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THE CHURCHMAN

November, 1910.

The Month.

By the time that these notes appear in print it will be old news that the trouble at St. James's, Sydney, has been satisfactorily ended by the appointment to the living of the Rev. W. Wentworth-Shields, a son-in-law of the Bishop of Ripon. The *Sydney Daily Telegraph* of August 22, in commenting on the appointment, refers to "the opinions expressed by the more regular of the worshippers, who not only think that Dr. Wright has done excellently in the choice of a successor to the Rev. W. I. Carr-Smith, but declare their intention of loyally standing by the newly appointed rector."

Some English Church newspapers have commented adversely on the Archbishop's action. A correspondent writing in the *Guardian* of September 23 says: "There can be no doubt that it has done serious injury to the Church's position in Sydney, if not throughout all Australia." In view of this and similar suggestions, it may be of interest to English readers to see the comments of the Archdeacon of West Sydney, published in the *Sydney Daily Telegraph* of August 22. Archdeacon Boyce, who is one of the Diocesan nominators, maintained, in the face of some bitter criticism, an absolute silence while the matter

was still under discussion. When the appointment was made he felt free to speak out :

"The contest," he says, "was not between High and Low, as it had been publicly put, but over the appointment of a High Churchman or a Ritualist. . . . I draw a clear distinction between a High Churchman and a Ritualist. The latter is an extremist, and very near the Church of Rome in his opinions. The wearing of the Vestments is one of his distinctive features, and the advocacy and use of the Confessional is another."

In reply to the question, "Do the Vestments, you think, mean anything beyond the mere dress?" the Archdeacon said :

"Yes. One of the St. James's nominators told me distinctly that they did not care for them as a mere dress, but for what they symbolized. While I admit some clergymen have worn them without attaching any meaning, in the majority of cases they are used to indicate the Mass, or Transubstantiation."

In reply to the question, "Do you think the new clergyman will be supported?" the Archdeacon said :

"Yes; within a year St. James's will be in as good a position as ever, if not better. It will accord with its long history since 1825, for it was never ritualistic until recently. . . . There has been a storm, but in the long-run the whole difficulty will make for peace. . . . The Archbishop has shown no narrowness, but a broad mind and a thorough grasp of the whole position."

**Trade Unions
and Secular
Education.**

One of the significant features of the recent Trade Union Congress at Sheffield was the debate on a motion urging the Parliamentary Committee to continue their efforts to secure Parliamentary and municipal recognition of the Trade Union education policy, "which demands a national system of education under full popular control—free and secular, from the primary school to the University." This resolution was carried by 827,000 votes to 81,000. Such a majority for secular education is an ominous symptom. We take leave, however, to doubt whether on this point the vote of the Congress fairly represents the opinion of working men and women throughout the country. Still, one point is clear: it is more incumbent on us than it ever was to bring to the highest point of efficiency the institution we already have for teaching the truths of Christianity to the children of the land—the Sunday-school.

The National
Society and
Sunday-schools.

In this connection the National Society is inaugurating a new scheme, which appears to contain great possibilities of future good. The idea is that Sunday-school work should be treated in a scientific spirit and be organized on up-to-date lines. Sunday-schools are to be properly graded into classes or sub-sections, from the kindergarten to the Bible-class. The *School Guardian* is to contain a "religious instruction" section, and this will provide not only materials suitable for the talks or addresses of the superintendent, but lesson-outlines exactly appropriate for teachers in the various divisions of the kindergarten, the middle school, and the upper school. We feel sure that, if the clergy will bring this scheme before their helpers, and assist them in putting it into practice, not only will the Sunday-school become, more than it has been before, an effective ally of the Church, but the serious leakage of elder scholars from the Communicant membership of the Church will be checked.

Educational
Settlement.

