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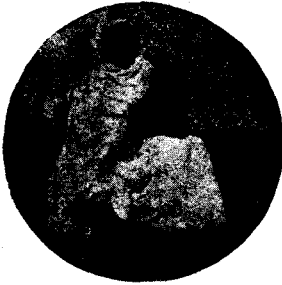
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THE CHURCHMAN.

APRIL, 1907.

The Month.

THE publication of the *Official Year-Book of the Church of England* (for which we are greatly indebted to the S.P.C.K.) has naturally afforded occasion for some ecclesiastical stocktaking. Both the *Guardian* and the *Record* have been calling attention to some of the facts and figures and pointing their morals. As the *Guardian* truly says, the statistics are sadly disquieting :

“In some most vital particulars they show neither increase nor standing still, but an actual falling back. This is the more disturbing in view of that growth in the population which ought, almost mathematically, to ensure an improvement in the annual figures. In the spiritual side of Church life we are not only not increasing relatively to the growth of the population, but at the best we are stationary, and at the worst we are slipping behind.”

In Ordinations, Confirmations, Communion, and Building the figures show a decrease, and when we inquire as to the causes the *Guardian* says that we shall “probably not be far wrong if we fix upon party spirit and lack of earnestness as at once the most obvious and the most important reasons why the Church is in many respects standing still or falling back.” Party spirit is then more definitely defined as “the intolerant temper which, although enjoying liberty for itself, seeks to restrain the liberty of others.” The meaning of this is perfectly obvious, though while clearly directed against Evangelical Churchmen, it entirely ignores the responsibility attached to those who have introduced

into our Church doctrines and practices which, as a recent article in the *Guardian* itself admitted, were unknown before the Tractarian Movement. The *Record* seems to us on surer ground in attributing the decrease in large measure to the ritual controversies which are distracting the Church and preventing her from doing her proper spiritual work.

“More and more of the clergy are drifting into the practice of Ritualism; the Mass grows in popularity; multiplied celebrations go on multiplying still further; more and more of the clergy take to vestments; more and more of our churches exchange their old simplicity for a careful imitation of the decorations and accessories of a Roman chapel. Is it here that the explanation may be found? The question will force itself upon the attention of any candid observer, and we believe that there is but one answer. Advanced ritual has its votaries, its devoted and devout followers; but for one whom it helps to keep within the Church, it drives ten away. At the door of Lord Halifax and his friends we lay the blame for a condition of things now becoming too palpable for the most optimistic prelate to ignore them—for the estrangement of the people, for the slow bleeding to death of the Church. And this is the period selected by the Church’s leaders for planning a revision of the rubrics which shall yield the citadel of Prayer-Book Churchmanship to the forces of disorder.”

The greatest need is that of a spiritual revival, such a work of the Holy Spirit as will pour a stream of truth and life into our midst. This would remove our differences and enable us to go forward in the path of evangelization and edification. In view of the approach of Whitsuntide, ought we not to pray the prayer of the Psalmist: “Wilt Thou not revive us again, that Thy people may rejoice in Thee?”

A Parallel from History. In a recent speech Mr. Balfour used the following suggestive illustration:

“Students of history will know that at the time of the great Mohammedan invasions of Europe of the West the Christians were divided into sects, so bitterly hostile to one another that they almost preferred the Mohammedan conqueror to those who were, though Christians, divided by some particular dogmatic differences. Well, they were successful. Heresy was entirely stamped out, and with it Christianity, and those countries are Mohammedan to this day.”

This has not a few applications to-day. It has a very clear meaning for Churchmen. The country will not tolerate inde-

finitely the present state of affairs in the Church of England. It is perfectly clear that the ritual crisis is something far more than mere differences of theological and ceremonial aspects and attitudes, such as were found in our Church in the sixteenth and seventeenth centuries. It represents a line of deep cleavage between what is Roman and what is Anglican, and both sides cannot possibly be right. If the differences are not resolved, we may be perfectly certain that steps will be taken before long to settle this question. Mr. Balfour's illustration has also an important application to things educational. It carries an earnest and urgent plea for Christian co-operation if we are to avoid secularism in our elementary schools. There are other pertinent applications, which our readers can make for themselves.

It is with great satisfaction that Church-people
Clergy
Pensions. have learned that steps are about to be taken in connection with a Pension Scheme. The Ecclesiastical Commissioners have just resolved, on the motion of the Archbishop of Canterbury,

“That steps be taken to promote the creation of a Pension Fund out of the existing and prospective resources of the Commissioners for facilitating the retirement of aged or infirm clergy holding poor benefices; and that a Committee be appointed, consisting of the members of the Estates Committee and of the undermentioned Bishops and clergy—namely, the Bishops of St. Albans and Liverpool, the Dean of Windsor, and Canon Gore—to prepare a scheme for the administration of such a Fund, and to report thereon to the Board.”

The Fund is at first to be limited to “aged or infirm clergy holding poor benefices,” though it is obvious that a Pension Scheme cannot long be limited to incumbents, but must be extended so as to include all aged and infirm clergy. The sum named as likely to be available during the first three years is £250,000. On the principle of thankfulness for small mercies we welcome this proposal with all heartiness, though something much ampler and more far-reaching will be needed before

Churchmen can feel that their duty is being done to aged and needy clergy. The present state of affairs is simply deplorable, but the movement of the Ecclesiastical Commission will serve to direct renewed attention to the imperative necessity of preventing those who have borne the burden and heat of the day from finding themselves either in the depth of poverty or compelled to seek the shelter of the workhouse at the end of their ministry. We are also glad that this scheme is being mooted because it will serve to direct fresh attention to the whole question of Church revenues. The proper distribution and use of the revenues of the Church forms one of the most pressing subjects of ecclesiastical statesmanship.

It is clear from the recent debate in the House of Commons that we need have no fear of the Disestablishment, of the Church of England during the present Parliament. The matter cannot be brought within the realm of practical politics in the time. The Government have already far too many pressing works on hand to attempt the most gigantic task of the century and one from which the greatest statesman might well shrink. It was not surprising that the Archbishop of Canterbury should, at the recent meeting of the Additional Curate Society, lay stress on this fact. At the same time, it is well to be forearmed, and for this reason we were glad to read the Bishop of Birmingham's courageous words at the same meeting, when he spoke with real insight and foresight of the possibility of our having to face the fact of Disestablishment in the non-distant future. In pleading for the attitude of renunciation as the true attitude of the Church at such a crisis, Bishop Gore instanced the United Free Church of Scotland and certain recent events in France :

“There was one aspect of the situation which seemed to have alarmed many, and yet it had filled him with an enthusiasm which nothing he had witnessed or read since the days that gave rise to the Free Church of Scotland had filled him. Here they had a great Church which, under right or wrong advice, had, at any rate, believed that at the call of principle it should give up its property—vast sums of money, absolutely necessary (as

would appear) for the carrying on of their work—give up an enormous income without a murmur, without hesitation, with a magnificent *insouciance*. Well, he said that, whatever despondencies might beset one's mind from time to time, that magnificent spectacle stirred within one a great hope. The French Church might be right or wrong, but from the bottom of his heart he prayed that when the time came—as he himself believed it would come, and at no very distant date—when some similar sacrifice would be required of the Church of England, they might show themselves as simply ready, and be able to do it so much as a matter of course that people would hardly notice what they had done. He said this (for in France the thing had been done so simply that it had almost escaped attention) partly because he was always haunted by the feeling that there was a wrong moral impression being produced on people's minds by the constancy with which Bishops and clergy stood on platforms in the position of those asking for money, with the result that asking, begging, demanding, was associated with the Church, instead of the idea of renunciation, detachment, giving up, abandonment.”

This is the true way to meet Disestablishment, or any other question affecting the Church, and if only Churchmen are actuated by such a spirit, not only no harm, but untold good, will come. One question meanwhile is whether Churchmen will be warned by this resolution of the House of Commons in favour of Disestablishment, and do something to set their house in order. If they do not, the end is not far or difficult to seek.

A
Distinctive
Vestment.

An important debate in the Upper House of the Convocation at York will be welcomed by the large body of Churchmen who feel that to introduce a new rubric permitting a distinctive vestment at Holy Communion would be to open the flood-gates of untold trouble. The Bishop of Sodor and Man moved a resolution, in connection with the Committee appointed to consider the questions arising out of the Letter of Business, asking that it might be an instruction that no alterations be recommended which can be regarded by any section of the Church as altering in any way the doctrinal basis on which our present Prayer-Book rested. The Bishop was easily able to show the real meaning of the claim for such a vestment and its connection with doctrine distinctive of Roman Catholicism. The Bishop of Liverpool, in seconding the resolution, referred to the very widespread

spirit of disquietude among the laity, and the feeling of uneasiness lest the Committee may make recommendations which might go behind our present Prayer-Book, and take the line of the Prayer-Book of 1549. It ought to be made clear, and that as soon as possible, by those who are responsible for the matter, that any attempt to introduce the chasuble into the Holy Communion Service will lead to Disestablishment and Disruption sooner than anything else. We learn without surprise that High Churchmen, though from very different motives, are as strongly against altering the rubrics of the Prayer-Book as are Evangelical Churchmen. The Dean of Canterbury has rightly pointed out that for the first time for the last three hundred years our Prayer-Book, the Magna Charta of the Church, is to be thrown open to reconsideration in every detail. The gravity of the situation can hardly be exaggerated in the present state of acute differences of opinion in the Church. Many Churchmen would welcome reconsideration of the Prayer-Book with a view to greater elasticity if there were any likelihood of agreement on the points raised. As it is, to reconsider the Prayer-Book will only be to accentuate existing differences. If, however, men wish to bring danger to the Church as at present established, and play immediately into the hands of political Nonconformity, let them introduce and make legal the permissive use of the vestments. The end would soon be here.

The Bishop of Winchester, in the debate in
 Dress and Convocation, gave expression to the following words
 Doctrine. on the subject of vestments :

“ The vestments, if they are legally permitted by the Prayer-Book, would not connote any Roman teaching, but would merely represent the continuity of dress in some particulars from a previous age. The timidity of a certain section in our Church with regard to vestments, I confess myself, amazes me. Dress, after all, does not denote doctrine. The symbolism of dress belongs to a comparatively late age in the history of the Christian Church. Symbolism as applied to dress, such as you may find in the works assigned to medieval writers, such as Honorius and Alcuin, seems to me to correspond to the allegorizing tendency of the great teachers of the Middle Ages. Symbolism as denoted by dress is a very elastic thing, and I am surprised that so much

importance is attached to the supposed symbolism of dress, which in its origin was singularly innocent of such purpose. Certainly its origin preceded the promotion of the doctrine of transubstantiation."

We would venture to point out with all respect that the vital question is not what the Bishop of Winchester thinks, but what they think who wear distinctive vestments, and there can be no possible doubt that with such people dress does denote doctrine. Just as, according to the late Canon Carter, the eastward position is distinctive of the position of a sacrificing priest, so, according to the best authorities, the chasuble denotes the doctrine of the presence of Christ in the elements at Holy Communion. Yet this is not only not found in the teaching of our Church, but we make bold to say it has not been part of our Church position from the time of 1552. Not only is it the case with the chasuble, but even the stole is not without meaning to those of the particular ecclesiastical school that believes in a close connection between doctrine and dress. We therefore submit with all deference that it is this practical aspect, and not the purely historical aspect set forth by the Bishop of Winchester, that rules the situation ; and Dr. Ryle, of all Bishops, ought to know that it is not "timidity," but a pronounced objection to anything in the form of the doctrine of a real objective presence in the elements that prevents, and will prevent, Evangelical Churchmen from agreeing to the use of the chasuble as a distinctive vestment at the Holy Communion. It is in our judgment entirely wide of the mark to concentrate attention on the origin and earliest date of symbolism in ecclesiastical dress. The one and only question is the use and meaning of that dress to-day.

China, 1807—1907.

BY THE VEN. ARCHDEACON MOULE, B.D.

IT cannot be easy for Christians in England to realize the significance and supreme interest of the Centenary Celebration of Protestant Missions in China, which will be held, God willing, in Shanghai at about the time of the May Meetings in London. Neither is it easy for writers in China to be so graphic and realistic as to carry China to the other side of the world, and display it on the pages of the *CHURCHMAN*. But this Conference is of such exceptional importance that I should like to make the attempt, and thus to call forth sympathy and intercessory prayer from Christians at home.

The suggestion has been made that this may probably prove to be the last general Conference of Missions which will ever be assembled in China. There have been previous great gatherings in 1877 and 1900, and now this Centenary Conference, commemorating Robert Morrison's arrival one hundred years ago, may be the last.

The Lord Himself may come and take to Himself His great power and reign before we can expect to meet again. But, apart from this "blessed hope," and as hastening that coming, it is worth remembering that the native churches in China are so rapidly growing, and expanding, and consolidating that before another decade has passed, or earlier, the Chinese will be themselves the chief missionaries to the Chinese; not to the exclusion of Western workers, who will have to the end of time a vast work before them—namely, to assist the native churches in evangelization and education. But foreign control will be withdrawn, and the Chinese clergy and laity will have come up with us, so as to be side by side, and on a full equality with the foreign missionaries; and a missionary conference in the future must include the multitude of Chinese workers, and such a gathering in one place will be impossible.

What a contrast there is, wide and startling in its particulars, and uplifting hearts to faith and praise, between China in 1807 and China in 1907. Morrison goes out alone, with his laboriously executed copy of the precious "Harmony of the Gospels and Epistles," discovered in the British Museum. He goes to work in China, shut in one hundred years ago, in Xavier's words, by brazen walls. During the thirty years of his missionary life he was rarely able to penetrate beyond the circumscribed limits of the factories at Canton. He was never able to preach in public or to hold public worship.

China was contemptuous and insolent towards the "Western barbarians," and the opium trade, then growing rapidly in the face of the threats and entreaties of China's rulers, surely in some measure justified China's otherwise un-Chinese policy; for courtesy, especially to travelled strangers, is essentially a Chinese virtue.

So Morrison, in faith, and hope, and charity, lands on this inhospitable shore. He completes his translation of the whole Bible in 1823, and publishes also his great dictionary of the language—pioneer and preparatory works of true value, and inspiring and stimulating to the workers who followed him. Yet down to the year of Morrison's death (1836), and for some years later, China remained fast barred against the Gospel, some intrepid Roman Catholic missionaries alone, in disguise and secrecy, penetrating inland, and enthusiasts like Gutzlaff going up the coast, even in opium ships, in the hope of landing and distributing the Scriptures.

Now, as the century closes, look again at China. The opium trade, and the vicious use of the drug, and the growth of the poppy for this purpose, have, we believe and hope, received a mortal stroke from repenting England and awakening China. The brazen walls of exclusion, suspicion, and supercilious contempt have fallen flat. The five open ports of fifty years ago have grown to fifty, and the whole vast land in all its provinces—1,000 miles, roughly speaking, from north to south, and 2,000 miles from east to west—is open for travel, explora-

tion, exploitation too, if wisely conducted, and for the residence and work of missionaries.

