself. That union involves, as we shall presently see, belief in certain truths, and membership of a certain society. But the belief which it involves is belief in facts concerning Christ rather than in teaching given by Him. These facts are mostly supernatural and mark Christ as more than man. Some of them are things which He did, and are, therefore, in a sense, part of His work. But they belong to that work in its Divine and eternal aspect rather than to His earthly ministry.

2. The second characteristic of Apostolic teaching during the

¹ Acts ii. 22, and x. 48, seem to be the only such references in St. Peter's speeches.

Pentecostal period is the marked absence of *doctrine*, as distinct from *statement of facts*. The difference between these two is most important, and is not always sufficiently remembered. Doctrine is the authoritative explanation of fact—generally its only adequate explanation. But it is in itself an expression of opinion, and its authority depends on that of those who propound it and on its own inherent reasonableness. In the case of inspired writers the authority is absolute and their doctrine stands on the same level with their statement of facts. Still, the two things are different, and the distinction between them is important. In the teaching of the later Apostolic age doctrine holds an important place—in St. Paul it is conspicuous, in St. John it becomes predominant. But in the Pentecostal period there are only suggestions of it—which are significant enough, and are clearly seen to be its germ.

Instances of these are the references to the remission of sin—generally in close connexion with the anticipated return of Christ (Acts iii. 19, v. 31, x. 43) and a possible, though rather doubtful, reference to a future life (iv. 2). There are allusions to the Messianic character of Christ and to the fulfilment of prophecy in Him (*e.g.*, iii. 22, and vii. 37). These are in accordance with the thoroughly Jewish character of this Pentecostal teaching. There is a hint at our Lord's Divinity in the use of the title *ὁ κύριος*, *Ἰησοῦς* (i. 21, iv. 33, xi. 20), but it is somewhat significant that there is no reference to His relation to the Father or to His pre-existence, such as is conspicuous in St. Paul and St. John. And it is also noticeable that the distinctively Jewish title, "Jesus of Nazareth," is more frequently applied to Him in these early chapters of the Acts than anywhere else in the New Testament.

II.

These and similar passages show that it would be quite wrong to regard the Pentecostal Church as in any way indifferent to doctrine. On the contrary, that Church not only provided the soil on which Christian doctrine was to grow, but sowed some of the seed. But it is most significant that the

staple of its teaching was the proclamation of facts. For these do not admit, as doctrines do, of being "re-stated" in such a way as practically to alter their meaning—they must be fairly faced, and either accepted or rejected. So it is necessary to be quite clear as to what these facts were which the Apostles proclaimed, and on the acceptance of which they insisted as essential to membership of the Church.

1. By far the most important of these is their emphatic assertion of the Resurrection of Christ, and their claim to be the witnesses of that fact. There are eight set speeches in the chapters of the Acts with which we are now concerned, and the Resurrection is the prominent topic in six of these. So the leaders of the Pentecostal Church put the Resurrection in the forefront of their teaching, and insist on it as being an undoubted fact. Nor can there be any doubt as to the sense in which they understood it. They knew nothing of the fanciful distinction between the "Easter faith" and the "Easter message" to which reference was made in our last article as a recent product of German theology. The Apostles certainly taught that our Lord rose from the grave, and that they and others had seen His glorified Body. Even if we could for a moment imagine that they knew nothing of the Gospel narrative, St. Peter's explicit language in the house of Cornelius (Acts x. 40) is decisive on this point. And in this connexion the frequency and purpose of their references to Christ's Death is worth notice. The fact is plainly asserted, and great importance is attached to it. But it is asserted as a prelude to the Resurrection and a guarantee of its reality, rather than as a satisfaction for sin. The exposition of its propitiatory character comes at a later stage. It is instructive—*e.g.*, to compare the way in which St. Peter refers to this subject in the speeches recorded in the Acts and in his first Epistle (see especially 1 Pet. i. 18, 19, iii. 18, etc.). Much the same may be said of the Ascension. The testimony of the Pentecostal Church to this great event is unequivocal. St. Peter refers to it at least three times, always in close connexion with the Resurrection, as if it were

the natural and necessary consequence of that event. It is very significant that the Resurrection should be the fact from which, in the view of the Pentecostal Church, the Death and Ascension of our Lord derive their great importance.