The recent scheme propounded by the Educational Settlement Committee cannot be said to have received a warm welcome. We hope, however, that those who are labouring for a final solution of the vexed question will not throw up their hands in despair, for there is little doubt that such an extremity will be the Secularist's best opportunity. Professor Sadler, writing in the *Contemporary Review*, under the title "High Churchmen and the Crisis in Religious Education," says: "Strong forces are pushing English education into secularism; we are being driven step by step into a policy that is repugnant to most of us." He finds the chief element of uncertainty about the future in the division of opinion among the members of the Church of England. Professor Inge, writing in the *Nineteenth Century and Afterwards*, makes an earnest appeal for a temper of reasonable compromise. "Only," he says, "by a spirit of conciliation and willingness to compromise non-essential differences can a disaster be averted which would inflict an indelible stigma on the too combative Christians who

made it inevitable." He points to the "disaster and disgrace if, in consequence of sectarian quarrels, the name of God were banished from the official school-teaching in the most Christian country of Europe."

School Managers in the Bristol Diocese. The present crisis, then, is not a time for giving up the problem in despair, but for setting about the solution of it with renewed determination. A most interesting example of what is possible in this direction has been supplied by the Voluntary Association of Church School Managers in the Bristol Diocese. The Association has advised managers in single-school areas to supply alternative forms of religious teaching where parents desire it. We cannot help wondering whether this system, if universally adopted in single-school areas where the Church school is the only school, would not go very far to meet any real and legitimate grievance that our Nonconformist brethren may have. The managers, at any rate, have the matter under their own control, for the Board of Education has no legal right to interfere with the religious education given in a school.

The Apocalyptic Element in the New Testament. Of the various subjects discussed at the Cambridge Church Congress, none seems to have kindled a greater degree of interest than "The Apocalyptic Element in our Lord's Teaching." So crowded was the Examination Hall that an overflow meeting had to be arranged. It was fitting—and in a sense necessary—that this topic should find a place in the Congress programme, for Schweitzer's book, known to English readers by the title "The Quest of the Historical Jesus," was a challenge to English scholarship. The discussion of the subject was helpful and satisfactory. To make selections when all is excellent is difficult and a little invidious, but we may say that on the whole the papers of Dr. Bernard and Professor Charles were the most directly illuminating—in the former case, because Dr. Bernard set himself to give an answer to certain plain, crucial questions ;

in the latter, because Dr. Charles brings to bear on this particular question a wealth of expert knowledge probably unequalled by that of any living scholar.

Anything like a summary is out of the question here, but we may call attention to one or two of the more significant points. There was general agreement that our Lord did expect a future manifestation of Himself in judgment. The Apocalyptic element in His words cannot be explained away. A further point—emphasized by Dr. Bernard—was the help to be gained from a critical investigation of the Synoptists. For it seems indisputable that if St. Matthew were our *only* authority for certain of our Lord's sayings, there would be no escaping from the conclusion that He anticipated a manifestation of the Son of Man, which, in fact, did not take place. To this Dr. Bernard replies that when once the principle is admitted that St. Matthew is a secondary authority as compared with St. Mark, and when we find that in the case of at least two important sayings St. Matthew, in the course of editorial rearrangement, has transposed sayings from the context in which St. Mark gives them, the difficulties tend considerably to disappear.

A third question—put frankly and directly by Dr. Bernard—is: "Is the imagery which our Lord used, when speaking of the last things, to be pressed as literally descriptive?" Both he and the Bishop of Birmingham subscribed to the view that our Lord was using the ordinary language of Apocalyptic, familiar to the men of His generation, and that this language, echoing that of the prophets, is to be regarded as highly figurative.

Dr. Charles's paper is a *multum in parvo*, and should be treasured as a permanent possession, not only for its searching *critique* on Schweitzer, but for the amount of exact and detailed information it contains. We can only call attention here to one point. The writer remarks that Apocalyptic had strong affinities with the Wisdom literature; further, that the Apocalypticist was a genuine seer, a beholder of visions, and that the combination of these two characteristics led naturally to mysticism. "That

such a mystical school existed in Palestine," he says, "we have the incontestable evidence of the New Testament Johannine literature."