Morrison stands before us alone in 1807. Three thousand missionaries are following him in 1907. The Bible in the Wên-li, or classical book-language, and in the Mandarin and other dialects, has been translated, revised, and re-revised, and it is being distributed everywhere throughout China by the agents of the Bible Societies. Copies have been found even in Thibet, probably taken over the border of that exclusive country by Thibetan merchants who had visited Mien-cheo and other mission-stations near that border.

The number of native Christians connected with Protestant Missions, assembled, as we used to hear in my early days, in one room in a private house in Hong Kong, has grown now to a great host. Carefully compiled statistics will be published at the time of the Conference. I think I am right in stating the total number of communicants in all Protestant Missions as about 100,000.

Education in all its branches has grown with almost incredible rapidity and thoroughness. Especially noticeable and valuable are the training colleges for the preparation of native agents, for the pastorate, evangelistic and scholastic departments. And the former suspicion and hatred of foreigners is superseded now in hundreds of mission hospitals and dispensaries by the persuasion in the minds of the Chinese that these missionaries do "love our nation." The native ministry and the native church are growing in numbers and influence, and self-support, self-expansion, and self-government are within sight. In the case of those connected with the Anglican Communion, the native episcopate and an independent Native Episcopal Church, still in communion with the Western Churches, will, we hope, ere long be an accomplished fact.

A very large development and growth of Christian literature in Chinese, systematic itineration and evangelization, wide exploration, public preaching, wayside talk, house-to-house visitation; and the great land, not without the passage of some

saintly workers through flood and flame, now occupied, and the nation recognizing the power and benevolence of Christianity more and more—this is the spectacle which meets us in the China of 1907.

And the significance of this Conference lies here also. It coincides with the flowing tide of China's awakening and rejuvenescence ; of the Chinese renaissance, in a sense ; her eager thirst for the new learning ; her resolve by all means to make herself strong in knowledge, if also in the development of trade and enterprise and military efficiency.

Now, it is very generally admitted by thoughtful Chinese that the teaching and preaching of Christian missionaries has sown the seed from which has sprung this desire for enlightenment, for better literature and higher education.

Will the new life go no further? Will the ancient empire, casting away in so many respects the false, embrace the true, and bow to the Lord of all? This is the great object, and this the hope before us.

It was not easy to select subjects of salient and practical importance for discussion at such a Conference, with such a wealth of topics before us. I enumerate below those finally chosen. Each one is to be prepared beforehand by special committees on each, and presented to the Conference by the several chairmen in a summary of the committee's opinions and definite resolutions, so as to avoid rambling and interminable debate. "The Chinese Church and Ministry"; "Evangelistic Work"; "Education," under several heads; "Medical Work"; "Evangelization and Itineration"; "Ancestral Worship"; "The Holy Scriptures"; "Christian Literature"; "Unity and Federation."

It would have been impossible to house and entertain the missionaries in China at one time and place had they been able even to attend, and delegates only will be present, chosen by vote or attending *ex officio*; but, even so, seven hundred at least will assemble.

We ask for the prayers of the readers of the CHURCHMAN,

that the Conference may not begin and end in mere talk and debate, but in some definite quickening and deepening of zeal and faith and love, and some definite hastening of the coming of His kingdom whose right it is to reign over Great China as over the Creation of God.



Moral Training in Citizenship in Elementary Schools.

BY GENERAL SIR CHARLES WARREN, G.C.M.G.

THE conscience of the nation is but tardily awakening to the inadequacy of its methods of education in elementary schools, in so far that they do not seem to fit youth for the struggle for existence. There is no time to lose; the nation must decide quickly whether it will reform or drift, whether it will take steps to regain its position commercially in the van of nations or starve.

Numerous and perplexing doubts must arise in a great empire, composed of many races, tongues, and creeds, as to the ruling motives which should guide it in the education of its youth; but, view the subject from whichever side we may, we ultimately can arrive at but one conclusion. The ruling motives must be identical with those which have guided the survivors of man and races in the struggle for existence, from the earliest times to the present day—namely, to excel in the chase and successfully protect their own.

For the development of a State the ruling motives must be expediency (1) to bring up its children to successfully compete with other nations in order to live; (2) to keep up such land and sea forces as will enable it to hold its own.

This motive involves the care and education of the intellect, the body, and the conscience, as follows:

1. In elementary schools the State undertakes entire charge of the education of the intellect.

2. Concerning the education of the body the State ought to undertake all that tends to fit youth in physical exercises and games, handicraft and hygiene, for the battle of life ; surgery and medicine being left to private enterprise. At present physical and manual training, though recognized as urgently necessary by the nation, is as yet most imperfectly instilled by the State.

3. Concerning the education of the conscience the State ought to undertake that portion of moral training which fits youth for good citizenship, and tends to form character and good habits ; but there is divergence of opinion as to where the dividing line separates these duties from those of the teachers of religion.

The clear dividing line between our duty to God and our duty to our neighbour marks off education which must be undertaken by parents and Churches, from that which, being common to all denominations and a necessity to the State, can be inculcated both by the State and by parents and Churches, according to their requirements, respectively.

Again, in the duty towards our neighbour, the State only should supervise that portion which deals with the duties of citizenship, drawing a line in its teaching where the "ought" of action comes in, and leaving to parents and Churches their own responsibilities in inculcating moral training according to their respective views.

High ethical principles and lofty moral character are acknowledged to be possible quite apart from Christian teaching, but "the best we know" in ethics is allowed by philosophers and Churchmen to be based on the teaching of Christ.

Every State is bound, for its own well-being and safety, to give its children some form of moral training in the schools it has established, and a Christian State must teach in its schools the best form of morality it knows, namely, that taught by Christ, without necessarily taking on itself the inculcation of Christian belief.

In the pagan world, before the Christian era, moral training

and education in the duties of citizenship were wholly apart from religion, and religion was one with the State, the chief officer being usually priest and King.

This continued until the second century, when the Christian Church, to defend itself against barbarism, forced on a separation between religion and the State, and so gave to mankind liberty of conscience ; about the same time Christian schools were established in which religion or theology was combined with moral training, unconnected, however, with the duties of citizenship.

Religion is defined as the constraining bond between the inward man and an unseen Person, and its teaching comprehends the duty of man towards God and towards his neighbour ; but the duties of citizenship which have arisen by evolution, due to the increase of knowledge and civilization, are not usually classed under the religious duties of man.

We have, then, from the second to the seventeenth centuries the Church teaching its children theology and morals after its kind, whilst the duties of citizenship (required by the State) were for the most part inculcated in the feudal castles and city guilds.

It has been recognized by Churchmen that the aspect of moral training may differ in the hands of the Church and of the State, and in the seventeenth century Bishop Cumberland sought to establish systematically the principles of moral right independent of revelation, and Bishop Warburton laid down that the State must consider religion, not in proportion to its truth, but solely with a view to its utility.

Since the fall of feudalism and consequent disuse of the city guilds, and since the break-up of the monasteries, the Churches have continued to teach theology and morals, but education in duties of citizenship has fallen into abeyance, except in the higher class of schools.

In Christian lands the Church and State are two distinct societies, with two distinct scopes and ends. The Church is a spiritual society to educate us by revealed doctrine for eternal

existence ; the State is a temporal society to protect the citizen in the enjoyment of life, liberty, and property.

A union of Church and State is to be avoided because it would force the State to punish the delinquents of the Church for heresy, and thus banish freedom of conscience ; the condition of the Church in England is not one of union, but of contract.

So long as the wheat and tares grow together in the Church of Christ there will be differences of opinion within. There is the view of Christianity and the view of the Church militant, and since the Church has split up there are the several views of the branches.

On the subject of war there have always been differences of opinion between Christianity and the Church. Amongst early Christians, in pagan times, all war was unlawful for those who had been converted. Yet, notwithstanding, many Christians did serve in the Roman army, the more readily as time went on, without being cut off.

As the Roman Empire became more and more effete, the only bulwark against the rising tide of northern barbarism was the Christian Church, now consolidating out of Christianity ; a compact society, of many races, with common interests, singleness of purpose, devotion, and enthusiasm. As the Roman government became disorganized and unnerved, priests took the place of magistrates, bishops marshalled armies and governed districts, and the Christian Church, in self-defence, saved the remnant of the Roman Empire, welding the barbarians into it. The military element continued to develop in the Church until it reached its climax during the Crusades, owing to the terror of the Turk. Thus, whilst Christianity has always viewed war with aversion, the Christian Church has learnt from experience to recognize its necessity in self-defence.

The same individual, then, may hold various views according to his standpoint. As a Christian he is averse to war, void of patriotism, looking on every man as a brother, and indifferent to the wants of the State ; as a member of a Christian Church

he recognizes that nations have their rights, and, when necessity arises, may fight for them; and, though condemning the wrong motives that lead to war, he has the aspirations of a citizen looking on the Church as his country; as a citizen of a State he considers the necessities of the State to be paramount. National sentiment and opinion must depend upon the relative strength of these views in a State.

It is to that branch of the education of the conscience which deals with the formation of character in the child and the duties of citizenship, that this paper is addressed.

In early days the bulk of mankind were illumined only by the glimmering light of natural religion, to what extent tutored by revelation we know not.

Gradually the nations, progressing in knowledge and experience, evolved their systems of the moral law and religion, running parallel in their training to that of the Hebrews, and all have contributed to the civilization of the present day.

Though the dogmas, of which moral systems are composed, have not changed, yet the powers of man have differed at different times, and there has been an evolution in our views on the duties of citizenship, due to progress in knowledge and civilization. Both morality and the standard of morality have varied in different ages and among different people. At the present day, owing to the lofty tone of the Christian religion influencing the bulk of professing Christians, there is a very high standard of morality in the civilized world; but "it is not too much to say that the mass of our populations have not at all advanced beyond the savage code of morals, and have in many cases sunk below it. A defective morality is the great blot on modern civilization, and the greatest barrier to progress."

Man possesses a will by which his actions are partly determined, and he knows that his will is free. Hence responsibility for his actions, which responsibility he knows he possesses and owes to a Supreme Being—God—and in some respects to his fellow-men. From this he arrives at his duty to God and his neighbour. He can distinguish between the quality of actions

which are free, regarding some right and some wrong, and is, therefore, a moral being. He further has a faculty called a *conscience*, which tells him intuitively, without inquiry or reasoning, that certain acts are right or wrong. The two chief instincts planted in man by God as seeds are :

Duty—to do right because it is right. Love to please our parents, teachers, God. Love without a sense of duty is a delusion. “Love is a noble tree of which duty is the trunk.”

Conscience has exerted itself in man in all ages, countries, and races. It is independent of man’s will, is not at his disposal, and cannot be corrected by him ; on the contrary, it approves or disapproves of man’s actions, and subjects him to feelings of self-condemnation when he is wrong. It has the authority to command, but it has not the power to enforce obedience. It may be mistaken, but it is the only light which man has got to enlighten him in each separate case when he has a choice of conduct. Mistaken or not, conscience must rule the life of man. Conscience has its infancy and grows up to maturity. It is, therefore, of the utmost importance that it should be educated in the right way. It may be trained wrongly, and thus all his life man may be under a misconception of his duty. It requires the light of intellect and light from above.

The object, then, in educating conscience is to ensure a series of good habits, a universe of action, a character. Good men rather than good actions ; good men from whence spring good actions.

There are three classes of men who do right ; each individual man belongs more or less to each class :

1. The religious man, who, though he may be but of feeble intellect, is guided in the right way from above.

2. The man, who acts under a code of honour, or under the moral law, for duty’s sake and for love.

3. The opportunist, or worldly man, who, judging the right way to be the best policy, controls his actions and moulds his

desires until he acquires habits of acting rightly, from worldly motives.

As expediency governs the policy of the State, so also does it that of the various societies composing the Christian Churches, in their struggle for existence and extension ; but when their views conflict with that of the State, it is the expediency of the State which must be held paramount, checked as it is occasionally by Christian sentiment.

Each branch of the Church has its own conscience, and cases occur where members feel constrained to resist the law of the State and suffer the penalty rather than submit. But in such cases, if the sense of injustice be sufficiently powerful, the agitation will cause the State to reconsider its laws.

There is, however, a conscience in the State which is not founded on expediency, which the State cannot offend without danger to itself, and this is the conscience of the Church of Christ—of Christianity. Occasions may arise when Christians from all denominations will be found ready to unite together in a common cause, and the State must take this conscience into account in dealing with education. Thus the ruling motives of a Christian State are at times of emergency checked and even controlled by the conscience of Christianity. Parental love and affection is independent of the expediency of Churches.

We may assume, then, that the duties of a Christian State are to bring up its children with enlightened consciences and good characters, and to carry this out it looks to parents and Churches to do their part efficiently in religious matters, and there must be agreement in the methods for efficiency to reign.

There may be three classes of elementary schools in which the State exercises control :

1. State schools based on Christian lines, where Christianity is taught in a certain degree, as in many provided schools.
2. State secular schools, where Christianity is only taught out of school hours.
3. State-aided schools, as in our non-provided schools, where the teaching and atmosphere is denominational.

Each class of school has its advocates, and it is probable that in town districts the solution of the difficulty may lie in a compromise ; but in villages where the number of children only admit of one efficient school, the State alone can decide what class of school is most expedient.

Expediency rules the individual in private life in one direction, in public or political life in another. A Christian parent will send his own child to a foreign school where the religious training is not in keeping with his opinions, while holding rigid political views as to the dogmatic teaching of children in elementary schools ; he will send his own son to a public school, where much of the teaching is not of a religious character, while urging a consistent denominational atmosphere in elementary schools.

The impression cannot be avoided that it is political religion which bars all progress—the Churches *versus* Christianity—and that if we could only wake up the conscience of Christianity, slumbering in all Churches, and consider what is best for the children from the standpoint of Christianity and the State, we should rapidly come to a satisfactory conclusion.

By common consent moral training should not only be direct, systematic, and graduated, but also it should be given in the ordinary routine of lessons. There must, therefore, be a moral atmosphere in the school affecting all the teachers.

The teacher is the all-important factor in the school ; on his character that of the school depends.

But we have to consider, also other influences of great importance—those of parents and ministers of religion. Now the numerical proportion of ministers to school children in towns may be 1 to 500, of teachers 1 to 50, of parents 1 to 2.

It is evident, then, in considering the influence brought to bear on school children during their school days, that that of the minister, however exalted in his character and highly trained he may be, is small compared with the influence of parents and teachers.

But the influence of parents at the present day for good or

evil is an uncertain quantity, and for purposes of the State it is the teachers who must be looked to principally, the State expecting the Churches and the parents to do their part.

It is a simple matter enough to so arrange in a denominational school where children belong to one Church, but in schools (whether denominational or otherwise) where children of different Churches attend, a formidable difficulty arises owing to the political religious bias adopted in the matter.

There is a view now held by zealous partisans that, though to a certain extent moral instruction for all of us is independent of religion, yet the atmosphere in the school, both for moral and religious instruction, must be according to the religion of the child, and that the conscience clause should apply equally to both. We may judge of the extent to which party feeling will go when we enumerate the subjects of the instruction in duties of citizenship which the State now seeks to provide: "Courage; truthfulness; cleanliness of mind, body, and speech; the love of fair play; gentleness to the weaker; humanity to animals; temperance; self-denial; love to one's country; and respect for beauty in nature and art."