2. The second great fact on which the Pentecostal Church lays stress is that its members have received the Holy Ghost. As to this, their testimony is explicit as to two points—first, that the gift was bestowed on two definite occasions, and was attested by visible signs; and, secondly, that it was a power permanently bestowed on them, which they could and did transmit. The two supernatural outpourings of the Holy Ghost were on the day of Pentecost (Acts ii. 4) and at the conversion of Cornelius (Acts x. 44). The former was the foundation of the Church, the latter the admission of Gentiles to its pale. Each of these occasions called for a sanction whose genuineness and supernatural character could not be called in question. The outward sign was the same in both cases—the power of speaking unknown tongues. The character of this gift has been much debated, but its nature does not affect our present argument. The important thing for us to notice is that it was a perceptible sign of the gift of the Holy Ghost, which was recognised not only by those who received it, but by those who witnessed its exercise. There is no reason to think that the gift was restricted to the Apostles; indeed, the narrative is inconsistent with such a supposition. It is clear from Acts ii. 1-4 that all the believers were present, and that each received the gift. But it is by no means so clear that all had the power of transmitting the gift to others. Such a power was certainly exercised by the Apostles, and accompanied by a particular ceremonial act, which will come under our notice presently. But the power itself seems to have been inherent in the community, though its exercise was ordinarily restricted to official persons.

Now, these facts on which the Apostles insist are of a nature which precludes the possibility of a mistake. They came within the personal experience of those who testify to them, and only

two alternatives are possible : either the testimony is true, and these supernatural events occurred, or the Apostles deliberately invented a story which they must have known to be false, and whose falsehood could easily have been exposed. In the latter case they put themselves out of court as the preachers of a true religion. But the purpose of this series of papers is not to discuss whether what the Apostles taught is true, but what they did teach. And no one who reads the record of the Pentecostal Church can doubt that its whole claim to attention was based on these two facts. So they, at all events, must be regarded as an essential part of its belief.

III.

We thus arrive at some conclusion as to the teaching of the Church in the first part of the Apostolic age. We have next to inquire as to the essential features of its worship. This was, no doubt, in the main, the ordinary Jewish worship of the Temple and the synagogue. The Pentecostal Church was, as we have seen, entirely Jewish in its mode of thought, and its members remained Jews throughout their lives. At this time they found it hard to imagine that a Christian could be anything else, and at no time had they any idea of being anything else themselves. So they gave up nothing of the ceremonial to which they had been accustomed, but they added to it a good deal, partly by infusing a new spirit into existing Jewish rites, and partly by introducing an act of worship which was unknown to the older covenant.

1. First, they insisted on Baptism as a condition of admission to the Church. This was not a new ordinance. It had long been required of proselytes, and a few years before John the Baptist had pressed it as a sign of repentance. Still more recently, on the eve of His Ascension, Christ had commanded its use in the making of disciples. The importance assigned to it in the Acts of the Apostles, without direct reference to the Divine command, is one of the many undesigned coincidences between that Book and the Gospels which go far to establish

the genuineness of both. Throughout the Pentecostal period Baptism is regarded as a sign of repentance and of admission to the Church rather than as a means of grace. But here, again, we see the germ of a doctrine which was formulated later, but is foreshadowed in the teaching of the Pentecostal Church. St. Peter once, at least, sees in Baptism a means of the remission of sins.¹

2. Another rite to which the Pentecostal Church attached great importance was the laying on of hands. This, too, was a Jewish ceremony, going back to the time of Moses, and was well known as a sign of blessing and as a mode of ordination. It was adopted by the Apostles as a means of conveying the gift of the Holy Ghost. In fact, we do not read of any other way in which this mysterious gift was conveyed. Its administration was generally confined to the Apostles, who attached great importance to it. But it is clear from Acts ix. 17 that the efficacy of the ordinance did not depend on its administrator. For Ananias was certainly not an Apostle, and there is no evidence that he held any official position in the Church.

3. Besides adapting these two Jewish ordinances to Christian worship, the Pentecostal Church had another rite, which was peculiarly its own. This was the "breaking of bread." It is mentioned among the works of the Church at its very origin (Acts ii. 42), and was held to be of the highest value. In fact, it is placed on the same level with the worship of the Temple, and was thought of sufficient importance to be a daily practice. And the fact that it was carried on "at home" (v. 47, R.V.) shows its distinctively Christian character. It was one of the ordinances the Apostles had received from their Master, not one to which they had been brought up as Jews. As in the case of Baptism, its sacramental character is not mentioned in the Acts, and it is not expressly connected with our Lord's institution of the Holy Communion. But with the synoptic Gospels and the First Epistle to the Corinthians before us we cannot doubt its identity with that holy Sacrament.