To this evidence we have lately had an addition of the most far-reaching importance. Some time ago Dr. Rendel Harris came into possession of certain Syriac MSS. from the neighbourhood of the Tigris. These MSS. lay for some two years unused on his shelves. On looking over the MSS., Dr. Rendel Harris found them to contain what seemed to be Christian mystical compositions of a poetical character. Along with them was a new Syriac MS. version of the Psalms of Solomon. The whole was published by Dr. Harris in 1909 under the title of "The Odes and Psalms of Solomon." So far as the Odes are concerned, Dr. Harris has attempted to show that they are a Christian production, and were written in the latter half of the first century of the Christian era. This year Harnack has attacked the topic with his wonted brilliancy and erudition, and has published an exhaustive pamphlet on *Ein Jüdisch-Christliches Psalmbuch aus dem Ersten Jahrhundert*. He does not agree with Dr. Rendel Harris that all, or nearly all, the Odes are of Christian authorship. He concludes that in the Odes we have a Jewish Psalm-book, written in Palestine, in Hebrew or Aramaic, late in the first century B.C., or early in the first century A.D., and that this book was subsequently worked over by a Christian hand not later than A.D. 100. He would himself assign about one-eighth of the whole collection to Christian authorship.

For the criticism of the Fourth Gospel it is no exaggeration to say that this discovery is epoch-making. For this reason: We have long been familiar with the assertion that some of the ideas distinctive of this Gospel—Life, Light, Truth, Knowledge—are Hellenic in origin, with the inevitable inference that a document which bears traces of Hellenic speculative thought must be late in date. The presence of all these ideas in the

Odes shows that these ideas are not Hellenic, but Jewish. The Odes, in fact, are a connecting-link between the Jewish mystical piety of the Testaments of the Twelve Patriarchs and the Johannine literature of the New Testament, and Harnack suggests that the writer of the Fourth Gospel may have been a mystic of this type before he became a disciple of Christ.

It is obvious that we have before us a most fascinating field of speculation and research. The Odes must be taken into account in any discussion of the date and theological contents of the Fourth Gospel, as well as of the historical value of the portrait of Jesus which it presents. To those who are so far interested in the matter as to seek fuller and more detailed information, we commend most warmly an article by the Rev. R. H. Strachan in the *Expository Times* for October. He there exhibits clearly the correspondences between the leading ideas of the Fourth Gospel and the relevant passages of the Odes, ending with most suggestive and illuminating comments on the general significance of this, our newly found treasure.

The Rev. Arthur Cocks and the Rev. H. F. **The trouble at Brighton.** Hinde of Brighton have made their submission to the Church of Rome. The *Times* of October 6 has a leader on the matter, from which sundry passages are well worth reproducing :

“On the whole, it will not be unfair to say that nothing in their service to the Church of England became them like the leaving of it. . . . The event, in our judgment, will do good in the main. . . . But if it is possible to take their departure to another sphere in a philosophical spirit, it is less easy to be patient with them as men who could ever have supposed that they might honestly stay where they were. Even assuming that their intellectual equipment is less remarkable than their zeal in the pastoral office, we find it hard to imagine a state of mind in which they could consider it the duty of English clergy to uphold by word and deed ‘the Catholic doctrine of Transubstantiation.’ . . . The entire incident returns in the end to the question of discipline. . . . It is not, we suppose, doubtful that the Brighton incumbents, two or three in number, who have kept their benefices and have surceased from the ceremonies of ‘Benediction’ and ‘Exposition’ still retain and are inculcating the views for which their now separated brethren were astonished to find no authority in the Church of England.”

The *Times* is right. Disaster is inflicted on the Church of England, not by the Romanizers who go over to Rome, but by those who remain within her own borders.

The "Church Times" and Brighton. In a long paragraph the *Church Times* discusses the perversions to Rome which have been the upshot of the Brighton trouble. Our contemporary is of opinion that the perverts in question, if they be "persons capable of arguing difficult questions for themselves," must have been already for some time at heart and in reality Roman :

"It is almost impossible to believe that these are cases of sudden conversion, and if they are not, then we are left to the conclusion that the gentlemen in question could not much longer have remained within a communion the catholicity of which they were ready to deny on the first occasion of their being thwarted in pursuing their own line of conduct."

We entirely agree ; most moderate Churchmen have felt for years that St. Bartholomew's, Brighton, and churches of its type have been centres of permitted Romanism in the Church of England. St. Bartholomew's, by means of its well-known Church Tracts—tracts which, if we mistake not, have had the approval of the *Church Times*—has been permitted to spread un-English teaching beyond its own borders. No word of disapproval has come from the organ or the leaders of the so-called Catholic party. But when Messrs. Cocks and Hinde are compelled by the wise and necessary action of the Bishop to take the only logical course, the *Church Times* asks, "Why did they not go over to Rome before?" We are glad to see that the *Church Times* is beginning to realize that Romanism has no place in the Church of England.