If, owing to denominational jealousies, the State should find it impossible to keep up schools on Christian lines, the only alternative appears to be the secular school for all those who cannot support schools at their own expense. Now we know the official reports concerning religious training in secular schools in America and the colonies, and they are not encouraging, unless systematic moral and religious training and efficient Sunday-schools are alongside.

A secular school without efficient moral training is but a hotbed for the growth of disorder and anarchy in the State.

The jealousies between the Churches on the subject of the education of youth, presenting such momentous difficulties, point to a want of faith in God's good providence. There is a morbid idea amongst many that children, in the elementary schools, must be subjected to an atmosphere of dogmatic teaching in order to grow up as God-fearing people.

Yet the same persons send their own children to public schools, where the good results, of which we are all so justly proud, are obtained by appealing to the consciences of the boys, and not merely to dogmatic teaching.

All Churches cannot get exactly the same advantages in deciding on the religious and moral training to be adopted in schools; yet there is not only no disposition in any side to give way, but there is the avowed intention of many that rather than one Church should in any way benefit, all must suffer.

If we are to obtain peace on the education question with the present conflict of views, there must be some give and take, some sacrifice; and each citizen must consider whether he should support Christianity and the State, or stand out for the demands of his particular Church, and finally adopt the counsel of despair and secular schools.

When the integrity of the State is in danger—when the school systems are eminently unsatisfactory, owing to the results of religious factions—is it a time to fritter away our energies in academic questions of abstract right and justice? The State must be permitted to do its duty in bringing up its children with good consciences and characters; and this can be done, when the now awakening conscience of Christianity comes to its aid, though it were better done if the denominational bodies would fall into line and render their active assistance.

Children are baptized into the Church of Christ, and subsequently are received into the Church of their adoption. May not a Christian State also so deal with its children, giving to them their necessary education as citizens, and granting to Churches all facilities for supplying the religious training?



The Preaching and Teaching of the Old Testament.

BY THE REV. H. A. REDPATH M.A., D.LITT.

THE subject of my paper concerns one of the most difficult and thorny questions of the day. The views of very many amongst us about the Old Testament are in such a fluid state, to begin with, that it is difficult to see how we can be preachers and teachers of that whereof we feel competent to affirm so little.

In the first place, however, I would say, Let us try to know the Old Testament itself. We cannot use and teach and preach concerning any book unless we study it, and I am afraid we do not all do this. This is partly due to no fault of our own in the case of some of us. The Bible, and especially the Old Testament, has not been taught of late years as it ought to have been, and as it was some forty or fifty years ago. Then it was taught more thoroughly than it is now, because more time was allotted to its study. What is the case now in the schools from which, for the most part, the greater number of our clergy are drawn? An attempt is made in some to give a short outline of the main facts of Scripture history, but in most some single historical book is taken up as the subject for a whole year's study, with one eye fixed all the time upon the examination in it at the end of the year. And in the selection of the book to be read a certain timidity exhibits itself. In our higher-grade schools the Book of Genesis is rarely made the subject of study.

Further still, what is got up too frequently for examination is not so much the Bible as books on the Bible. A little while ago I had to read a set of papers on Deuteronomy. The writers could write glibly about the assignment of various portions of the Pentateuch to various editors and compilers, but when questions were asked about the actual contents of the book, they most of them broke down hopelessly.

Well, then, the moral I would draw from all this, to

begin with, is that if you are to use the Old Testament as preachers and teachers, you must know it at first hand, by the study of the Word of God itself. Granted for the moment that you may hold the extremest views of the Higher Critics with reference to the composition of many of the books of the Bible, what you have in your hands to teach from, and what you put into the hands of others to learn from, is the Bible as it is, not the Bible in such fractions as you, or those whose teaching you follow, believe it can be dissected into. Your people have their Bible; they have their Old Testament, a collection, it is true, of books of various dates, and showing, therefore, various standards of life and morality; but what they want you to tell them is what they are to learn for the good of their souls from the volume *as it is*, which you put into their hands. And so I would say, Never make what we popularly call "criticism" the main or leading point of your teaching about the Old Testament. If you do, you may run the risk, especially if you at all rhetorically exaggerate or are over-emphatic in what you say, of overthrowing the faith of some. Many a "man in the street" and not a few boys at school have come to the conclusion that, as they have been told there is much of "myth" in the Old Testament and much that is historically idealized or untrue, what is, after all, the largest part of the Bible is a negligible quantity, and does not deserve their attention or regard, and is, in fact, more or less a work of fiction.

And whilst I say this, I do not mean that we are to ignore the existence of what is for convenience' sake called the "Higher Criticism." It is there, and it has, perhaps, some of it, come to stay; but it is not at present sufficiently clear and definite in its *modus operandi* and in its results for us to treat, I think I may venture to say, any of its results as certain and established. Discuss it as much as you like privately or in conference with others, but do not dogmatize about it in your pulpit utterances. For one who will, perhaps, accept your teaching and take pleasure in it, there will be three or four whom you will alienate,

and some whose tender faith you will upset. I know of cases where this has occurred.

And as for established results, let this be a caution to us. A few months ago I suppose it would have been said that one of the most securely established results of Higher Criticism was that the Book of Deuteronomy was of a date some little time anterior to the reign of Josiah. Now the Professor of Hebrew at Cambridge swoops down upon us, and tells us that it is nothing of the kind, but that the book is exilic, and he brings very cogent arguments against its pre-exilic date—at any rate, so far as the later years of the kingdom of Judah are concerned.

Let us be careful, then, how we make the Higher Criticism the subject of our sermons. Let us not be afraid to say we do not know whether many of its conclusions are true or not, instead of following the fashion of the moment, and let us advise people to keep their minds in judicious suspense, at the same time feeling grateful for one result that is the outcome of all our present Biblical discussions—that the Bible is coming to be more carefully studied than it ever has been before.

It will naturally occur to the minds of my readers that at present I have been simply giving them my opinion as to what we ought not to do; and I may reasonably be asked what we are to teach and preach from the Old Testament.

The answer seems to me an obvious one, which comes to us with Divine authority: Teach and preach Christ.

For first, we may say, this was the highest use to which the pious Jew, on his adhesion to our Lord's teaching and person, put it. As soon as ever St. Philip had become upon his call a follower of Christ, what did he do? He went off to find Nathanael, and said to him: "We have found Him of whom Moses in the law, and the prophets, did write" (St. John i. 45). The times were times of keen expectancy amongst many of the Jewish people. Simeon and Anna the aged prophetess, were instances of this, and they were such because of the teaching of the Old Testament. They were looking for the appearance of a great One, who was to be the Christ. And, to go still higher,

to our Lord and His own teaching, His claims to His position as "the Christ" were based by Him upon the elder Scriptures: "O foolish men, and slow of heart to believe in all that the prophets have spoken! Behoved it not the Christ to suffer these things, and to enter into His glory? And beginning from Moses and from all the prophets, He interpreted to them in all the Scriptures the things concerning Himself" (St. Luke xxiv. 25-27).

See how universal the statement is—"all the prophets," "all the Scriptures."

And this is not an isolated occasion. Later we read again—and here the reference is made to His human life before the Resurrection: "These are My words which I spake unto you, while I was yet with you, how that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning Me. Then opened He their mind, that they might understand the scriptures; and He said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in His Name unto all the nations, beginning from Jerusalem" (St. Luke xxiv. 44-47). Of all this they were to be witnesses, and therefore it became their duty to open the minds of others to such an understanding of the Old Testament Scriptures. Each generation in its turn must take up the same duty to teach the same lesson, which a saying ascribed to St. Augustine expresses in the concise statement: "In vetere Testamento novum latet."

How strong is the claim our Lord makes upon the Old Testament as a teacher about Himself! "If ye believed Moses, ye would believe Me: for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" (St. John v. 46, 47)—words that need surely to be weighed very carefully by those who are inclined to speak lightly or imprudently of the authority and authenticity of the Pentateuch. This appeal to the Old Testament was a constant habit with our Lord. Take just one chapter, St. Matt. xxvi. Ver. 24: "The Son of man goeth, even as it is written of Him." Ver. 54: "How then

should the scriptures be fulfilled, that thus it must be?" Ver. 56 : "All this is come to pass that the scriptures of the prophets might be fulfilled." The nearer the Passion came, the more did our Lord seem to speak as if He were being increasingly impressed with this great truth.

To go a step further, it might be said the great force of all this was that it was an appeal to the Jews. But what do we find in the early Church? Jews and Gentiles alike were taught by reference to the history of God's chosen people as described in the Old Testament. They were instructed in the continuity of God's dealings with the world after Christ, and that of His dealings with the Jewish people before Christ. They were taught how God's providence was always pointing forwards to the Christ of the future. We cannot do wrong, then, if we use the Old Testament, perhaps a great deal more than we have done, to preach Christ. We need not necessarily follow the fanciful surmisings of many holy men in their mystical interpretations of such statements as the number of Abraham's servants and others of a like character. At the same time, we must be careful not to run into the other extreme of minimizing or denying the Messianic character of much of the Old Testament. How often the inspired writers of the New Testament speak of the fulfilment of passages of the Old Testament! The word "fulfilment" we must be careful about; it is a little misleading, especially if we take it as if it meant "here we have the *only* true application of the passage we may be considering." It means, rather, the full realization of the meaning of the passage. No doubt there was a primary meaning for the prophet's more immediate times, but beyond this there was the ultimate completion of its meaning, if we may so call it, in Christ. And it is this which Christ Himself must have pointed out, as we are told in the Gospels that He did.

And when we speak of teaching and preaching Christ from the Old Testament, we must, of course, include all that it implies—His teaching, His kingdom, and so on. The Christian minister will not fail to remember that the Master Himself said

that He came not to destroy, but to fulfil, and here, again, we may say that the word "fulfil" implies to give its full content to the old teaching. Previous ages had not understood, and our Lord's contemporaries, with very few exceptions, did not realize, the full teaching latent in the instruction given in the sacred books of the old dispensation. Will not our being able to point this out enable us also to show that even the Gospel dispensation has had a more extended fulfilment in each age through which it has persisted, and that, as it was in old times, so now, there is a still fuller and more widely embracing fulfilment of the perfect laws of the perfect Teacher awaiting the world, just in proportion as it is able to comprehend and assimilate it? If Christ, as Man, grew up into perfect Manhood, upon the teaching of the Jewish Scriptures, and based His claims upon them, we must not ignore the claims of those Scriptures upon us. They have been felt by all sorts of people in all ages who have professed and called themselves Christians. The extremest ceremonialist and the extremest Puritan have alike appealed to the Law and to the Testimony of the First Dispensation, and we, whatever our opinions may be, cannot afford to put our Old Testament on the shelf, as if it only contained the history of a worn-out creed.

To-day we spend a great deal of our time in the discussion of social ethics and the morality of the body corporate—quite as much as in the enforcement of individual morality. To the Old Testament we look for warning and for instruction. We see how many of the social evils of to-day find their counterpart in those of the civilizations of old time—not only in Assyria, Babylonia, and Egypt, but also in Jerusalem itself, the headquarters of the specially appointed guardians of the faith in the one true God, and in the neighbouring kingdom of Israel. Such a prophet as Amos has led the way to show us how to denounce the luxury and selfishness of the age, the oppression of the poor by the rich, and how to aim at purity and temperance. The Old Testament points out to us, besides, how the develop-

ment of a nation can take place, and how, in its best times, the people took their part in the control of affairs. But it also, and here we may use it as a source for warnings, points to lost opportunities, and the stern judgments—results, perhaps, the world would call them—that followed upon the loss or misuse of such opportunities. All this, owing to the circumstances of the case, the New Testament cannot give us. It has well been said in a book which has materially helped the writer of this paper, George Adam Smith's "Preaching of the Old Testament to the Age" (p. 24): "In this one province of religion the Hebrew prophets have been felt by the moderns to stand nearer to them than the Apostles do. The Apostles were sojourners and pilgrims; the prophets were citizens and patriots" (Hodder and Stoughton, 1893).

Once again, where can we better go than to the Old Testament for specimens of human character which may give us warning and encouragement? There are differences—the differences due to various stages of civilization and moral development—but these do but help us to draw our lessons. We must not pride ourselves on the higher plane of life to which some have attained in Christian times and in consequence of their Christian education; rather, we must remember how often it is still true that the infection of our nature doth remain—yea, in them that are regenerated—and only waits its opportunity, as in Old Testament times, to disclose itself with equally full force.

Much might be said—a whole paper might be written—upon how to teach and preach one book of the Old Testament—the Book of Psalms. Just consider the multitudinous subjects which rise up in our minds as we think of those 150 poems, some national, some personal. Think of the Christology we can draw from them. Think of the place they have held all through the ages as a book of devotion for God's people; and yet how seldom do you hear sermons pointing out the teaching of those Psalms to the men and women of our own day.

Or, again—and this may be a humbling thought for ourselves—take any one of the shortest of the utterances of the prophets. Read it out slowly to yourself, as if you were preaching it, and then ask yourself, “Do I, in my sermon of twenty minutes or more, get as much grit into my words as there are in those which I have just read? Do I speak as straight? do I speak, if need be, as sternly; and yet, withal, do I speak as tenderly and sympathetically?”

We have been bidden to think imperially. But the thought of our worldly empire brings home to us the duty of spreading an empire which ought to extend far more widely than any earthly empire—the empire of Christ. To do this is our bounden duty as disciples of Him who said, “Go and make disciples of all the nations.” But to encourage us to do this we may go back centuries before the coming of Christ, to the Old Testament, to be cheered in our endeavours and to encourage others by the inspiring and inspired words of promise uttered by the evangelical prophet of old, and repeated almost verbatim by Habakkuk: “The earth shall be full of the knowledge of the Lord, as the waters cover the sea” (Isa. xi. 9).

So long as the Old Testament forms a part of our liturgical services and is read in our churches—so long as it (and the Apocrypha, too, by the way) forms part of our greatest service (and God forbid that it should be otherwise), so long will it be the bounden duty of God’s minister to teach and to preach it, so long must he point out what guidance the Old Testament gives. Beginning from these Scriptures, he must preach Jesus. He must show that he meant what he professed when he declared his assent to the statement that in the Old Testament, as well as in the New, everlasting life is offered to mankind by Christ, and he must be ready to base his ethical teaching upon the commandments which are called Moral, given from Sinai of old by God Himself, and reasserted with a fuller and wider application by the Saviour of mankind.

If he does this in all its breadth and fullness, he will find that questions such as those about J and E and D and P in the Pentateuch, about pre-exilic and post-exilic Psalms, about one Isaiah or thirty Isaiahs, about the date of the Book of Daniel, will then take a far less prominent position than they do now. He will trouble himself less about them ; they will be seen in their due proportion. The main backbone of his teaching and preaching will be that it was God the Holy Ghost who spoke by the prophets, though the individual character of the writer is still to be seen in his writings, and that "Every scripture inspired of God is also profitable for teaching, for reproof, for instruction which is in righteousness : that the man of God may be complete, furnished completely unto every good work" (2 Tim. iii. 16).