¹ Acts ii. 38, and *cf.* 1 Pet. iii. 21.

IV.

We thus find that the Pentecostal Church had definite, though simple, principles of faith and worship. But to constitute a man a Christian in these early days it was not sufficient that he should believe, or even that he should do, certain things. It was necessary that he should belong to a community, known as the "Church." This is not the place to discuss the meaning of the interesting word thus translated in the New Testament. It is enough to say that it would convey to Jews, as it did to Greeks, the idea of a definite, organized society, distinguished from the mass of mankind by marked characteristics of its own. Our present task is to consider what these characteristics were during the period under review.

1. We see, first, that the Church was a society whose objects were spiritual and moral, not worldly. It demanded *repentance* of all who joined it, and placed this in the very forefront of its requirements.¹ Nor can we doubt that it understood this great word as John the Baptist and our Lord Himself had used it, as indicating an entire alteration of life. To its members the Church offered *salvation*, which is represented as a continuous process, closely connected with membership of the Church (Acts ii. 47) and union with its Divine Head (iv. 12). The comparison of these two passages is most instructive. In the earlier one the tense of the Greek verb denotes a process not yet complete, in the latter it indicates some decisive act, which the context shows must be the formal acceptance of Christ. The meaning is not altered if in the former passage we adopt the reading of the Revised Version—*ἐπὶ τὸ αὐτό*, "together"—instead of *τῇ ἐκκλησίᾳ*, "to the church." For in either case the meaning is that salvation came to the individual by reason of his membership of the society.

2. We find, secondly, that this society had definite rules and discipline, to which its members were expected to conform. This is implied in the emphasis laid on the Apostles' "fellowship" (*κοινωνία*) amongst the marks of the Church (Acts ii. 42). It is

¹ Acts ii. 38, iii. 19, xi. 18.

no less clearly indicated in the evidence of common life and worship which this same passage affords.¹ If this stood alone it might be supposed to refer to the experiment in communism which, as far as we know, was confined to the Church in Jerusalem, and which even there did not last long. But there are several references to corporate life in the Pentecostal period which show that the organic unity of the Church was realized and insisted on from the very beginning of its history. It is true that there is little evidence of a settled ministry, such as appears in later times, and if we had no precedent, save that of the Pentecostal Church, to follow, it might be difficult to claim authority for such a ministry. The distinction between clergy and laity has not yet made its appearance. This is probably because the authority of the Apostles was universally recognised as paramount, and the Church was not yet too large for their personal supervision. In this, as in other matters, they laid down the lines which later ages were to follow. Their work was as yet in its experimental stage—they probably little foresaw what its future development would be. Like all beginnings, it was necessarily incomplete, but unlike most, it left little or nothing to be undone. The Apostles of the Pentecostal Church were architects rather than builders. Their task was to provide the plan, not to rear the structure. It is no small proof of their inspiration that the lines they laid down have never since been altered, and that their design may still be seen in the enduring fabric of the Catholic Church.

P.S.—In the last article, April number of *THE CHURCHMAN*, the following corrections should be made: P. 228, l. 6, *for* "motives" *read* "moods"; p. 228, footnote, *for* "1899" *read* "1889"; p. 233, l. 19, *for* "new" *read* "true."

¹ Verses 44-46; compare iv. 32.



Literary Notes.

THE Syndics of the Cambridge University Press have arranged to publish a comprehensive "History of English Literature" on a scale and plan more or less resembling that of the "Cambridge Modern History." The work will be published in about twelve royal octavo volumes of about 400 pages each, and will cover the whole course of English literature, from Beowulf to the end of the Victorian age. The action of foreign influences and the part taken by secondary writers in successive literary movements will receive a larger share of attention than is possible in shorter histories, in which writers are apt to be overshadowed by a few great names. Each volume will contain a sufficient bibliography. The "Cambridge History of English Literature" will be edited by Dr. A. W. Ward, Master of Peterhouse, and Mr. A. R. Waller.



Canon Henson's volume of six Lenten addresses on "Fundamental Christianity" has just been issued. The lectures, which have attracted a good deal of attention, deal with: (1) Of Fundamental Christianity; (2) Of the Bible as the Manual of Fundamental Christianity; (3) Of the New Testament; (4) Of Undogmatic Christianity; (5) Of the State Schools; (6) Of the Duty of the Church. The volume also contains a letter, previously published, on the general subject of Religious Education.