The Bishop of Norwich's Sermon. The new Bishop of Norwich preached an interesting sermon at the opening of the Church Congress. It was a plea for spiritual religion and for a wider outlook. It wisely combined the cry, which we so often hear, of "Back to Christ!" with the necessity of adapting ourselves to the needs of to-day. He pleaded for Bible study, and one of his sentences warned us of a real danger :

"In our Bible study we run the risk of failing to see the wood for the trees; of the trees—the trees which still stand—we may get a very precise plan, and number them all with accuracy and care, and yet we may know nothing of the glory of the forest, and only view it with eyes of a timber merchant."

Criticism of the Bible may all too easily make the Bible merely an object for criticism, and the Bishop's warning is wholly apposite. Precision of thought, scientific criticism, ecclesiastical organization—all have their value. They are excellent, as the Bishop said, for the concentration of effort; they cannot create the spirit of service. In the educational life of the Church and in its parochial life there are many things that help and improve, but behind them all there is the prime necessity that we should be living and working according to the mind of Christ, and at the beginning of a Church Congress it was well to be reminded of it.

It is doubtful if the discussion carried us far. **The Congress and Unity.** Professor Whitney made an academic plea for Episcopacy as the only basis of unity. Bishop Kempthorne pleaded for a better understanding between Churchmen and Nonconformists of each other's positions, and for co-operation in study, social reform, philanthropy, and missionary enterprise. Canon Welsh and Bishop Ingham both looked at the matter from a point of view which went beyond the Mother Country, and the three papers which followed Professor Whitney's carried us away from the inelasticity of the first paper. The Archbishop of York pleaded for prayer, for intercourse, for study, and especially for patience. The Bishop of Gippsland spoke hopefully of the Australian movement for Reunion, and one was reminded of Bishop Westcott's prophecy that Home Reunion would only come into being through the influence and example of the daughter Churches abroad. So far the discussion had gone hopefully and happily, but the Bishop of Birmingham closed it with a note that saddened many. He put the position with which his books have made us familiar, and threatened the rending of the Church in twain

if any departure were made from it. It seems to be clear that Episcopacy is the great cause of difficulty, and that before any real steps towards reunion can be effectively taken we must spend years in study and discussion of this difficult question.

Church Con-
gress and Social
Questions.

Despite the fact that the number of subjects was limited this year, two sessions were given to social problems. At one, three points from the Reports on the Poor Law were discussed in practical fashion—boy labour, widows with children, the treatment of young unmarried mothers. At the other meeting, hereditary and social responsibility were considered, with special reference to the feeble-minded and to parentage. Perhaps the most striking paper of all was that by Mrs. Pinsent, who was a member of the Royal Commission on the Feeble-Minded. She brought home to the meeting in most forceful fashion, using diagrams of family trees in the process, the serious danger to the community which the feeble-minded present. She alleged that the unfit were being produced faster than the fit, and, indeed, at the expense of the production of the fit. Her remedy was segregation, and the applause of the meeting seemed to endorse her conclusion. The question is a difficult and delicate one, but it is the business of the Christian Church to face delicate and difficult problems. Mrs. Pinsent's paper will cause many to think ; that she is largely right we are convinced. Prevention is always better than cure ; but it must be wise prevention ; and it is abundantly clear that, without any danger to the individual, and with much advantage to the community, the segregation of the unfit could be carried many steps farther than it is carried at present.



The Rise of the Anglican Laity to Place and Power.

BY THE REV. CANON HENRY LEWIS, M.A.,

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AMONG all the contrasts presented by the differing usages of the Anglican and Roman Churches, none is more arresting in its interest and far-reaching in its importance than the way in which the laity in each are now being treated.

In the Roman Church the Pope speaks of "that most pernicious doctrine which would make of the laity the factor of progress in the Church."¹

In the Anglican Church we see the Bishops vying with each other in their zeal to admit the laity into their Diocesan Councils, and to share with them the conduct of diocesan affairs. Indeed, we see more than this. We see the English Church herself, through the medium of her Convocations, solemnly but eagerly opening doors hitherto closed, and bidding her faithful laity to enter in, and thus to become part of a new and powerful general assembly of the Church's representatives, whose duty shall be to assist her and to defend her and to serve her in all the new perils of new times.