Parish Life in Medieval England.

By G. G. COULTON, M.A.

ABBOT GASQUET'S recent book on this subject is assured of a wide circulation by the general excellence of the series in which it appears, the author's own reputation as an apologist of the Middle Ages, and the indiscriminate praise lavished on it, even by such journals as the *Guardian* and the *Athenæum*. The *Church Times* alone, as far as I know, has seen through its weakness, even on points of mere antiquarian detail ; but nobody as yet has taken the course—always far the most instructive in Abbot Gasquet's case—of verifying his references. Critics might, indeed, plead the difficulty of the task, since there is only one unhappy footnote in all the 273 8vo. pages, while chapter and verse references are frequently denied, even where the reader needs them most and they would have given no extra trouble to the printer ; indeed, I have counted fifteen cases in which the Abbot withholds the very title of the book from which he is professedly quoting ! The

list of misstatements and misquotations on vital points which I am here about to give is therefore necessarily incomplete: it represents only the main cases in which my previous knowledge of the documents has enabled me to run him to earth without too great waste of time. Space forbids my referring to many others less important; and even these I am obliged to treat as briefly as possible, though I hope to add fuller quotations in reprinting this article, with two others on Medieval Parish Life, in about six months' time.¹

One of the chief sources of Church revenue before the Reformation was the Church Ale—a convivial meal held either in the church-house or in the sacred building itself, and therefore obnoxious to the Reformers. Abbot Gasquet, of course, sets himself to whitewash this institution. He quotes all that is pleasant and picturesque from Peacock's paper in vol. xl. of the *Archæological Journal*, which he further cites as his authority for the statement that "the drink itself was apparently a sweet beverage made with hops or bitter herbs. It was not the same as the more modern beer, but *was less heavy, and hardly an intoxicant.*" It will surprise only those who have not been in the habit of verifying the author's references to learn that the crucial statement which I have here italicized is not only not to be found in Peacock, but is definitely and repeatedly contradicted by him. Church Ales (says Peacock) were "the direct descendants of those drinking-bouts of our unchristened Saxon and Scandinavian ancestors," who loved "something strong, heady, and heart-inspiring" at their feasts (p. 3). "They were originally solemn rites in honour of the gods or of dead ancestors; and so, when these feastings became Christianized, the objects of Christian worship—the Holy Trinity and the saints—were in like manner pledged" (p. 5). "We must not be too severe on our forefathers because they enjoyed coarse revelry and what we might perhaps think low society" (p. 10). Quoting the Puritan Stubbes's description of the participants in these Church Ales as "swillying and gullying, night and daie,

¹ "Medieval Studies," No. 8. Simpkin Marshall and Co. 1s.

till they be as dronke as rattes and as blockish as beastes," he adds: "There is no reason for regarding it as very much overdrawn" (pp. 11, 12). Lastly, he thinks he may safely identify a certain fragment of stained glass and a certain piece of sculpture as representations of Church Ales, because the figures therein are "in various stages of intoxication," and "hopelessly drunk" (pp. 14, 15). Moreover, Peacock remarks: "What will seem to not a few of us one of the most strange things connected with these festivals is the fact that, evil as their influence must have been, they seem to have drawn forth hardly any remonstrance until the rise of Puritanism." Of all this, which forms the very pith and essence of Peacock's article, nobody would conceive the least suspicion from Abbot Gasquet's professed summary of it. Out of the strong, under his deft touch, comes forth sweetness; and this reckless misuse of authorities runs through his whole book from beginning to end. There are, perhaps, no contrasts quite so startling as this just quoted—indeed, there scarcely could be. But of all his historically important statements—of all that profess to describe the real inner life of the parishioners, and not merely the outward pomp and bumbledom of the parish—there is scarcely one which is not contradicted by irreproachable medieval authorities, and frequently by the very documents which he parades in favour of his assertions, however loosely he may omit to lay them upon the table before our eyes.

He deals, for instance, with the custom of the Boy Bishop just as he deals with the Church Ales. An institution which, however it might be tolerated here and there even by great Churchmen, scandalized a man so little scandalizable as the good friar Salimbene, and was actually suppressed for its indecorum by the Council of Bâle, wears an actual halo of sanctity in these pages (p. 165 *et seq.*). The Sarum statutes are cited, but their complaint of the "manifold disorders" and the "grievous damage to the Church" is suppressed; nor is there a word of the close connection with that Feast of Fools which Grosseteste and Gerson branded as "blasphemous" and "devilish," or with those wild dances and

profane songs in sacred places which good prelates strove so vainly to suppress, especially in nuns' convents.

Again, in his attempt to minimize the irreverent treatment of medieval churchyards, Abbot Gasquet speaks of the customs as only "growing" in the latter part of the fourteenth century, and as first mentioned in a Constitution of 1367 (p. 159). This statement would, of course, fit in admirably with his contention that all went pretty well in the Roman communion until the great pestilence of 1349, which for a while disorganized society altogether; and that the Church is therefore rather to be pitied than blamed for the undeniable abuses of the later Middle Ages. But, unfortunately, the alleged fact is in direct contradiction with the documents on which it professes to be based—the Constitutions of different Bishops from the thirteenth to the sixteenth century. Archbishop Thoresby's Constitution of 1367 against holding markets on Sundays in churchyards *or in churches* (the italics mark another of his suppressions), is, in fact, not the first (as the Abbot asserts), but nearly the last of its kind. Between 1229 and 1367 there are eleven such episcopal injunctions recorded; while from that date to 1539—*i.e.*, to the Reformation—there seems to be only one. Bishop after Bishop thundered in vain against those who "turned the house of prayer into a den of thieves"; and if such anathemas grow rarer in the century before the Reformation, it is probably only because a large number of prelates were then non-resident, and the bonds of discipline were notoriously relaxed.

Let me trace yet a third of Abbot Gasquet's most important contentions through the justificatory documents which he himself offers. "It is very generally stated," he writes (p. 15), "that [the impropriation of parochial tithes to monasteries, etc.] was one of the great abuses of the medieval Church redressed at the Reformation"; and he proceeds to combat this idea. Such impropriations were never made, he says, but "upon condition that the vicar should receive amply sufficient for his support and for the purpose of his parochial work." This statement, I may remark in passing, is flatly contradicted

by a former argument of his own, at a time when the exigencies of his thesis required that he should exaggerate rather than minimize the poverty of the medieval clergy;¹ but I am rather concerned here to point out how little it accords with the evidence of a more trustworthy witness. The Oxford Chancellor, Gascoigne, writing in 1450, finds no words too strong to condemn what he calls the "robbery" of parish endowments by the monks under this title of impropriations. "The cure of souls," he says, "is ruined in England nowadays by the appropriation of churches"; and again, "The appropriation of parish revenues brings about the eternal damnation of many and even countless souls" (pp. 3, 106; *cf.* 195, and *passim*). Moreover, the whole University of Oxford had already made an equally strong complaint in their prayer for reform addressed to Henry V. in 1414. Cathedrals and monasteries (the University asserted) swallowed up many parishes, "whence arises grievous desolation of the parishioners, the hospitable entertainment of the poor is withdrawn, and (what is worse still), the cure of souls is neglected" (Wilkins, iii. 363). It is strange to pass on from these words to Abbot Gasquet's bland assurance: "The grievance of which so much has been made is an academic rather than a real one, and one of modern invention rather than one existing in the Middle Ages" (p. 17).

Again, he makes an equally false use of the evidence as to the hospitality exercised by incumbents. To begin with, he offers practically no evidence beyond the mere *theory* of Canon Law, which is just as legitimate as it would be to quote the rubrics of the Prayer-Book in proof that all Anglican clergymen read the service publicly twice a day, and adhere to a fairly uniform and moderate ceremonial in church. Secondly, he cannot even thus make out his case without thrice misquoting the great Canonist Lyndwood almost as grossly as he misquotes Peacock (pp. 8, 84, 85; Lyndwood, ed. Oxon, pp. 132-134). Moreover, even if Lyndwood's theory were in fact what the Abbot states it to be, yet we have the most definite evidence

¹ "Great Pestilence," p. 206, note.

that it was constantly neglected in practice. For if Abbot Gasquet had been incautious enough to quote the *ipsissima verba* of the Constitutions on which Lyndwood comments, he would at once have cut the ground from under his own feet. After all the emphasis with which Archbishop Stephen Langton had decreed in 1222, and Archbishop Peckham in 1279, that the poor parishioners should not be defrauded of their share of the tithes, it was still necessary for Archbishop Stratford to repeat their decrees even more emphatically in 1342. In spite (he complains) of theories to the contrary, "yet monks and nuns of our province, procuring appropriations of churches, strive so greedily to apply to their own uses the fruits, revenues, and profits of the same, that . . . they neglect to exercise any works of charity whatsoever among the parishioners. Wherefore, by this their exceeding avarice, they not only provoke to indevotion those (parishioners) who owe them tithes and ecclesiastical dues, but also teach them sometimes to become perverse trespassers on, and consumers of, the said tithes, and abominable disturbers of the peace, to the grievous peril of both monks' and parishioners' souls, and to the scandal of very many" (Wilkins, ii. 697). Moreover, the Abbot writes equally patent falsehoods about the cheerfulness with which tithes were generally paid, and the popularity of the parish clergy—falsehoods which can be exposed from the very synodical decrees which he is constantly citing in his own favour! (pp. 14, 20). We have it on the authority not only of the Bull *Clericis Laicos*, which Abbot Gasquet must surely have read, but also of many Church synods, that the laity were constantly at feud with the clergy. Again, probably the most frequent complaint of all, in Church councils and synods, is that of trespasses committed by the laity on Church privileges or incomes. Next to that, as I reckon roughly, come complaints of tithe quarrels: there are thirty-seven of these latter in the councils quoted by Wilkins between 1195 and 1540.

I can only deal in the most summary fashion with two other cases out of many in which the Abbot's contentions would be

wrecked by the production in full of his own chosen authorities. His tenth chapter ("The Parish Pulpit") is in the main a *réchauffé* of Abbot Gasquet's own "Catholic Truth Society" pamphlet, and is written exactly on the lines thus indicated. While expressly recognizing the extreme controversial importance of the subject, he again deals with it mainly on the absurd assumption that medieval theories were always realized in fact, and studiously ignores the contrary assertions even of such well-known writers as Chancellor Gascoigne and Dean Colet.¹ Moreover, even his own evidence is shamelessly garbled before he produces it to the public. He himself, in another place, where the exigencies of his thesis required the argument, pleads that the practical futility of any particular legislation is always sufficiently proved by the two facts of (*a*) its frequent re-enactment, and (*b*) complaints of non-compliance.² Now, this double damnatory evidence is exactly supplied, in the case of medieval religious education, by Abbot Gasquet's own chosen witnesses, the Church synods! He therefore (1) disguises the fact of their frequent re-enactment (except once on p. 215, in a sentence so misleading as exactly to reverse the significance of the fact), and (2) altogether suppresses from his quotations and allusions the fact that the eighteen re-enactments during the period he chooses were accompanied in *eleven* cases with complaints of non-compliance!³ Convocation declared in 1413, for instance, that England was like a blighted tree for lack of the sap of wholesome doctrine; and the protest of the University of Oxford in 1414 complains of clerical unworthiness and incapacity with an emphasis which Wycliffe himself scarcely surpassed.

If, in this generation of easy publicity, such manipulation of evidence seems scarcely possible on the part of any man with

¹ I have already exposed this part of his argument in my "Medieval Studies," No. 7. Simpkin Marshall. 6d.

² "Great Pestilence," p. 197.

³ The synods to which these refer may be found in Wilkins, ii. 52, 54, 143, 176, 300, 416; iii. 10, 59, 314, 315, 352, 361, 599, 620, 662, 712, 718, 829, 843, 844.

a reputation to lose, let doubting students read carefully through the whole of Bishop Quivil's Constitutions (the historical value of which the Abbot expressly acknowledges, and from which he quotes fifteen times in his own favour), and then compare them with the extracts given in this book. I can here only briefly summarize the passages which, if he had honestly acknowledged them, would have destroyed his painfully woven apologetic cobwebs. In one of his direct quotations he omits, without the least warning sign, a complaint of the "grave scandal in the churches and frequent hindrances to Divine service" generated by the scrambling of parishioners for seats during Mass. Three of his other citations, without equally dishonest omissions from the text, blink no less awkward facts in their immediate context—viz., (1) the "unhonest games . . . stage plays and buffooneries [in churchyards], whereby the honour of the churches is defiled"; (2) the practice of paying private fines out of Church moneys; and (3) the gross superstitions which, in Exeter as in other dioceses, caused ignorant parishioners to "abhor" the Sacrament of extreme unction (pp. 66, 197, 201). On p. 207 he mistranslates the Constitution about marriage to an extent which not only shows startling ignorance of a very elementary principle of medieval Canon Law, but also obliterates the fact that no medieval Englishman—indeed, no English boy or girl—needed to drive to Gretna Green, since they might at any time, and in any place, bind themselves by a clandestine but perfectly valid marriage without help of priest or Church. Beyond these grave misrepresentations, where the very facts lay under his eyes, he omits all mention of the following other matters dealt with by the Constitutions: (1) The desecration of churches by farmers who, indignant at the manner in which the clergy tried to enforce the tithes of milk, would come and pour it out on the floor before the altar "as an insult to God and to His Church"; (2) the evidences of clerical ignorance and incapacity; (3) the increase of crime; (4) the clergy who frustrated the archidiaconal visitations by carrying furniture furtively from church to church; (5) the quarrels

between clergy and people about the offerings; (6) the prevalence of clerical concubinage and consequent embezzlement of Church property; (7) the clergy who haunted nuns' convents "without honest and legitimate cause"; (8) the cleric who, wishing to shirk daily service, suborns his clerk to deceive the parishioners with a lying, "You're come too late to-day; the parson has just gone away"; (9) the layfolk who brought their dogs into church, or "made a tumult" during service; (10) the "damnable presumption" of the sompnours; (11) the confusions introduced into the Mass by the monks' habits of supplying appropriated churches with incorrect or worn-out books, in which the parson cannot find his place, and "the laity, at the sight of his ignorance, however innocent, begin to mock at him as a fool"; (12) the growing unpopularity of the parish clergy; (13) the difficulty of controlling pardoners with their fictitious indulgences and immoral lives; (14) the danger of venerating false relics; (15) the law that (in ninety-nine cases out of a hundred) the layman must make his will by word of mouth to a clergyman on his death-bed; and (16) the death-dues which the Church claimed out of his estate.