Volume II.—there will eventually be three volumes—of Dr. Bielschowsky's great work, "The Life of Goethe," will be out shortly. The translation from the German has been made by Professor William A. Cooper. Undoubtedly Dr. Bielschowsky was one of the greatest authorities on Goethe of recent times. His biography embraces the results of all previous study of Goethe, and, in addition, includes a great many distinct contributions to our knowledge of his times and works, especially of how the writings are the faithful expression of the man in the various phases of his development. The literary form is one of the highest artistic finish, the work being intended not merely for specialists, but more particularly for the general cultured public. Hence the overwhelming mass of learned detail so conspicuous in German works of a similar nature has been curtailed, and everything is presented in due proportion. The leading German papers have been unanimous in declaring Dr. Bielschowsky's work the most important life of Goethe, from the point of view of scholarship, sympathetic interpretation, and literary art—in fact, the most important biography written in German for many years. For one who does not read German with ease, there is probably no other work to which one can go for more complete information on Goethe than the new translation of Bielschowsky's volumes.



The next pamphlet in the series of short studies known as "Judaism and Christianity," edited by the Rev. A. Lukyn Williams, M.A., Vicar of Guilden Morden, will be "A Christian Appeal to the Jews," by the Rev. Canon Sanday, D.D., Lady Margaret Professor of Divinity at Oxford; and "Baptism: Jewish and Christian," by the Rev. J. E. Hanauer, of Jerusalem,

The object of this series of papers is to place before Jews of Western training and education such aspects of Judaism and Christianity as seem to the authors to be of special importance, more particularly in their mutual relations, whether of affinity or of contrast. The papers are written from the Christian point of view, and by writers who have given special attention to the two religions. It is believed, however, that in every case the spirit in which they are written will be that of the proverb: "Amicus Plato, sed magis amica veritas." The writers are of opinion, also, that for many reasons there is both room and need for such discussions, and they trust that this opinion is shared by a larger public, both Christian and Jewish. The price of the papers—3d. net each—makes it possible to distribute them largely. The two previous essays were: "The Spiritual Teaching and Value of the Jewish Prayer-Book," by the Rev. G. H. Box, M.A., Rector of Linton, Herefordshire; and "Sabbath and Sunday, Historically Considered," by the Rev. A. W. Streane, D.D., Fellow of Corpus Christi College, Cambridge.



Mr. Frank Podmore, who wrote that interesting volume "Studies in Psychological Research," in which Professor Henry Sidgwick took so great an interest, has written a biography of Robert Owen, which will shortly appear in two illustrated volumes. This biography will contain much hitherto unpublished matter relating to Owen's plans of industrial socialism and his experiments in England and America. "The story, however," said an American journal the other day, "no matter how it is told, is a story of failure." In any case, no better period could have been selected than the present for the publication of a new life of Robert Owen, who was a man of great enthusiasm, and it will be interesting to have an opportunity of comparing his aims with those which are put forward by certain theorists of the present time. Mr. Podmore has had access to many unpublished letters and family papers, and claims that he has told the story of Owen's life for the first time in its entirety.

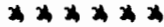


The fourth volume of the "History of the British Army," by the Hon. J. W. Fortescue, which Messrs. Macmillan had hoped to publish in a week or so, has been delayed owing to more time being required for the preparation of the important maps which will be included in the volume. It will deal with the fortunes of the army between the years 1793 and 1802, and should be one of the most valuable and interesting of the whole series. Certainly it will cover a period at once eventful and tragic, while its romance cannot be equalled by any story-book.



On May 3 Messrs. Methuen and Co. will issue Mr. J. Morris's volume on "The Makers of Japan." This book, which will be an exceedingly readable one, will give a series of short biographies of the great statesmen and warriors whose names have been written indelibly in the history of our Eastern allies of the last forty years. Also, as one would expect, Mr. Morris gives a glowing account of the rapid rise Japan has made to its present exalted position. The author was for many years in Japan, and is on terms of intimacy with many prominent leaders of the country. The book will be

numerously illustrated with portraits and other illustrations. The same house will issue later in the month—probably on the 31st—"The Guilds of Florence," by Edgcumbe Staley, in which the author gives the fullest possible details of Florence's twenty-one guilds—historical, industrial, and political—together with chapters upon her commerce, her markets, her charities, etc. The illustrations have been reproduced from old manuscripts and other sources. They appear in this volume for the first time.