Thus, while Rome sternly orders back to confinement and tutelage the rising forces of an awakened and enthusiastic laity, the Church of England is sounding out a call to her long-disfranchised lay-people, summoning them to come and use new powers, and casting herself as never before upon their love and their service.

It is a striking phenomenon. Nothing more expressive of expansive life exists in the Anglican Church. Certainly the future is hers if only she continues to thus turn to the possibilities in her lay-folk. As with the nation, so with the Church, the elements of progress are mostly in the people.

It is only of late years, however, that the English Church has learned this great truth. How she has learned it and acted

¹ Encyclical Letter of September 8, 1907.

upon it we propose to relate in what follows. The story is worth the telling. It has much human nature in it. It also reveals the working of God's Holy Spirit. It ought to be helpful for the years which are to come.

I.

The beginnings of a laity in the Anglican Church as a body conscious of itself, with ideas, and a will too, of its own, having, moreover, sufficient courage to act independently of clerical leading, if need be, may be said to date from the Evangelical Revival in the eighteenth century.

Before that great and epoch-making event the Church of England had laymen and laywomen, but no laity, if by that term we mean a living corporate body, conscious of itself and acting for itself. She had lay personalities like Lord Guildford, Sir H. Mackworth, Mr. Justice Hook, and Colonel Colchester, who in 1698 had initiative enough to found the Society for Promoting Christian Knowledge; but in their time the corporate life and service of the non-clerical members of the Anglican Church were scarcely ideals, much less were they actual. As Dean Hook put it: "At the end of the seventeenth and eighteenth centuries successful efforts were made to stimulate the interest of laymen in Church-work by societies, but these rather gathered and dispensed funds than encouraged personal service."¹

Even in the first movements of the Evangelical Revival it is the clergy, and not the laity, who are the outstanding workers. There were individual laymen, like George Conon, the Headmaster of Truro Grammar School, who assisted in the great awakening; but they were few and far between. Moreover, they are always in the background; they never come forward in the history with any prominence, and not often with distinctness.

It was only when the Evangelical Revival had shown that

¹ "Church Dictionary," fifteenth edition, p. 437.

it had come to stay in the English Church, and when some permanent organization became necessary in order to consolidate its results and to assimilate them to regular Church life, that the laity, as we now understand the term, began to come into conscious existence and intelligent serving.

What sort of men and women the first representatives of modern lay life in the Church of England were is seen in the oft-told story of John Wesley and his colleagues, Whitefield and Lady Huntingdon, who went out from the Anglican Church, and in the less-known story of the founders of the Evangelical school, who remained in the English Church. Among the latter were John Thornton (1720-1790), the forerunner of the modern Christian merchant, who spends himself and his wealth for the cause of Christ; William Cowper (1731-1800), the poet; Granville Sharp (1735-1813), the champion of the negro; Hannah More (1745-1833), the chief literary force for righteousness in her day; Charles Grant (1746-1823), the first great lay name which the Church of England produced in India; Lord Teignmouth (1751-1834), better known as Sir John Shore, the first President of the Bible Society, and a former Governor-General in India; William Wilberforce (1759-1833), the emancipator of the slaves; and Zachary Macaulay (1768-1838), of whom Mr. Gladstone in his early days said: "He was the unseen ally of Mr. Wilberforce, and the pillar of his strength."

To have produced such elements of a Church's laity as these would of itself win fame for any school in the Church, but to have revived the type after the Church had long been deprived of it, and to have established its succession on a practical working basis, so that other schools in the Church might produce their great lay representatives after the same patterns, and for the same commonwealth of the Church—this is to come into the rank of the immortals. The school which has accomplished thus much may fail to live up to its early brilliance; but whatever its shortcomings may be as the years pass by, it can never be said to be without claims upon men's reverence.