The foregoing heavy list is, as I have said above, far from specifying all the points on which he leaves his readers under very mistaken ideas of the actual evidence. I may add, in conclusion, that even on the purely antiquarian side the book is very far from accurate. A poem is attributed to the author of "Piers Plowman" which all students of English literature for the last fifty years have known to be spurious; and, indeed, this quotation with its context is one of the passages (pp. 73, 76) which the writer has conveyed without acknowledgment from Cutts, whose book—though decidedly superior on the whole to that under review—is not even mentioned in the long list of authorities. Another quotation from "Piers Plowman" is so inaccurate as to make nonsense (p. 184). There is a bad blunder in the quotation from "Sir Gawayne" (p. 146), and even the Latin is far from blameless. But these are small matters in comparison with the systematic misstatements by

which he attempts to belittle our own "sordid age" (as he has called it) in comparison with the Middle Ages. This book will be read by hundreds of Church-folk who are laudably anxious to know something of our own past, but who would have no chance of checking the author's statements, even if he himself had supplied proper references. It is therefore important to enter a prompt *caveat* against his implications on all points of conflict between medieval and modern ideals.



Notes on Hebrew Religion.—II.

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

A LARGE portion of Mr. Addis's book really depends on the views he holds on "shrines." It happens, however, that he has stated these more clearly in a recent article than in his "Hebrew Religion," and it is therefore advisable to refute much of what he has written in a discussion of a passage of that article. It will be necessary to consider once more some of the matters treated in an article on the "Jewish Attitude towards the Higher Criticism" that appeared in the *CHURCHMAN* for December, 1905. No answer has been put forward to that article, in spite of the clear challenge it contained. On the other hand, further reflection has enabled me to strengthen some of my positions very materially, and to go some way further towards reconstructing the historical background of the laws.

The Book of the Covenant sanctions altars at various places: "An altar of earth shalt thou make unto Me . . . in every place where I record My name I will come unto thee and bless thee." Deuteronomy admits that there has been inevitable, and therefore excusable laxity in the past; but when once the LORD has chosen a place from all the tribes (*i.e.*, Solomon's Temple), sacrifice is to be offered there and only there. The Priestly Code assumes that sacrifices can be offered only at the central shrine, but supposes that this rule prevailed from the beginning. The patriarchs had offered no sacrifice—nor could they, since as yet the Tabernacle with its altar was not

erected. How does Dr. Orr meet this contradiction? He asserts that the Book of the Covenant permits altars in various places, provided they had been sanctified by "special appearances or revelations of God," whereas Deuteronomy gives the general rule. But how is it that one code mentions the exception as if it were the general rule, without the remotest hint that it is dealing with exceptional cases? Why does Deuteronomy state the general rule at great length and with vehement reiteration, and convey no intimation that any exception was permissible? Moreover, the prohibition in Deuteronomy was unknown for ages after the time of Moses. The most pious kings down to Hezekiah's time sacrificed at the high places. Elijah complained that the altars of the LORD in Northern Israel had been overthrown; he himself, without any special revelation that we hear of, sacrificed on Mount Carmel; and the LORD, instead of being displeased, sent fire from heaven to consume the victim. The priestly writer comes into still more violent collision with his predecessors, and indeed with all attested history. For him, sacrifice begins with Moses; he never mentions any sacrifice offered by the patriarchs, etc.¹

It is very certain that no member of the Wellhausen school has ever succeeded in grasping the meaning of the Book of the Covenant, or Exod. xxxiv., which many of them (including Mr. Addis) regard as being even earlier.

I proceed to set out the legal passages of J and E that are material to be considered in this connection.

"The feast of unleavened bread shalt thou keep. . . . And thou shalt observe the feast of weeks, of the *bikkurim*² of wheat harvest, and the feast of ingathering at the turn of the year. Three times in the year shall all thy males appear before the Lord God, the God of Israel . . . and the sacrifice of the feast of Passover shall not be left till the morning. The first of the *bikkurim* of thy ground shalt thou bring to the HOUSE of the LORD thy God" (Exod. xxxiv. 18, 22, 23, 25, 26, J.).

"An ALTAR of earth mayest thou make to Me, and mayest sacrifice thereon thy *burnt-offerings*, thy *peace-offerings*, thy *sheep* and thine *oxen*: in all the place (or in every place) where I cause My name to be remembered, I will come to thee and bless thee. Three times thou shalt keep a feast to Me in the year. The feast of unleavened bread shalt thou keep . . . and the

¹ *Review of Theology and Philosophy*, vol. ii., No. 3, September, 1906, pp. 156, 157.

² This word is translated "first-fruits," or "first-ripe fruits." Another word, *reshith*, is also translated "first-fruits." Careful study proves beyond all possibility of doubt that in the Pentateuch these two words denoted different offerings, which were differently prepared, offered at different seasons, and consisted of different materials. *Bikkurim* is associated with the Feast of Weeks, which is even called "the day of the *bikkurim*" (Num. xxviii. 26), *reshith* with the sixteenth day of the first month (Lev. xxiii. 10-15).

feast of harvest, the *bikkurim* of thy labours, of that which thou sowest in the field, and the feast of ingathering. Three times in the year all thy males shall appear before the Lord GOD. . . . The first of the *bikkurim* of thy ground thou shalt bring in to the HOUSE of the LORD thy God" (Exod. xx. 24; xxiii. 14, 15, 16, 17, 19).

Careful study of these passages must surely satisfy any impartial observer that if *altars* are legitimate for certain purposes, there exists side by side with them a *house* of the LORD to which all males are to repair three times in each year. There is no possibility of identifying the altar of earth with the house. We have too many instances of the erection of altars in the history for any doubt to be possible on that head. There was a form of covenant, for the conclusion of which the erection of a heap of stones or altar was essential. Samuel and Saul built altars that bore not the faintest resemblance to houses. The altar erected by Elijah on Mount Carmel could not by any chance be mistaken for a house.¹ Moreover, it must be carefully noted that the "*bikkurim* of thy labours, of that which thou sowest in the field," could not be described as either a burnt-offering, a peace-offering, a sheep, or an ox, so that Exod. xx. could not apply to this offering.²

¹ Van Hoonacker thinks ("Lieu du Culte," pp. 29 *et seqq.*) that in Exod. xx. "thy burnt-offerings and thy peace-offerings" are a later interpolation. There is always a very strong presumption in favour of the Massoretic text, and in this instance the power to offer burnt-offerings and peace-offerings on a mere lay altar is vouched for by the examples of Moses, Joshua, Samuel, Naaman (with Elisha's approval), and others.

² This reasoning, it may be noted, disposes of the idea that Deuteronomy introduced an innovation in enacting that "the three annual feasts were to be kept at the central shrine" (H. R., p. 192). If on the Feast of Weeks *bikkurim* were to be offered, and if *bikkurim* were to be presented at the *house*, it follows that the Israelite was under an obligation to attend at the *house* on the Feast of Weeks (see also Van Hoonacker, "Lieu du Culte," pp. 3, 4).

We may go further. Given the fact that the three festivals were to be celebrated at the house of the LORD, it is clear that some sacrifices other than the offering of *bikkurim* would be offered there. Indeed, a sacrifice of the Feast of Passover is expressly mentioned in Exod. xxxiv. It appears clearly from Exod. xxxiv. 19, 20, that firstlings were to be sacrificed (presumably at Passover), and it will not be suggested that the three festivals were intended to be celebrated without any other animal sacrifice. This is very important in its bearing on the interpretation of Exod. xx., for it makes it clear that that passage does not contemplate that all sacrifices of animals should be offered at local altars. Is it possible to go further, and say what

The truth is that Mr. Addis has been utterly misled by the Wellhausen school. He, too, formerly called the altars of Exod. xx. "sanctuaries," and then when he came to the slave law of Exod. xxi. 2-6, translated *Elohim* by "God," and explained it as referring to the "local sanctuary."¹ He has now abandoned this view of the slave law in favour of a theory which will be considered later on; but in all essentials he is still dominated by the views of men who could not distinguish a house from an altar, or an unlawful heathen high place from either.

Before leaving this law it will be convenient to notice two other points. The altars of earth or stone that it sanctions are such as could be erected in any field in a few minutes, and they would have no horns for a refugee to grasp. But surely no impartial reader would suppose that it was to such altars as these that men fled for sanctuary (Exod. xxi. 14). In his edition of the Hexateuch Mr. Addis speaks of the altar as "the altar of the local sanctuary." As, however, the legislation of JE nowhere legalizes local "sanctuaries" or "shrines," but only rough erections of earth or unhewn stones for certain limited purposes, this construction of Exod. xxi. 12-14 is obviously impossible.² But if anyone still feels any doubt as to the matter, he will probably be able to remove it by a close study of

sacrifices are within the purview of Exod. xx.? One further step may be taken. The law admittedly deals with lay sacrifices: it is, moreover, clear that in the Mosaic age, and for centuries after, laymen were in the habit of offering sacrifices at many seasons of rejoicing (*e.g.*, the proclamation of a king) and for purposes of private worship. I am therefore of opinion that this law is designed to regulate those occasions on which it was customary for sacrifices to be offered by laymen. The statement (H. R., pp. 98, 191) that originally all slaughter of animals fit to appear on the altar was sacrificial will not bear investigation either, though it is supported by Van Hoonacker ("Lieu du Culte," p. 31). See Gen. xviii. 7, xxvii. 9-14, xliii. 16; Exod. xxi. 37 (xxii. 1); 1 Sam. xxv. 11, xxviii. 24; 1 Kings xix. 21. In Judg. vi. 19, Gideon "made ready a kid." Presumably this involved killing it, but the narrative certainly does not favour the notion that the preparation included any form of sacrifice.

¹ "The Documents of the Hexateuch," vol. i. (1892), p. 143. I have repeatedly exposed this: "Studies in Biblical Law," p. 26; the *CHURCHMAN*, December, 1905, p. 804; September, 1906, pp. 552, 553.

² H. R., pp. 191, 192. See "Studies in Biblical Law," pp. 22, 23; Van Hoonacker, "Lieu du Culte," pp. 17, 18. Suppliants caught hold of the horns of an altar (1 Kings i. 50, ii. 28).

Josh. ix. 27, a verse assigned to the supposititious J. We there read in Mr. Addis's arrangement of the text that Joshua made the Gibeonites "hewers of wood and drawers of water for THE ALTAR (*not* the altars) of the LORD to this day."¹ Surely it must be admitted that this cannot refer to such an altar as that erected by Elijah on Carmel, or, indeed, to any altar under lay control.² It can only mean the national altar connected with the house of the LORD.

It must also be noticed that by the general admission of the critics themselves the altars of Exod. xx. are under *lay* control. It cannot be said that we have legislation which legalizes or even contemplates the possibility of local priesthoods. The laws give absolutely *no* support to the theory of country Levites or priests ministering at local "shrines." If Mr. Addis wishes to find laws that recognize the existence of Levites or priests in the provinces—though *not* in charge of local "shrines"—he must turn to the supposititious Deuteronomic and priestly documents,³ but that will scarcely help the theories of his school.

Coming now to Deuteronomy, I cannot agree that chapter xii. prohibits the erection of lawful altars. Let us consider the matter a little more closely.

It is common ground that the Deuteronomist, whether he was

¹ "Documents," i., p. 219. Throughout I take Mr. Addis's "Documents" as fairly representative of the critical view, for the purpose of meeting my opponents on their own ground.

² As to the ambiguity of the word "altar," see the CHURCHMAN for December, 1905, p. 802 note; and see Josh. ix. 23, together with Mr. Addis's note on the chapter. A word should be added in explanation of the narrative of the altar in Josh. xxii. 10-34. This was a structure made after the pattern (ver. 28) of the great altar of burnt-offering. Anybody who contrasts the directions for this in Exod. xxvii. 1-8 with the various lay altars—*e.g.*, Manoah's rock, Naaman's earth, the stone at Michmash, Elijah's altar—will see how impossible it must have been for any contemporary to confuse the two types, or to suppose that the altar of Josh. xxii. fell within the provisions of Exod. xx.

³ Deut. xxi. 5; Lev. xiv. 35 *et seqq.* We are now in a position to see how Mr. Addis came to write (H. R., pp. 100, 101): "But the fact that there were many legitimate shrines each with its body of priests put the existence of a high-priest in the post-exilic sense out of the question." This involves first calling a lay altar a "shrine," and then forgetting that this shrine was merely an altar, and under lay control. Naaman's "two mules' burden of earth" is a very good example.

Moses himself or a literary forger, had before him (1) the law of Exod. xx. sanctioning a plurality of altars of the LORD, and (2) a history which contained instances of the application of that law. It is also common ground that lay altars were in use in his age. Further, the law-giver knew that altars and high-places were not identical.¹ In these circumstances what does he do? He never prohibits altars of the LORD, but he thunders against heathenish "places." That would in itself be strange enough, for it is difficult to think that if the purpose of Deut. xii. had indeed been to repeal Exod. xx. 24-26, there would have been no reference to the altars which it was intended to abolish, no prohibition of the very act that it was designed to prevent. Nor would it be possible to treat this simply as a *casus omissus*, for *ex hypothesi* it was the very purpose of the law. This argument may be put even more strongly by concentrating attention on a single point. There was a form of covenant entered into by (*inter alia*) the erection of an altar and the sacrifice of burnt-offerings and peace-offerings. By this ceremonial the covenant at Sinai had been executed; the present text of Deuteronomy, in a passage attributed by the critics to E (xxvii. 5-7), directs a similar ceremonial to be observed for the ratification of the Deuteronomic covenant itself, and according to Mr. Addis a Deuteronomic writer narrates the fulfilment of this command in Josh. viii. 30-35. In the face of these passages how can it be said that Deut. xii. prohibits Israelites from entering into such covenants? Not only so. The law-giver goes much further. He himself proceeds to recognize and regulate these very altars in xvi. 21, 22. This passage is utterly destructive of the theory that in chapter xii. he intended to prohibit them. What legislator would abolish in one breath what he proceeded to recognize in the next?