The autobiography of Sir Henry Roscoe begins with an interesting account of his grandfather, William Roscoe, the author of "Lorenzo de Medici" and "Leo X.," and who was one of the most interesting men that Liverpool has produced. The writer, then, with many touches of humour, proceeds to give a history of his own early days in that city. This is followed by sketches of his subsequent education at University College, London, and afterwards at the University of Heidelberg. Two important sections of the book deal with what may be described as the chief life work of Sir Henry Roscoe. This lay in the successful building up of a School of Chemistry at Manchester, and in the endeavour which ended in the conversion of Owen's College to what is now known as the Victoria University of Manchester, the first of University colleges to gain full University powers. The history of technical education—a movement in which he played a considerable part—is also dealt with. To this succeeds a picture of political life from 1885 to 1895, during which time Sir Henry represented South Manchester in Parliament, and an account of the reorganization of the University of London. A description of his home-life and a record of travel complete the volume, which includes several photogravure portraits and numerous other illustrations. This autobiography of a man whose life has been of such a varied and useful character should appeal, of course, in the first instance, to scientists, but should also find a large number of readers among the general book-buying public.



Lord Curzon, whose "Speeches" have just been published, is to be the Romanes Lecturer this year. It may be recalled that after leaving Eton he went to Oxford (Balliol), and became President of the Union in 1880. Three years later he won the Lothian Essay Prize, his subject being Justinian, while his essay on Sir Thomas More secured the Arnold Prize a year later. He became a Fellow of All Souls in the year of his successful winning of the Lothian Prize. Two years ago he had conferred upon him an Hon. D.C.L. The Clarendon Press, which will eventually publish the Romanes Lectures in book form, are also issuing Dr. Rashdall's "The Theory of Morality" in two volumes; and an "Essay on Truth," by H. H. Joachim, who wrote the "Ethics of Spinoza." Professor Beare, who holds the chair of Greek at the Dublin University, has just published through the Press an important volume on "Ancient Greek Theories of the Senses."



Messrs. Macmillan and Co. have announced a new study of "The Todas," by Mr. W. H. Rivers, who has lived among the Todas for some time, and has studied their modes of living. His close observance has

enabled him to discover the existence of many customs and ceremonies which have not previously been described by other writers. Mr. Rivers treats very fully of the religion and sociology of this isolated tribe of the Nilgiri Hills.



From the same firm is to come the Rev. E. A. Edghill's "Enquiry into the Evidential Value of Prophecy," with a preface by the Bishop of Winchester; "Christian Thought on Present-day Questions," which will have a preface by the Bishop of London, by the Rev. Allen Whitworth, M.A., Vicar of All Saints, Margaret Street, London; and Mr. Arthur Christopher Benson's "Life of Walter Pater," in the *English Men of Letters Series*.



The first number of the *Christian Banner Weekly*, a penny illustrated paper for the homes of the people, was published by the Religious Tract Society on the 26th ult. Five hundred thousand copies were printed. The new paper makes an important feature of religious teaching and Gospel appeal, and also possesses a strong domestic element, thus making it a home journal of the broadest popular character. We wish it every success.



The interesting centenary occurs on the 20th of the birth of John Stuart Mill. Mr. Frederic Harrison in his volume published some years ago put forth the view that Mill's influence had waned because social science had ceased to absorb the nation. He also expressed a hope that Mr. Morley "would now give us that Life of Mill which in 1873 he said would one day have to be made." This has never come, and one fears that it will not be written for some years yet, at least while Mr. Morley is at the India Office. There are to be reissues of the various works of Mill.



Some interesting volumes are about to be published by Messrs. Longmans: A "History of the Society of Jesus in North America," by Thomas Hughes; "A Great Archbishop of Dublin: being the Life and Letters of William King, D.D.," edited by Sir Charles S. King, Bart.; by the Bishop of the Philippines, "Liberty, and other Sermons"; "The Genuineness and Authorship of the Pastoral Epistles," by Rev. J. D. James; and "Tracks in the Snow," being the history of a crime, edited from the manuscript of the Rev. Robert Driver, B.D., by Godfrey R. Benson.