But although the Evangelicals who remained in the English

Church after Wesley's departure from it had struck that note of "personal independence" which Buckle shows was beginning to become vocal in English life early in the eighteenth century,¹ and although they had begun to do the work of the Church in daring methods which exasperated the clericalism of the day, yet it was only by degrees that they saw their way clear to that lay-serving in the Church which is so familiar an institution at the present time. The timidity which oppressed them in connection with the use of laymen for doing Church-work is most striking, when it is remembered how bold they had been in other ways.

Thus we find that when the first great Evangelical Church Society, the Church Missionary Society, was founded in 1799, among its first rules, drawn up by John Venn, were some which contemplated the use of native catechists, or, as they would be called in this country, lay-evangelists. The proposal was strange. Its authors knew it would encounter strong prejudice, and therefore it was carefully explained that "men not fitted by education for English ordination might yet prove good missionaries to savage men and illiterate." Appeal was also made to the usage of the primitive Church as favouring the plan, Hooker and Bingham being drawn upon for instances.² The time, however, was not yet favourable for the innovation. Even so stout and unconventional an Evangelical as John Newton opposed it. The proposal to use lay-preachers for foreign missionary work was therefore dropped.

It may be that John Wesley's use of lay-preachers outside the Church, and the annoyance caused by their intrusion into parishes held by Evangelicals, caused distrust of lay agency in Church work, which at first prevailed among the founders of the Evangelical School.³

¹ "History of Civilization in England," vol. i., chap. viii. He says: "It was reserved for the eighteenth century to set the first example of calling on the people to adjudicate upon those solemn questions of religion in which hitherto they had never been consulted."

² "History of the C.M.S.," vol. i., p. 72.

³ Wesley himself had at first some difficulty in getting over his "vehement prejudice" against lay-preaching. *Vide* "History of Methodism," by Stevens, vol. i., book iii., chap. v.

Be that as it may, it was not long before the needs of the new foreign missionary work forced lay-preaching to be accepted by the early Evangelicals. They had founded their Church Missionary Society, they had also secured and prepared a few men to go forth as missionaries; but when they came to deal with the question of how ordination was to be obtained, they were unable to answer it. No Bishop would help. Because, therefore, no clergy could be sent forth to do the Church's missionary work, most of the first missionaries of the Church Missionary Society had necessarily to be laymen. During the first fifteen years of the Church Missionary Society it sent out twenty-four missionaries. Of these, seventeen were Germans and seven were Englishmen. Three of the latter only were ordained men. In the case of the Society for Promoting Christian Knowledge, which was at work before the Church Missionary Society, it was the same; all the Society's missionaries in India at this time were Lutherans.¹

From this point onwards English Churchmen seem to have submitted to the inevitable as regards the use of lay-agents for doing some at least of the Church's teaching work. In the foreign mission-field it was a stubborn necessity. At home it became an endured irregularity, which had to bear much contumely before it was allowed to remain unchallenged.

In the beginnings of her great modern institution, the enfranchised laity, the English Church has therefore no ground for pride. It certainly was born of Divine life. Its infancy was guarded by a wondrous Providence. But its earliest service was opposed by the ignorant Mother Church herself, and was only tolerated because there was no other means for doing the work which had to be done.

The Anglican laity as a working institution in these modern times may be said, therefore, to have begun its career as a bold irregularity. It has since existed and served as a powerful anomaly; for what concord hath the lay government of the Church through societies, and the exercise of Church patronage,

¹ "History of the C.M.S.," vol. i., pp. 72, 91.

and the appointment of Bishops by Premiers, with Episcopacy proper ?

To-day, as we shall see later, it is taking its place in the Church as a constitutional order and a welcomed element of ruling authority.¹ Truly, not even the British Parliamentary system itself presents a more instructive story of a people's rise to place and power in the face of official and class opposition than does the history of how the Anglican laity came to share in the service and government of the Church. The latter has not been marked by the earth-shaking events which accompanied the former ; nevertheless, the shaping by Providential rule has been the same, and the issues to human life at large may in the long-run be even greater.

II.