Beyond that we are largely in the region of conjecture. If we could recover the true historical background of these laws, all difficulties would probably vanish; but at present this can only be done to a limited extent. However, our materials help us

¹ See as to this the CHURCHMAN for December, 1905, p. 801.

a little further, and by applying the test of actual cases we can make some slight advance towards understanding the legislation. In the first place, then, it must be noticed that this law never prohibits a *bama* (high-place) by that name. It contains a very forcible enactment for the destruction of heathen "places" with various accessories, and (ver. 4) a prohibition to "do so to the LORD your God"; but it does not expressly deal with any *bama*. That suggests the following comment. It is true that some *bamoth* would certainly fall within the scope of this law, but does it follow that all the places that are called *bamoth* were unlawful? We have seen that both Deuteronomy and Exodus recognize the legality of lay altars, provided they conform to the requirements of the law. But would an altar that was otherwise lawful become unlawful simply because it was called a *bama*? Surely not. Steps, an *asherah*, a pillar, or any other prohibited accessory, would render such an altar illegal, but not a mere name. When, therefore, we read that Samuel erected an altar and find it subsequently called a *bama*, we cannot infer that it was necessarily contrary to the law of Deuteronomy. Next, we may apply another test. We know from 1 Sam. xx. 5, 6, 29, that family sacrifices were not uncommon. Now, does Deut. xii. profess to deal with such sacrifices? I think not. The subject-matter of the law relates (1) to sacrifices, etc., *instituted by Moses* ("all which I command you," ver. 11) with special reference to the danger resulting from the existence in Canaan of heathen high-places; and (2) to slaughter for food—a provision that had been rendered necessary by Lev. xvii. From all this we ought probably to infer that this law was never meant to touch sacrifices that rested, not on Mosaic commands, but on the customary law. At this point I wish to suggest one or two other questions. Sabbaths and new moons were admittedly celebrated at the time when Deut. xii. was composed. How comes it that no provision is made for any sacrifices on these occasions if it was intended to sweep in all Israelitish offerings? Were they to pass entirely without sacrifices? And, again, was all sacrificial worship really to be confined to three occasions in the

year? How in such circumstances was religion to be kept alive?¹

It would seem, therefore, that the practice of the age of Samuel conforms far more nearly to the true requirements of the Law than is generally supposed. We see periodical pilgrimages to the religious centre by Elkanah, but we also see lay sacrifices offered locally at altars (not houses) in cases where such sacrifice was customary. We find non-sacrificial slaughter (1 Sam. xxviii. 24), but we also find that in a camp where the Ark was present the usual form of slaughter sanctioned by Deuteronomy for places remote from the religious centre (and for those places only—"if the place . . . be too far from thee," xii. 21) was illegal, and accordingly an altar was erected (1 Sam. xiv.). At the same time, it must be remembered that the law of the annual pilgrimages was only to become fully binding when the state of the country rendered it possible for the inhabitants to leave their homes without danger (Exod. xxxiv. 24; Deut. xii. 10).

This lengthy discussion has been rendered necessary by the persistency of the critics in bringing forward statements which have already been refuted. However, it has enabled us to dispose of all the principal matters which Mr. Addis regards as innovations made by Deuteronomy.² Before passing finally away from the topic, we may traverse some further statements made in this connection. "Moreover, Deuteronomy was the first instance of a Hebrew book which was sacred and canonical. It is the earliest part of the Hebrew Scriptures, the first instance of a law professing to have divine authority and regulating the religious life of the nation, or, rather, the whole life of the nation on a religious basis, etc."³ As J and E (including the Book of the Covenant) were, in the belief of Mr. Addis himself, older than Deuteronomy, and reduced to writing before that work was forged,⁴ it is evident that these statements fall to the ground.

¹ The preceding argument really disposes of the reasoning on p. 186 of the January number of the *Quarterly Review* as to the supposed incompatibility of Elijah's conduct with the demands of Deuteronomy.

² H. R., pp. 190-192.

³ H. R., pp. 192-194.

⁴ H. R., p. x.

In the light of our present knowledge, the following lines read strangely :

On many questions of capital moment—such, *e.g.*, as the dates at which the documents composing the Pentateuch were written down . . . there is practical unanimity among men whose knowledge entitles them to judge. This agreement has been slowly attained : it has been severely tested by discussion, nor is there the slightest ground for thinking that it will ever be seriously disturbed.¹

Is it too much to hope that the day may come when Mr. Addis will recognize that this statement is a good deal *too* clear ?



Harnack on the Synoptic Problem.²

BY THE REV. T. J. PULVERTAFT, M.A.

DR. HARNACK, in his monograph on "Lukas der Arzt," dealt a heavy blow to those who impugn the early date and historicity of the writings of "the beloved physician." In his new book he discusses with his accustomed fullness the "second source"—known as Q of the Synoptic Gospels. As is well known, St. Mark forms the crown of the Synoptic record of our Lord's life and teaching, but many of the richest jewels in the crown are derived from a document which largely, although not entirely, consists of the sayings and addresses of our Lord. The portion of the non-Marcan text common to the other Synoptics constitutes one-sixth of St. Luke's Gospel and two-elevenths of the first Gospel. With the second Gospel in our possession, we are able to determine the method and character of the use made of it by the other Synoptists, and Harnack endeavours, from an exhaustive analysis and discussion of the non-Marcan common part of St. Matthew and St. Luke, to reconstruct the foundation document, and to determine its date and historic value.

¹ H. R., pp. 11, 12.

² "Sprüche und Reden Jesu," von A. Harnack. Leipzig, 1907.

The task is difficult but fascinating. Many have made the attempt with varying results, and it must be confessed that the foundation on which they relied is precarious. It would be impossible to restore St. Mark from the other Synoptics, but it is possible to discover broadly what he wrote from an analysis of the events narrated by St. Matthew and St. Luke. We are in a better position in the case of the "second source," for we have the basis of the work of the other Synoptists, and by most careful analysis their personal equations have, so to speak, been disclosed, and by the application of these to the common non-Marcian element, under the guidance of Dr. Harnack, we are able to reach conclusions which form, as it were, the nucleus of this lost document, erroneously called "The Logia."

Dr. Harnack sets out at length the undoubtedly common non-Marcian element of the two Gospels, and uses the Matthew text as basis, for he is convinced that St. Matthew preserves more accurately the words of the foundation narrative, and it is hard to resist his conclusion. The first Gospel appears to have been more conservatively composed as far as language is concerned, and its author, in Harnack's opinion, has a tendency to make his Gospel acceptable to the Jewish Christian communities of Palestine. It deviates less than that of St. Luke from the "second source," for St. Luke is an historian with a sense of the importance of style. In proof of this we may instance their treatment of the common portion of the Lord's Prayer—"Father, give us to-day our bread for the coming day; and forgive us our trespasses, as we have forgiven those who trespass against us; and lead us not into temptation."¹ Here St. Matthew preserves the prayer as it was used in the Christian communities. St. Luke, on the other hand, gives the meaning of the prayer. He does not hesitate to change its wording. St. Matthew reproduced it verbally, and if St. Luke had found in the source the first three petitions and the last ("deliver us from evil"), he certainly would not have omitted them. The

¹ Harnack considers that the true reading of St. Luke is: "Father, let Thy Holy Spirit come on us and purify us. Give us day by day," etc.

Matthæan additions are either taken from the Jewish Christian liturgy or are the work of St. Matthew himself. This is a fair example of Harnack's method. After dissecting the sections of the Synoptics derived from the common source, he concludes that the changes made by St. Matthew in the text are due to a tendency to construct a Gospel for Jewish Christians, and (as St. Matthew is the only theologian among the Synoptists) to a desire to establish his dogmatic views. On the other hand, St. Luke deals with the text more freely, but almost entirely from a stylist's point of view. Both Evangelists used one and the same Greek translation of an Aramaic source. More than this cannot be said concerning the unity and extent of the "source," whose Aramaic character often appears.

The words and grammar of the common portion are reviewed, and, as usual, nothing seems to be omitted to make the word-study complete. He shows the unity of the "source," and proves its linguistic differences from the other parts of the Synoptics. Considerations of language and style cannot establish certain conclusions, but there is no doubt about the grammatical and stylistic character and colour of this source. At first sight it would seem that this document does not hang together (*Zusammenhanglos*), but in this respect it does not differ from the Synoptics, and it has as definite a unity as they have. In contrast with them, it has no historical standpoint or tendency. St. Mark shows us the superhuman element ("the Son of God") in our Lord; St. Matthew, with the early Christian community in view, has an apologetic interest in presenting the Gospel in a "Jewish-anti-Jewish" form; and St. Luke, with his wider Hellenic outlook, displays the Saviour. Our "source" has none of these marks, and its horizon is even more Palestinian than that of the Synoptics.

The absence of narrative constitutes the fundamental difference between the Synoptics and the "source." It is not a Gospel in their sense, and its contents have not their bearing on the culmination of His life in the Crucifixion and Resurrection. A sceptic might assert that, as this is the oldest authority for

our Lord's history, it knows nothing of His Crucifixion. It begins with John the Baptist's preaching, and the temptation, and it should naturally end with the narrative of the Passion. This is bound up with the Resurrection, and it follows that the latter is unhistorical and the result of dogmatic presuppositions. Thus criticism wins its victory, for this source teaches in a few puzzling sentences that Jesus suddenly came to an end, and St. Matt. xxiii. 39 points in the same direction, for it says: "Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord." Harnack makes short work of this position, which is to him senseless. In his opinion, all our knowledge of this source is too uncertain for any man to build thereon a critical structure.

Once more Harnack discusses the crucial difficulty of those who believe that the teaching of the Synoptists is in conflict with that of St. John on the Passion of our Lord. Schmiedel, in his last work on the fourth Gospel, boldly declares that the present tense in St. Matt. xi. 28 ("No man knoweth the Son save the Father, and neither doth any know the Father save the Son") was changed from the historic aorist ("knew") by an intentional alteration of a second-century Christian sect. Our author says that the Lucan parallel text with its present tense comes from the "source," and has undergone a similar change. He sees it means, with the present tense, the pre-existence of our Lord, and is essentially Johannine. Irenæus is called as a witness that the aorist was in use in the second century, and he (Irenæus) attributes this to an heretical falsification of the text. Citations are given from Greek Fathers, which prove that they used the present as well as the past tense. Discussing the Lucan text, Harnack has to meet the objection that the historic aorist does not fit in with the saying "knows (aorist 'knew') who the Son is save the Father," and he concludes that these words were not in the "source." His reading is "No man knew the Father save the Son, and he to whom the Son will reveal Him." This is a conclusion reached on dogmatic grounds, and it cannot be forgotten that St. Matt. xiii. 32 reads :

“But of that day or that hour knoweth no man, not even the angels in heaven, neither the Son, but the Father.” This attests our Lord’s special mode of speech concerning “the Father” and “the Son,” using the titles absolutely. In the non-Marcian source we have the same use. It is hard to imagine the change from the present to the historic aorist being made in the Matthew and Luke text, and the fact that different Greek words (*γινώσκει* and *ἐπιγινώσκει*) are used in the Gospels confirms our confidence that the words in our text represent those written by the Evangelists.

Harnack concludes his study of the document by asserting that it was an early Aramaic collection of sayings belonging to the Apostolic age, and is older than St. Mark. The influence of Paulinism, which is so strongly evident in St. Mark, is here absent, and it contains no reference to the ruling ideas of St. Mark—that our Lord, His death and resurrection, are the Gospel. This document was composed in Palestine. St. Mark wrote his Gospel in Rome. Literary relationship between the two cannot be established. St. Mark may have used the “source,” for it was early in circulation, and no conclusion can be drawn as to his ignorance of it. Although its Apostolic origin cannot be proved, the writer deserves the greatest recognition, for to his piety and truthfulness, his ability and carefulness, we owe this invaluable collection of our Lord’s sayings.

Our author declares that for eighteen hundred years it has been decided that the conception of Jesus which is given in this “source” is more valuable than that of St. Mark’s Gospel, which must ever remain in a secondary position. Both have importance, but that of the sayings is paramount. The apocalyptic-eschatological elements of the preaching of Jesus must stand behind His pure morality and religion. The “source” proves that the main content of His teaching is “nothing else than the knowledge of God, and the ethics of repentance and faith, of world renunciation and the gaining of heaven.” Here Harnack the theologian speaks, but from the foundation of the Church Christians have seen in the Marcan

and non-Markan sources consistent records of Him who is their Lord and their God, and whose preaching is confirmed by His life, death, and resurrection.



Literary Notes.

TWO of our younger men have books in the press. One is by Mr. George M. Trevelyan, and the other by Mr. L. W. Vernon Harcourt. Mr. Trevelyan's volume is entitled "Garibaldi's Defence of the Roman Republic." The author is, of course, a very capable writer, and was at one time a Fellow of Trinity College, Cambridge, and wrote that able work, "England in the Age of Wycliffe." The present volume is a history of the great political and military events in 1849 which caused the final breach between the Papacy and Italian national aspirations, and made Garibaldi the national hero of Italy. It contains a full military history of the siege of Rome by the French, and of Garibaldi's retreat, and centres entirely round his figure. Mr. Trevelyan has enhanced the value of his volume by the inclusion of a number of good maps and many illustrations. Mr. Harcourt's book is called "His Grace the Steward, and the Trial of Peers," the first part of which contains a history of the origin and development of the Stewardship of England. It is of some interest to note that the position and functions of this (so-called) first great officer of State are carefully considered, and in much detail. The second part of the volume takes in hand the *judicium parium*, and its application in England to the trial of peers of the realm. The development of the principle is traced from early times down to the reign of Henry VIII., when, by means, it is contended, of deliberate forgery, the Court of the Stewards of England had become an established institution. The whole work is based upon original documents, of which many have never before been printed.



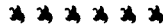
The late Rev. George Matheson was engaged upon his posthumous volume, "Representative Women of the Bible," almost up to the very last moment of his life, which, it will be recalled, ended in August of last year. Dr. Matheson had, in fact, already completed the greater part of his task. In his original Preface the author wrote: "I have already published three volumes on the representative men of the Bible. I have been asked to supplement them by a volume of the representative women. By the representative women of the Bible I mean, not the women who represent the Bible, but those women of Scripture who are types of female qualities represented in all time. I have dealt with the women as I did with the men. I have imagined myself standing in a gallery studying the portraits of female forms just as they have been delineated, without inquiring either into their date or the names of their artists."



Dr. Guinness Rogers, who has been, and still is, such a great force in modern Nonconformity—he has, in fact, often been called its father—has a good deal to say on the New Theology in a book which is coming out. It is entitled “The Unchanging Faith,” and examines the New Testament thoroughly as to what it teaches concerning Jesus as the Centre of Christian thought.



Last year appeared what was considered to be the best life of Lamb that has ever been written, by Mr. E. V. Lucas. It was thoroughly done, gracefully written, and very reliable. It will be good news to many that it is to be issued in a cheap form. Mr. Lucas has carefully revised the text, in certain cases adding to it. The most interesting of the original illustrations have been retained, and a hitherto unpublished portrait of Lamb’s friend, Thomas Manning, is included, this being the first time that his features have been reproduced. Messrs. Methuen are, of course, the publishers. The same firm are also responsible for Mr. Baring-Gould’s “A Book of the Pyrenees.” I mentioned another volume, which the same author helped to write, in last month’s “Literary Notes.” Mr. Baring-Gould’s energy is astonishing. The new book contains more than twenty illustrations of some of the most picturesque spots. It also contains a wealth of historic and other data.



Dr. Cheyne’s new book is to be called “Early Traditions of the Israelites.” The volume is really a commentary on Genesis and part of Exodus. As little as possible will be mere repetition. An attempt will be made to bring the Hebrew text into a more correct form and to throw light on the contents of the text thus restored from the comparative study of myths and legends.



Five journeys have been made by Dr. Budge to the Egyptian Sudan on behalf of the British Museum. He did a good deal of excavating work while there, and has written an account—which is a very exhaustive work—of the country, which is shortly to be published. It is not only a history of the Sudan, but also gives a full and descriptive survey of its inhabitants and its monuments. The volume is excellently illustrated with photographs, many of which have been taken by Dr. Budge.