An authorized "Life and Letters of Alfred Ainger," by Miss Edith Sichel, is about to be published by Messrs. Constable. As a preacher, a man of letters, a personality, Canon Ainger was known to all London; as a reader, a lecturer, a wit, to many people; as an intimate friend, to few. It was to these few that his gifts for talk, drollery, as well as his more serious self, were alone fully revealed, and in the many letters from him to be contained in this volume we get our share of these endowments. Many of these pages are taken up with his great friendship for Du Maurier and his long correspondence with him; many, too, relate to another dominant feeling in his life—the feeling for Charles Lamb, and to all that it entailed to him in his personal work. Several original portraits will enhance the interest of the book.

One of the forthcoming books which will appeal to the Christian public who are interested in missions in India is the *Life of Dr. J. G. Murdoch*, "the Literary Evangelist of India." It will be written by Mr. Henry Morris, himself an old Indian civilian, who is an active C.M.S. worker. The record of Dr. Murdoch's indefatigable labours in India in connection with the Christian Literature Society and the Religious Tract Society will form a valuable addition to our missionary literature.



A new book is announced for immediate publication by Dr. G. H. S. Walpole, Rector of Lambeth, entitled "*Personality and Power: the Secret of Real Influence.*" It will be a companion volume to "*Vital Religion,*" by the same author, and will be published by Mr. Elliot Stock.



Notices of Books.

BIBLICAL AND THEOLOGICAL.

IRENIC THEOLOGY. By Charles Marsh Mead. London: *G. P. Putnam's Sons.* Price 6s.

This book is written by a well-known American theologian. The subtitle indicates the character of the work, "*A Study of some Antitheses in Religious Thought,*" and its main purpose is to illustrate the fact that "antithetic, and even apparently irreconcilable, religious conceptions are often to be regarded, not as mutually exclusive, but rather as needing to be combined." The subjects include "*Antitheses in Physical Science,*" "*Antitheses in Theistic Conceptions,*" "*The Antitheses of Divine Sovereignty and Human Freedom,*" "*The Problem of Original Sin,*" "*Regeneration,*" "*The Incarnation,*" and "*The Atonement.*" We read the first eight chapters with great interest and no little profit; but on coming to the last two chapters on the Atonement, we were surprised and sorry to find them wholly inadequate, and characterized by some special pleading and illogical reasoning from which the rest of the book is entirely free. The author will not admit that there is anything penal in the Atonement; but in order to arrive at this conclusion he has either to ignore, or to misinterpret, or to explain away some of the plainest passages of the New Testament. This book is the work of a strong, clear thinker, and his chapters on Theism and Christology are particularly good. While the volume may not prove quite so irenic as the author hopes, especially on the subject of Redemption, it cannot be read without genuine interest.

THE EPISTLES OF ST. PETER. By the Rev. J. H. Jowett. London: *Hodder and Stoughton.* Price 5s.

It is a great pleasure to recommend this volume to our readers. It comes from one of the freshest minds in Nonconformity, the Chairman of the Congregational Union for the present year, the able successor to R. W. Dale. Mr. Jowett's power of accurate exegesis and felicitous expression are second

only to those of Dr. Maclaren, while his deep spiritual experience gives another welcome feature to his writings. We have already made Mr. Jowett's acquaintance in his earlier books, and are glad to have this, which is at once the largest and most mature of his writings. To the clergy in particular this book may be commended as a striking and suggestive illustration of the way in which expository sermons can be provided for their people.

THE DAYS OF THE SON OF MAN. By George Watson Macalpine. London: *Henry Frowde*. Price 5s.

The purpose of this book is to show, as a result of a careful study of the Gospels, that "a considerable space in the narrative is occupied by the doings of a comparatively small number of days" (p. 2). Then the events are tabulated with their connected readings, and an endeavour is made to determine the relative space occupied in the record by the days which bulk most largely therein. Accompanying the volume are four charts, in which the events of the Gospel are "spaced out vertically in the proportion they occupy in the combined story." Then come discussions on the unity of the Gospels, and the relation of the Synoptics to the fourth Gospel. A special feature is the care with which the "connecting phrases" of the Gospels are tabulated and considered—that is, phrases indicative of time, place, and sequence. The book and the charts are a careful and scholarly piece of work, and are well worth the attention of students of the Gospels. Dr. Orr's advice to the author to publish the results of his studies was thoroughly justified.

A REASONABLE FAITH. By the Rev. Angus Mackay. London: *Hodder and Stoughton*. Price 1s.