With the advent of the Oxford Movement in 1833 there came the modern High Church type, and also the extreme Newman type of serving laymen. Of the former the outstanding examples are Mr. W. E. Gladstone and Sir Roundell Palmer, better known as Lord Selborne. Of the latter Richard Hurrell Froude and W. G. Ward were "an advance party," who showed what the company was which should come after. In their way and for their special ends these were as strenuous and successful as their Evangelical forerunners. And yet there was no consciousness in them of the greatness of their order, as representatives of the Church's laity, and consequently no eagerness to claim its inherent rights and to perform its inalienable duties. In the first days of the Oxford Movement the laymen who supported it were oppressed with the burden of the great reverence which they felt for the priesthood of the clergy. So far were they from being able to conceive of the priesthood of the laity, that when the newly formed Church

¹ The present Bishop of Southwark, in dealing with some fears expressed by High Churchmen of the present growth of lay power in the Church, has boldly said : "Nor will I meet them, the laity, on the threshold by saying that in matters of the Church's council or her witness there is any region from which they are altogether shut out" (*The Guardian*, May 25, 1904).

Pastoral Aid Society proposed, in 1836, to employ lay Scripture-readers to assist the clergy in crowded poor parishes, Mr. Gladstone protested vehemently, ceased to support the Society,¹ and proceeded with others to form, in 1837, a rival organization—the present Additional Curates Society. The grounds alleged for this action were that the Church Pastoral Aid Society refused to confine its grants to clerical assistance, and, further, that it insisted on inquiring into the spiritual fitness of its grantees, which work, said its opponents, belonged to the Bishops, and not to a committee.

Since this uprising of High Churchmen against the employment of lay agency in parochial visitation and in mission-room preaching, High Anglican laymen have got over their horror of the admission of their own class to some active share in the Church's ministrations, and may now be found doing, in some cases, admirable work, not merely as licensed lay-readers, but even as preachers in parish churches themselves.

Nevertheless, it is worth noting, if only to learn how slowly Church reform grows, that nearly forty years after the early Evangelicals had felt their scruples against lay agency in Church-work, and had been taught their folly, the new Oxford School of Churchmen did their best to stop the progress of the Anglican laity from the position of outlanders to their rightful status and their proper privileges as fully enfranchised citizens of the commonwealth of the Church of God.

In the case of the latter the opposition was more surprising than in the case of the hesitating Evangelicals, for Newman and his followers made much of taking their precedents from primitive times. And such precedents for the use of the laity in doing Church-work are numerous.

This fact has recently been emphasized with special impressiveness by the Committee appointed by the Convocation of Canterbury to consider the question of restoring an Order of Readers or Sub-deacons in the English Church. The Com-

¹ *Vide* "Church Pastoral Aid Society: Sketch of its Origin and Progress," p. 10; "Life of Lord Shaftesbury," popular edition, p. 113.

mittee was presided over by the Bishop of Salisbury, Dr. Wordsworth. It presented its Report on May 3, 1904.¹ The case for the Church's large use of lay agency in its ministering and teaching is made out with much detail and force.

"It is plain to any reader of the New Testament (the Report says) that the regular ministry of the Twelve, with that of the local officers called Bishops, presbyters, and deacons, was not the only equipment which the Church possessed. There was a fulness of Church life which is at once peculiar to the first two centuries, and at the same time a fruitful source of instruction as well as of direct and indirect precedents for all after ages." The Report then proceeds to give "some details of the evidence for the existence of lay ministrations" in the first two centuries of the Church. This is treated under the heads of (1) *Evangelists*; (2) *Prophets and Teachers*; and (3) *Readers*.

Of Evangelists it says: "While some Evangelists were undoubtedly ordained, like St. Philip and St. Timothy, others would seem to have been laymen like the men described in Acts viii. 4, and in Acts xi. 19, 20." There seems to be a reference to these "travelling missionaries" in 3 John. "Prophets and teachers make a greater show in early literature." "It is in connection with the greatest of Christian 'Teachers,' namely, Origen, that we find the question raised whether laymen could be allowed to preach in the presence of Bishops. The question, it will be observed, was not whether laymen could preach at all in Church (as Routh and even Bingham seem to imagine), which was not then discussed, but what they might do when Bishops were present." Readers were a lower class of lay-agents, but important. Their original duties were to "read the Scriptures and possibly homilies. They were usually local officers, but they discharged a duty of a most primitive character. They were chosen for their ability, somewhat in the same way as in the Jewish synagogues, but with more formality. Our Lord's own example in the synagogue at Nazareth (Luke iv. 16), and the references to the duty in the New Testament

¹ It may be had at the National Society's Depository, Westminster.