“Cairo, Jerusalem, and Damascus,” being the three chief cities of the Egyptian Sultans, have been described by Professor D. S. Margoliouth, the Laudian Professor of Arabic at Oxford. It may be remembered that he published, some little time since, an excellent monograph of “Mohammed” in the “Heroes of the Nation” series. He is the possessor of a pen at once authoritative and attractive, while his unrivalled knowledge of the history of the three places about which he writes is marked with equal knowledge of them as they appear to the visitor of to-day. Mr. W. S. S. Tyrwhitt has been engaged for several years in painting the series of water-colours which have been reproduced in this volume; whilst Mr. Barratt’s architectural

pictures are equal in their attraction. He is an artist with a large and ever increasing circle of admirers. Mr. Tyrwhitt's drawings are full of sympathy and colour. The volume should do well.



A note about a new book dealing with "Scenes from the Life of Our Lord" may appropriately follow the foregoing paragraph. It is an artistic colour-book, which the Religious Tract Society are publishing. Mr. Harold Copping is responsible for the pictures. Some time ago Mr. Copping contributed a rather remarkable collection of illustrations to "Pilgrim's Progress." They attracted a good deal of attention at the time of their publication. For the purposes of the volume under mention the artist made a special pilgrimage to the Holy Land. The Bishop of Durham, has prepared the text which is to accompany the illustrations.



The "Cairo" volume of Dr. Margoliouth is to be issued by Messrs. Chatto and Windus. These publishers have quite a goodly number of colour books coming out. The other day they published a very attractive first volume in their series, devoted to "Switzerland," written by Mr. Clarence Rook and pictured by Mrs. Jardine. They are following this up with volumes devoted to "Venice" by Beryl de Sélincourt and May Sturge-Henderson. Mr. Reginald Barratt is doing the pictures. His drawings of Venice are known to all who visit that city or the annual exhibitions of the R.W.S. and other galleries. He is, of course, one of the many living colourists of the day, but his training as an architect has made him one of the very small number of real draughtsmen-painters of the present time. Mr. Yoshio Markino, probably the only Japanese artist resident in London, and certainly the only one who has a mixture of East and West in his style of painting, a combination which is not without its attractions, has prepared a number of water-colours and sepia drawings for a volume entitled "The Colour of London." Mr. M. H. Spielmann is writing an introduction to it, and Mr. W. J. Loftie is doing the text. Mr. Markino will further contribute an essay on "London as I see it." The same publishers also propose to issue volumes on "The Rhine," by Mr. H. J. MacKinder, and illustrated by Mrs. Jardine, and "Devonshire: its Moorland, Streams, and Coast," by Lady Rosalind Northcote. Mr. James Widgery is to illustrate this. There are few artists who understand the West of England so well in picture as Mr. Widgery.



Whilst dealing with colour books it may be as well to mention one or two of those which Messrs. A. and C. Black have coming out. They were the pioneers of this fashion, which was commenced with a beautiful series of 20s. net books, and illustrated so beautifully by Mr. Menpes. They were, and still are, a huge success. Now they are issuing a series at 7s. 6d. net. There are to be volumes on Middlesex, Windsor, Paris, Ireland, Jamaica,

Liverpool, and Canterbury. The last has been painted by W. Biscombe Gardner, and described by Mr. W. Teignmouth Shore. There will be twenty full-page illustrations in colour.



We are to have a book dealing with "Assisi of St. Francis," an historical and topographical history of the city of St. Francis, with which is incorporated the story of St. Francis and his order, and an essay on the Franciscan legend in art by Mrs. Robert Goff. Even this volume is to have illustrations in colours, which have been prepared by Colonel R. Goff. It would seem that hardly a book, unless it be a really serious work, nowadays comes into existence without some portion of the illustrations being in colour. The fashion undoubtedly tends to increase the cost of production, and in most cases enhances the attractiveness of a book.



There is to be a reissue of "The Memoirs of Archbishop Temple," by Seven Friends, in parts. The work has already passed through three impressions since its publication a little over a year ago. In order to bring the Archbishop's "Life"—at least, in outline—before a larger circle of readers, it has been decided to issue the editor's supplement in a separate volume, with an introduction containing an account of such salient points in the other sections as are not emphasized in the supplement. The Exeter section, by Archdeacon Sandford, which has, of course, its own special attraction in the West, will also be published apart from the others in a 5s. volume. Mr. Kitchener's record of Dr. Temple's life at Rugby will also be reprinted from the complete memoirs, and issued at an early date. The editor's supplement will appear at the latter part of this year.



Professor Darroch, of Edinburgh University, has written a volume on "The Children: Some Educational Problems," which will appear in a new series of handbooks devoted to "Social Problems." Other volumes already arranged for are: "The Citizen and His Duties," by Mr. W. F. Trotter; "Trade Unionism," by Mr. Richard Bell, M.P.; "Charity Organization," by Professor Loch; and "The Liquor Question," by that indefatigable worker, Mr. Arthur Sherwell, M.P.



Messrs. Bell are issuing a revised translation of "Bede's Ecclesiastical History." The Giles Version has been used, but Miss Sellar, who is tutor of Lady Margaret Hall, Oxford, has thoroughly revised it, and has also added a considerable number of explanatory notes.



A valuable addition is being made to the "Guild Text-Books." The title of the volume is "Between the Testaments," by Dr. C. M. Grant. It is a history of the period between the Old and the New Testaments.

Notices of Books.

THE PROBLEM OF FAITH AND FREEDOM IN THE LAST TWO CENTURIES. By John Oman. London: *Hodder and Stoughton*. Price 10s. 6d.

This large book of over 450 pages of bold type consists of the Kerr Lectures, nine in number, delivered to the Glasgow Free Church College. The title does not by any means convey a full idea of the contents of the book. The author wishes to prove that faith and freedom are absolutely necessary to each other, and that the ultimate problem of the last two centuries has been the relation of the two—"the problem of how faith is to be absolute and freedom absolute, yet both one." His main thesis is that no man can have a real faith in God who is not absolutely free from all external compulsion, and on the other hand that no one can experience true freedom except through faith in God. For the discussion and illustration of the problem we are first of all treated to an introductory lecture in which the new era which dawned at the Reformation is ably and suggestively dealt with. Then the progress of thought since that time is discussed in a series of chapters, beginning with "Jesuitism and Pascal's *Pensées*," going on to "English Deism and Butler's Analogy," and then continuing with discussions of Kant, Romanticism, Schleiermacher, Newman, Baur, and Ritschl, until at length we reach the last chapter which sums up the whole question under "Method and Results." Thus Dr. Oman reviews the course of English, French, and German religious thought during the last two centuries, a truly gigantic task. His clear grasp of the situation and his easy mastery of his material are equally remarkable, while his criticisms of the various movements are at once penetrating, illuminating, and on the whole convincing. There are, of course, gaps in his treatment, and we should have much liked to have seen room found for a fuller treatment of English thought on the subject, and in particular for the contributions of Hooker, Milton, and Scott; nor are we prepared to endorse the author's view of Ritschlianism, or his almost complete rejection of the idea of the institution as contrasted with the individual. In our rebound against the tyranny of the institution as represented by Rome, we must take care not to go to the other extreme and deny its essential and important place in the progress of human thought and life. Instead of the narrow, unworthy, and deadening view of the Church as presented by Roman Catholicism, we must insist upon the truly spiritual, Catholic, and inspiring view of the Church as delineated in the New Testament. Protestant thought, especially of the Nonconformist and Presbyterian type, has still a great deal to learn about the doctrine of the Church in relation to the individual. The book, as a whole, is a real contribution to the subject, and will prove of first-rate value to all who are called upon to face fundamental issues. It will go far to establish the author as one of our leading thinkers, and we shall look forward with great interest to other works from his pen. For all students of the course of thought since the sixteenth century this book will prove indispensable, while the list of authorities given at the commencement of each chapter will be of very special help. We have read the book with great enjoyment and no little profit, and

we are doing a bare duty in calling attention to it and recommending it warmly to our readers. It adds an additional lustre to the Kerr Lectureship, which opened so worthily with Dr. Orr's "Christian View of God and the World," and which has since produced at least two other books of primary and permanent importance.

THE MEDITATIONS OF MARCUS AURELIUS ANTONINUS. Translated by John Jackson, with Introduction by Charles Bigg. *Oxford Press*, 1906. Price 3s. 6d.

Matthew Arnold, many years ago, in a well-known essay upon the "Meditations" of Marcus Aurelius, remarked that this was one of the great books of the world that no one would desire to read in the original if he could read it in a faithful translation. When Arnold wrote, Long's translation held the field (for Jeremy Collier's is, at best, less a translation than a paraphrase). For that matter, Long's is still, in some respects, the best rendering for a student who wishes to get as close to the original as possible. But it labours somewhat under this defect: it is not easy reading, and now and again it is apt to be uncouth. Not so the present version, which, if it adheres less closely to the original Greek, is at least smooth and, for the most part, easy reading. There is another rendering—which we have not consulted—Dr. Rendall's; the main feature of that book is, however, its admirable introductory matter. Professor Bigg's Introduction is worthy of that writer's fame; it is a closely reasoned, though necessarily brief, piece of work, and deserves to be read once, twice, and again, if the reader is successfully to understand the matter of the "Meditations" themselves. And these "Meditations" of the Emperor-Saint, what shall we say of them? They constitute one of the most profoundly *touching* books ever penned; transparent sincerity, a wistfulness and resignation that move one to the depths, noble aspiration, beauty of character, candour of intelligence—all these qualities are reflected in this unique "manual of the resigned life" (as Renan aptly terms it). Where does it fail, then?—for fail it does. Somehow, even in his most exalted moments, the writer seems, unaccountably, to miss something—a something we do not look for vainly in that other "manual of the resigned life," the "De Imitatione" of Thomas à Kempis. Possibly the very resignation we cannot but marvel at in the Emperor is at fault; a tragic resignation it is—but to what? To Necessity, Nature, Destiny; whereas, in the other, we trace a lovelier form of the same virtue—resignation to the will of a perfectly loving and all-wise God. At heart desperately religious, Marcus was religious in the agnostic sense; the note of a living Personality is strangely absent in the harmony of his universe. And so his book, though a tonic for the strong-souled, never yet—save by virtue of the contrast to that Other which it adumbrated—brought solace to unrestful hearts, or soothed the bed of a dying sinner. "One thing thou lackest." It is all summed up in those four words. Yet we are glad to possess this priceless memoir of a really noble soul—a soul "naturaliter Christiana," we fain would think, yet missing the perfect consolation and joy opened to the world in the vision of the Crucified.

CONTEMPORARY PORTRAITS OF REFORMERS OF RELIGION AND LETTERS.

Edited by C. G. McCrie, D.D. London: *The Religious Tract Society*.
Price 10s. 6d.

This handsome book is, in part, a reproduction of Beza's "Icones" (1580). That is to say, the portraits in Beza's work have been reproduced in facsimile, together with some few extra plates from Goulard's 1581 edition of the "Icones"; while the letterpress has been added by Dr. McCrie. This letterpress consists of introductory matter and short biographies. A more delightful book it would be difficult to imagine, and the Religious Tract Society are to be heartily congratulated on the extremely attractive appearance of the volume. The fifty-one portraits are all printed on Japanese paper. A word as to the letterpress. It is, in its way, useful, but too thin to be of service to students, though perhaps sufficient to give the salient features in the life of each "reformer." Occasionally, however, Dr. McCrie is less than adequate—*e.g.*, in his note on the Scaligers, where he does scant justice to their scholarship. We turn with special interest to the account of Cranmer. The author, on the whole, does justice to the memory of this great, but often misunderstood, man; yet we miss any reference to Tennyson's drama "Queen Mary," in which the student of history will find a subtle and illuminating picture of this great scholar and master. Should a second edition of the book be called for, Dr. McCrie would, we think, do well to add a brief bibliographical note to each of his sketches, by way of putting the general reader in possession of such information as will enable him to follow up his reading, by acquainting himself with the best and most accessible books bearing on the subject.

THE SELF-INTERPRETATION OF JESUS CHRIST. By the Rev. G. S. Streatfeild, M.A. Hodder and Stoughton. 1907.

This book, while in no sense an original contribution to theological learning, is one the value of which careful readers will not be slow to mark. There is a grasp and reality about the book which arrest attention. The theme is that old, but ever new, one, "What think ye of Christ?" And the result of the inquiry is to establish once again the conviction (which no sober Christian could ever dispute) that our Lord really believed Himself to be the Messiah, and that He believed Himself to be, in a unique sense, the Son of God. It may seem strange that, after nearly two millenniums of Christian teaching, such a book as this should be found necessary. But a glance, however casual, at some of the "latest theology"—German, Dutch, or English—will show that the last phase of "criticism" has been in the nature of a determined assault on the two fundamental points above named. The progress of these "critical" assaults is somewhat curious to watch. At one time the miraculous element in the Gospel narrative is denied; at another, the historicity of Jesus Christ as a man; at another, the words attributed to Christ in the Gospels are declared to be the work of a later story-making epoch, when writers—obliged, indeed, to account for the beliefs that were fast-established articles of the Creed—invented a historical framework for the setting of these very beliefs. The subject is discussed with remarkable skill and deftness by Mr. Streatfeild, and the reader will do well to

study each chapter with the most scrupulous care. Our thanks are due to him for a most helpful and suggestive little treatise. In a second edition we would advise the addition of a good index—to the abundant footnotes, if not to the text itself—and a careful revision of the accents on words quoted in the original Greek.

THE BOOK OF ESTHER: ITS SPIRITUAL TEACHING. By J. Elder Cumming, D.D. A Devotional Commentary. London: *The Religious Tract Society*. Price 2s.

We welcome another volume of this useful series. Dr. Elder Cumming has once more proved the truth of the Psalmist's promise that "they shall bring forth fruit in old age." He has attacked a very difficult book, very unlike his former task on the Psalms, but he seems to us to have been entirely successful. In a series of clear, definite, pointed chapters, he deals with the problems and lessons of the book in a truly admirable way, providing food for mind and heart, and fulfilling exactly the purpose of this valuable commentary. We are here afforded the best available spiritual commentary on this little-used book.

THE GENERAL EPISTLE OF JAMES. By the Rev. Charles Brown. A Devotional Commentary. London: *The Religious Tract Society*. Price 2s.

The author is one of the leading Baptist ministers in London, and one whose ministry is marked by great freshness of thought and ripeness of experience. The qualities that have enabled him to hold and keep a large and attached congregation, and give him acceptance wherever he preaches, are abundantly in evidence in this work. In a series of twenty-five brief expositions we have a fresh and forceful commentary on this most practical Epistle. The comments clearly come from one who has the instinct and experience of a true pastor, and the result is that the book is at once expository and devotional. The Religious Tract Society is filling a real gap in our literature by the publication of this devotional commentary. There is nothing else quite like it, and it is being as successfully carried out as it is urgently required.

THE OTHER SIDE OF GREATNESS. By Principal Iverach. London: *Hodder and Stoughton*. Price 6s.

These are the kind of sermons for the present day. We read them, and understand the preacher's popularity, for a gospel so fully, so faithfully, and so forcefully preached will always secure a large audience. Originality and simplicity are combined with a strict fidelity to fundamental Bible truths. The first sermon provides the title of the book. "Poverty of Spirit—the Other Side of Greatness" is the title in full. A necessary and neglected distinction is drawn between poverty of spirit and poor-spiritedness. All great souls in the intellectual, moral, and spiritual sphere are poor in spirit; but they are not poor-spirited. No man with an ideal can fail to be the former, but he dare not be the latter. The writer has a great spiritual insight, and he devotes the contents of a cultured mind to presenting to the people the highest themes.