The purpose of this little book is to reply to the violent attacks upon the Christian religion by an unbeliever who signs himself Saladin, who became better known to the world at large a year or so ago by the way in which he was solemnly quoted as a theological authority by none other than Haeckel. Beyond this, however, Saladin's writings have a fairly wide circulation in this country, and it was perhaps well that they should be noticed, even in spite of their crudities, ignorance, and irreverence. Taken as a whole, the book is decidedly useful as against Saladin, though its views of inspiration and the Old Testament are in our judgment distinctly inaccurate, and its doctrine of the Atonement inadequate. Apart from these, and generally a somewhat too concessive and apologetic spirit, the book will prove of service for its particular purpose. It is written clearly, with genuine sympathy and courtesy, and makes many telling points against the astonishing ignorance of Saladin.

OLD BELIEFS AND NEW KNOWLEDGE. By the Rev. C. L. Drawbridge. London: *Longmans, Green and Co.* Price 1s. 6d. net.

According to the preface, "the object of this book is to popularize the ever-growing conviction that there is no necessity for divorce between what we believe and what we know." On questions such as the relation of science to theology the author has much to say that is true, fresh, and useful, but on

inspiration and Old Testament criticism he is unsatisfactory and inadequate, holding erroneous and untenable positions. He writes with a bright, crisp style, though with a good deal of dogmatic assertion which often has to do duty for argument.

TITUS IN CRETE. By Rev. F. Bourdillon. London: *C. J. Thynne*. Price 1s. 6d. net.

A practical exposition of Titus ii. Homely, wise, and necessary. Young and old of both sexes, all sorts and conditions, will profit by these sane Scriptural counsels.

THE CULTURE OF THE SPIRITUAL LIFE. By the Rev. William Dickie, M.A., D.D. London: *Hodder and Stoughton*. Price 6s.

These studies in the teaching of the Apostle St. Paul are distinctly illuminating. The writer knows his subject, and writes with freshness and force. Among the subjects he discusses are Love, Affliction, Prayer, the Christian Temper, Christian Giving, Marriage and Celibacy, "Over-spirituality," the Ascetic Spirit, Legalism, and Intellectualism. He has something worth reading on all these subjects, and provides the preacher with suggestions for many a sermon. We regret that in his twenty-two chapters he has not found a place for the Second Coming of our Lord. This is a serious omission, in view of the ethical importance of the subject and the large place it occupies in Pauline theology.

THE ENTHUSIASM OF GOD. By Dinsdale T. Young. London: *Hodder and Stoughton*. Price 3s. 6d.

Happy are the people who listen to such a whole Gospel! Mr. Young has the happy gift of applying old truths to modern times without paring them down. He has a strong grasp of Evangelical truth and a telling style to enforce it. Short, pithy sentences, apt quotations, clear divisions with the fire running all through, make the sermons as intense to the reader as they must have been to the listener.

DEVOTIONAL.

THE POEMS OF JOHN HENRY NEWMAN. London: *John Lane*. Price 2s. and 2s. 6d.

Natural modesty or mental reservation led Newman to disclaim the title of poet. We are bound to disagree with him. He has the poet's soul and the poet's voice. Naturalness, dignity, and deep reading combine here. Scripture-taught English people will neither fail to discriminate nor to appreciate. The "Dream of Gerontius," his last and greatest poem, cannot appear here because the copyright is unexpired; otherwise this nice little edition is the completest hitherto published.

DIVINE CONSIDERATIONS. By John Valdeso. London: *John Lane*. Price 2s. and 2s. 6d.

The English translation is by Nicolas Ferrar. G. Herbert writes a prefatory epistle. "It is a book of Christian duties, Christian demonstrations, and truly Divine speculations." John Valdeso was a noble Spaniard, a Romanist, a courtier, a soldier of Christ. He died in 1540. In the midst of

Popery his eyes were opened to receive much Gospel truth. He has a great reverence for Christ, and gives many a pious rule for the ordering of life. We must set aside what offends in the meditations, and rejoice in his beauty of illustration and expression, as well as his evident knowledge of experimental religion. The edition is tasteful.

SELECTED POEMS OF THOMAS TRAHERNE, THOMAS VAUGHAN, AND JOHN NORRIS. By J. R. Tutin, Hull. Paper covers.

The Pembroke Booklets in this series form an excellent little anthology of the above poets. The work of minor poets such as these will surprise those who despise the product of two centuries ago. The writers each possess the genuine poetic soul, and glow with passionate religious emotion.