VILLAGE SERMONS. By Bishop Westcott. London: *Macmillan and Co.* Price 6s.

We expect solidity, knowledge of human nature, grasp of pressing problems, as well as spirituality, and we are not disappointed. The title is a little misleading, as many Harrow sermons are here included, and we feel the ordinary "village" audience would not always succeed in following the thoughts. In the hands of the country or town parson the sermons should prove of immense value if wisely used. Subjects for the Church's seasons provide us with the full-orbed Scriptural expositions of one of our greatest Bible students.

THE STORY OF THE APOCRYPHA. By the Rev. S. N. Sedgwick. London: *Society for Promoting Christian Knowledge.*

A series of lectures on the books and times of the Apocrypha, containing a good deal of useful information in a very convenient form. Great interest has been recently aroused in the books of the Apocrypha, and we do well to learn all that can be known about the "centuries of silence" between Malachi and Matthew, but we deprecate very seriously the claim made for the Apocrypha in this book, for the author virtually puts these writings on a level with the Books of the Old Testament. When, for instance, we read that "the English Bible is not complete without the Apocrypha" (p. 15), and "the Apocrypha formed part of the first Christian Bible, and has been retained ever since" (p. 20), we are at once conscious that the author has no clear distinction between the grounds of the canonicity of the Old Testament and the Church's rejection of these books. So long as the books of the Apocrypha are kept in the position laid down in Article VI. it can do nothing but good to read them and learn all we can about their times.

PERSECUTION AND TOLERANCE. By Mandell Creighton, D.D. London: *Longmans, Green and Co.* Price 2s. 6d. net.

A new edition of the Hulsean Lectures by the late Bishop of London. The lectures are marked by all the Bishop's wealth of learning, keen penetration, and remarkable insight into first principles. The main conclusions are that the infliction of punishment for erroneous opinions was contrary to the teaching of Christ and alien to the spirit of Christianity, and that persecution as a system was adopted from the world, and was never regarded as an essential part and outcome of Christianity. The book is a powerful contribution to a subject of perennial importance, one, too, upon which no little confusion of thought exists. Bishop Creighton's weighty discussion will do much to disperse the mist.

RESTS BY THE RIVER. By the Rev. G. Matheson, D.D. London: *Hodder and Stoughton.* Price 5s.

The author of this book has been lately taken from us. His mind seems to have been a perennial fount of suggestion. Here is another volume of his deeply interesting devotional studies and meditations. We are arrested on almost every page by some daring suggestion, or felicitous remark, or searching test, or personal application. We may not agree with every interpretation, and may sometimes be a little impatient with

his excessive wealth of antithesis and alliteration, but without doubt mind and heart are continually brought face to face with the eternal realities of Divine truth. This is a book to be read, pondered, and circulated.

THE PILGRIM'S HOSPICE. By Rev. David Smith, author of "The Days of His Flesh." London: *Hodder and Stoughton*. Price 3s. 6d.

A book of ten beautiful Communion addresses. "Comfort and sweetness" are their aim, not "theory" or "controversy." To say that a theme so often dealt with is here rendered uncommon and refreshing should be high testimony. The touch of the scholar accompanies the spiritual unfolding of successive Scripture thoughts applicable to the Lord's Supper. These in the author's hands become exegetically interesting as well as devotionally attractive. The happy and refreshing title accords well with the message of this book to the soul of the communicant.

AN OUTLINE OF CHRISTIAN TRUTH. By Robert A. Lendrum. Edinburgh: *T. and T. Clark*. 1906. Price 6d. net.

An excellent little compendium of 126 brief pages upon the main parts of Christian doctrine, suitable for any thoughtful reader as an aid to systematic study of Bible truths. It is written from an evangelical and modern Presbyterian standpoint. It will form a stepping-stone to larger works by Professor Orr, Bishop Moule, or the late Professor Salmond and Dr. Dale.

THE SONG OF SONGS. Arranged by F. Coutts. *John Lane*. Price 1s. and 1s. 6d.

This arrangement in seven scenes as a lyrical folk-play is based somewhat on the "shepherd hypothesis." The work has been undertaken with a free hand, but certainly continuity of thought has been attained.

THE DIOCESE OF SOUTHWARK. A short but interesting account of the work and needs of South London. *S.P.C.K.*

EXPOSITORY THOUGHTS ON THE NINE VISIONS OF ZECHARIAH. By Rev. R. L. Allnutt. *Elliot Stock*.

This booklet, prefaced by Rev. N. Dimock, will prove a useful key to the visions. The writer's years and study bespeak attention.

THE DISESTABLISHMENT QUESTION. By H. W. Hoare. *S.P.C.K.* Price 6d.
A temperate, well-considered, and broad defence of the Establishment.

NOTES ON THE HIGHER CRITICISM. By the Most Rev. Stephen Copleston, Bishop of Calcutta. *S.P.C.K.* Price 3d.

We cannot too strongly recommend this booklet. It should be read by all who take for gospel some of the ingenious guesswork of the Higher Critics. It is specially suited for distribution among thoughtful laity.

EASTER JOY. By E. M. Blunt. *S.P.C.K.* Price 6d.

Short readings for the great forty days.

THE GREAT COMMANDMENT. By Rev. J. Mitchinson, D.C.L.

The Bishop is scholarly without losing force, and thoughtful without being dry. These sermons on love to God and man are well worth perusing. He writes from the point of view of an old-fashioned High Churchman, and has a strong grasp of modern difficulties.

TYPES, PSALMS, AND PROPHECIES. By David Baron. London: *Hodder and Stoughton*. Price 3s. 6d.

These Old Testament studies are distinctly illuminating. The writer has soared in thought, and has dwelt deep. A Jewish Christian, he has a passionate loyalty to Christ and to his own nation. Most of these studies have appeared in "The Scattered Nation," while "The Sacred Calendar of the History of Redemption" is altogether new. The writer bestows a deserved contempt on vague, disjointed Bible study. He is sure that a continuous and systematic unfolding of Holy Scripture showing the connection and interdependence of Scripture with Scripture is the one thing needful. The Old Testament is a sealed book to many, while the true position of Israel in relation to the purposes of God is unrealized. We warmly commend the book.

GENERAL.

A TREASURY OF ENGLISH LITERATURE (From the Beginning to the Eighteenth Century). Selected and arranged with Translations and Glossaries by Kate M. Warren. With an Introduction by Stopford A. Brooke. London: *Archibald Constable and Co., Ltd.* Price 7s. 6d. net.

The justification of this book amid all the anthologies that we possess is that it was prepared, in the first instance, as a companion to Mr. Stopford Brooke's "Primer of English Literature," to illustrate by selections the history and criticism in that now well-known manual. At the same time the book can be used quite apart from Mr. Brooke's "Primer" by all students of English literature. The authoress claims that her book fills a place "as an English anthology representing more fully than has yet been attempted in a brief selection the course of our literature (with the exception of the Drama) from the earliest time to the eighteenth century." The selections end with the poetry of Burns, so that the range from the time of Chaucer is wide, while the choice is thoroughly representative. Mr. Stopford Brooke contributes an Introduction in which he has some deeply interesting and illuminating comments and suggestions on English Literature and its study. For beginners the use of the "Primer" with this work as a companion will form one of the very best introductions to the study. There are close upon a thousand pages of clear type, and though the paper is necessarily thin, it is not inconveniently transparent. The get-up of the book is attractive, and it ought to command a wide sale among students and general readers of English literature.

REMINISCENCES OF BISHOPS AND ARCHBISHOPS. By Henry Codman Potter. London and New York: *G. P. Putnam's Sons*. Price 8s. 6d. net.

The Bishop of New York has a light touch and considerable skill as a portrait painter. He gives us thirteen character-sketches; ten of them are concerned with American Bishops, the last three with our own Archbishops Tait, Benson, and Temple. His references to our English Metropolitans

are graceful, appreciative, and accurate. For some time he was Secretary of the American Episcopal House, and as such came into close contact with all sorts and conditions of Bishops. The reminiscences are bright and full of humour. They show the writer to be a man of open mind, and ready to appreciate greatness of Christian character in men of every shade of opinion. There are several good stories—in fact, we have found the book thoroughly entertaining from beginning to end.

PICTORIAL RHYMES AND VERSES. With Drawings by M. Edwards.
London: S.P.C.K.

A few familiar nursery rhymes are to be found in this book, together with some original poems by Helen Elrington. Mary Howitt's poem on "Autumn" and Bishop How's verses on "Winter" are also included, while the drawings by Mr. Edwards will please the children.

PERIODICALS AND PAMPHLETS.

THE BIBLIOTHECA SACRA. January, 1907. Oberlin, U.S.A. Sold by *Kegan Paul and Co.*, London. Price 75 cents.

The first article is by one who is familiar to our readers, Mr. Harold M. Wiener, who deals trenchantly and convincingly with "Some Fatal Weaknesses of the Wellhausen School." Among the other articles are "Æsthetics and Ethics," "Is 'Proverbs' Utilitarian?" and "A New Oxford Movement," the last-named dealing with the philosophy of religion as represented by Dr. Illingworth. The articles are not by names well known in this country, but there is much that is useful in this old and always welcome quarterly.

THE JOURNAL OF THEOLOGICAL STUDIES. January, 1907. London: *Henry Frowde*. Price 3s. 6d. net.

The first article, which will attract the widest attention, is on "The Lord's Command to Baptize," by the Bishop of Ely (Dr. Chase), in which the rendering of the Revised Version of Matthew xxviii. 19 is ably championed. "Israel in Camp: A Study" is the next article, by the Rev. G. St. Clair, in which astronomy is brought in to shed light upon the position of the various tribes of Israel in the wilderness. The rest of this number is almost entirely technical, and will only appeal to students.

THE OFFICIAL YEAR-BOOK OF THE CHURCH OF ENGLAND. London: S.P.C.K. Price 3s.

Once again we are indebted to the S.P.C.K. for this truly wonderful compendium of institutions connected with our Church. The volume extends to over 700 pages of small yet clear type, and it is difficult to imagine any information concerning the Church that is not found in these pages. The book is, of course, indispensable to all who would keep informed of what the Church of England is doing at home and abroad.

EVOLUTION AND OTHER PAPERS. By George Salmon, D.D. London: S.P.C.K. Price 6d.

A reprint in cheap form of some well-known and valuable papers by the late Provost of Trinity College, Dublin. The writer remembers Dr. Wace advising his students, years ago, to read everything that came from Dr. Salmon's pen, and the contents of this book fully justify the Dean's counsel. Dr. Salmon was equally great as a mathematician and a theologian.

CHRISTIANIZED RATIONALISM AND THE "NEW THEOLOGY." By Sir Robert Anderson.
London: *J. F. Shaw and Co.* Price 6d. net.

A reprint, with a new preface, of a pamphlet issued two years ago as an answer to Harnack's book "What is Christianity?" It is now published with special reference to the New Theology of which we have been hearing of late, and there is much in it that is equally applicable to both positions. The author wields a trenchant pen, and though we may not be able to approve of all his epithets, we are in the heartiest sympathy and agreement with his main position. Christianized rationalism is, indeed, the best description of the New Theology.

YESTERDAY, AND TO-DAY, AND FOR EVER. By A. T. Schofield, M.D. London: *J. F. Shaw and Co.* Price 1s.

A new edition of three addresses dealing respectively with the past, present, and future of the believer's life. It is marked by no little freshness of treatment, and with large knowledge of the Bible and of the human heart.

THE CHURCHMAN'S SHIELD. By Lemuel J. James and W. Eilir James. Cardiff: *Western Mail, Limited.* Price 1s. net.

A handbook full of ammunition for Church defenders, dealing exclusively with the Church in Wales. We are not prepared to endorse every one of its positions as, in our judgment, truly expressive of the mind of the Church, but it contains a mass of facts which should be used by all who are determined to oppose the movement in favour of the Welsh Disestablishment.

LUNCHEON LECTURES AT ST. PAUL'S CATHEDRAL. By the Rev. C. H. Grundy. London: *Elliot Stock.* Price 1s. net.

A second edition of a little work issued twelve months ago, which was reviewed in these columns on its first appearance.

VICTORY; OR, TEMPTATION AND HOW TO MEET IT. By G. S. Eddy. London: *Elliot Stock.* Price 6d.

DOUBT. By G. S. Eddy. London: *Elliot Stock.* Price 6d.

Two admirable discussions, full of point and force. Just the very thing to circulate amongst young men. It is by one of themselves, who speaks out of a full and wide experience. They should be widely circulated. We are only sorry that the price is so high in these days of cheap and valuable material.

THE MATRICULATION DIRECTORY. No. XLV. January, 1907. With Articles on Text-Books. Cambridge and London. Price 1s. net.

This useful publication, which comes to us regularly year by year, is of the greatest possible value to all who are seeking Degrees in the London University.

THE EDWARDIAN WALLS AND ELIZABETHAN RAMPARTS OF BERWICK-UPON-TWEED. By the Rev. James King. Berwick-upon-Tweed. Price 1s.

A brief account of the walls of that most interesting place, Berwick-upon-Tweed. All who have visited the place, or intend to do so, will find a great deal of information in this pamphlet, which is written by a well-known Vicar in the town.

THE PRINCIPLES OF KEEPING SUNDAY. A Sermon preached on Sunday, June 4, 1905, by the Rev. Prebendary Winnington Ingram. London: *S.P.C.K.* Price 1d.

CHURCH MUSIC SOCIETY REPRINTS. No. 4, price 3d; No. 5, price 4d.

This Society has been formed for the purpose of supplying all possible information to organists and choir-masters, and the reprints now before us consist of four anthems, two in each, and are published by Henry Frowde, Amen Corner.

THE MOSLEM PERIL. By W. Roger Jones. With Introductory Note by the Right Rev. Edward Craig Stuart, D.D. London: *Marshall Bros.* Price 3d.

A useful and telling statement of the need of missions to Mohammedans.

DISESTABLISHMENT. WHAT IT MEANS! By E. A. Bouët, of Kidderminster. London: *C. J. Thynne.* Price 1d.

DAILY PRAYERS FOR BOYS AND GIRLS. Based on the Lord's Prayer. By Miss M. Pulling, Head Mistress of the High School for Girls, Auckland, New Zealand. London: *Elliot Stock.* Price 1d.

RECEIVED:

Our Little Dots, The Child's Companion, Church Missionary Review, Church Missionary Gleaner, Awake, The Round World, India's Witness, The Canadian Churchman, India's Women and China's Daughters, The Bible in the World, Bible Society Gleanings, The Cottager and Artisan, Church and People, South American Missionary Magazine, The Sunday at Home, Protestant Observer, The Church Gazette, Grievances from Ireland (No. 26), The Dawn of Day, Girls' Own Paper, Orient and Occident, The Expository Times.