CLEAR WATERS. A little book of verses. By Frederick Langbridge. London: *Religious Tract Society*. Price 1s.

THE PEAKS OF PROUD DESIRE. A little book of ballads. By Frederick Langbridge. London: *Religious Tract Society*. Price 1s.

Canon Langbridge is a true poet, and in these little volumes he is seen at his best. The verses are full of spiritual thought couched in poetic vein, while the ballads are admirable in the truth of their delineation of various well-known episodes in English history.

GENERAL.

IN SALISBURY SQUARE. By Irene H. Barnes. London: *C.M.S.* Price 2s. 6d.

This excellent book will serve to crystallize our thoughts of the beloved Church Missionary Society. Miss Barnes flings wide the doors of the great missionary house, takes us everywhere, and shows us everything. Departments open to us, personages greet us with a smile and cheerfully tell us all their secrets. We hope all will take up and read the story of this "privileged place." We feel sure love and interest will be deepened and God's purposes forwarded by a perusal of the pages. The illustrations are good.

THE WRITERS' AND ARTISTS' YEAR-BOOK, 1906. London: *Adam and Charles Black*. Price 1s. net.

An exceedingly useful directory for writers, artists, and photographers. It includes a list of journals, special attention being paid to all details of importance necessary for writers and artists to know.

BIOGRAPHICAL.

THE SCHOOL OF SUFFERING. The Life of Mary E. Moule. By her father, the Bishop of Durham. London: *S.P.C.K.* Price 1s. 6d.

This is not a book to be "reviewed," but rather to be read with holy thought, earnest prayer, and tender thankfulness. It is the brief record of a beautiful life, beautifully told by one whose pen has never been used to greater effect than in the present volume. Many Christian people, more particularly those who have loved and lost, will be grateful to the Bishop for lifting the veil of his home-life, and allowing others to share a little in his

joys and sorrows. This small book will bring comfort and inspiration to every earnest reader.

MEMORIALS OF THE REV. F. WHITFIELD. Edited by R. S. B. Whitfield. With Preface by Prebendary Webb-Peploe. London: *Chas. Thynne*. Price 2s. 6d. net.

The life and work of the writer of "There is a Name I love to hear" will be sure to interest and profit. As a man and an expository preacher of the Gospel, he was a great help to those who knew him. Sermons and notes are added, together with several of his hymns, and we are indebted to his daughter for this sketch of the life and character of her good father.

PERIODICALS.

The Twentieth Century Quarterly. London: Simpkin, Marshall and Co. 2s. 6d. net. This is a new aspirant for public favour, and its general position is evidently that of a loyal progressive Churchmanship, based on the Reformation Settlement. The editor has been able to gather round him an able and distinguished band of contributors. Professor Dowden leads the way with an article on "A New Poet," and then come two able articles on "The Education Question," by the Bishop of Sodor and Man and Mr. Philip Morrell, M.P. They advocate what seems to us to be the wisest and, indeed, the only possible policy for Churchmen. An article on the Labour Movement as "The New Power in Politics," by Mr. Snowden, M.P., is at once timely and forceful, while "Faith and Creed" is the subject of an able and suggestive article by one well known to our readers, the Bishop of Clogher. Other articles include such topics as "Religion in Germany," "The Unemployed Problem," "Army Reorganization," and "J. A. Froude," all of which are fresh, informing, and vigorously written. Not the least valuable is one by Rev. A. E. Simms on "Some Historians and the Reformation," in which Wakeman's, Pullan's, and Gairdner's histories are subjected to some acute and well-warranted criticisms. Reviews of books occupy forty-five pages of the number, and reveal marks of distinct capacity both as to knowledge and expression. Altogether the number is a strong one, and the new quarterly makes an excellent start. It fills, and fills worthily, a place hitherto unoccupied, and we wish for it a large circulation and a wide influence.

The Church Standard. London: Murray and Co. 2d. This quarterly of the National Protestant Church Union includes a strong and fresh article by Canon Girdlestone on "Old Testament Criticism," reviewing Dr. Orr's new book; also a paper by Rev. A. C. Downer on "Are there Circumstances in which Communion in One Kind is ever Lawful?" Editorial comments and a long list of arrangements show very clearly the extent and importance of the work of the National Protestant Church Union.

RECEIVED:

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, Church of England League Gazette, Grievances from Ireland (No. 15), The Dawn of Day, Girls' Own Paper, Golden Sunbeams, Orient and Occident, Open Doors.