(St. Matt. xxiv. 15; St. Mark xiii. 14; 1 Tim. iv. 13; Rev. i. 3), could not but give them dignity." "We find a reference to a reader, as distinguished from the president and the deacons, in the earliest detailed description of a Church service outside the New Testament" (Justin I., "Apol." 67).

In the third century there came the minor orders—*e.g.*, subdeacons, clerks, servers (*ministri* or *ministrantes*)—all of whom were what we should now regard as authorized lay-workers.

In the early years of Queen Elizabeth, the dearth of clergy necessitated an extraordinary use of lay-readers for serving destitute cures. "The *Injunctions*, which apparently emanated from a Bishops' meeting, "required the reader to promise, 'I shall not minister the Sacraments, nor other rites of the Church, but bury the dead and purify women after childbirth.' They thus add to the duties of reading prayers, litany, and homily, the two last occasional duties, which would often come at unexpected times." When the times became more settled, and Church order assumed its normal conditions, the use of lay agency was suffered to pass almost entirely away. The Report, however, notes that until near our own times there is a continuous tradition that "the Litany down to the Lord's Prayer" may be "sung or said" by laymen.

With such a recorded past to point to for lay ministrations, it is one of the mysteries of ecclesiastical history why there should have been long lapses of use by the English Church of such service; and also why objections against any large resumption of it by the Church should linger in men and women whose zeal for the Church's ancient ways is conspicuous.

The explanation seems to lie partly in the failures which from time to time have marked the Church's employment of lay agency, and partly in an overpressed clericalism. However this may be, the fact remains that from the opening of the seventeenth century to the time of the Evangelical revival towards the close of the eighteenth century, lay ministering and

teaching in the English Church lay under a cloud. It remained unvalued and scarcely used until the new expansive life of the Church made it necessary to use it once again. And what is notable in this turning again of the Church to the use of lay agency is that it brought something more than the re-establishment of a former lay order ; it gave rise to the Anglican laity as a body newly enfranchised, and really admitted to share in the rule and administration of the Church.

As we have already seen, the first of the Anglican laity to claim and use the new franchise were Evangelicals. Then came the lay representatives of the early doings of the Oxford Movement. And in both cases the Church had good cause to be proud of the fresh types of the lay-worker she had so far produced.

In 1850 the militant form of Ritualism, which clergy like Bennett, Bryan King, and Mackonochie superimposed upon the less aggressive teaching of Newman and Pusey, gave rise to a still further type of Anglican layman, which was quite different from anything we have yet seen. Out of these was born that combative body of Church opinion and effort, *the English Church Union*, which soon provoked into existence its equally warlike opponent, *the Church Association*. Both, from the beginning, have been led by lay chairmen. Both have been, in their later career, avowedly partisan. Which of these two organized forces of differing theological feeling has gone farthest in its length of lay action in the name of the Church it would be difficult to decide. The one has certainly not been meek to the Episcopate ; the other has ignored the Episcopate in its efforts to conciliate the Pope. And of all the deeds attempted by laity of the English Church, this is one of the most amazing. How Lord Halifax found it to be within the compass of his extreme reverence for Episcopal authority to go unauthorized and unsent to seek Papal acknowledgment of Anglican orders is hard to understand. It is perhaps a case of a man deliberately exceeding his principles for the sake of forcing on some fancied advantage for those principles. How-

ever, the fact remains that for excess of lay zeal the classical example of present days is with those who oppose the claims made for the priesthood of the laity.

(To be concluded.)



The Ornaments Rubric and the Convocations of Canterbury and York.

BY THE REV. CANON NUNN, M.A.

AS it is expected that the Resolutions of the Committees of the Houses of Convocation on the Ornaments Rubric will come on for discussion in November, it may be well to review the position in which the subject now stands.

The Report of the Committee of five Bishops of the Upper House of Canterbury, dated January 23, 1908 (which was reviewed in the *CHURCHMAN* in April, May and June, 1908), came to the following conclusion :

“We feel bound to state that our own study of the facts leads us to the conclusion that the Ornaments Rubric cannot rightly be interpreted as excluding the use of all vestments for the clergy other than the surplice in parish churches, and in cathedral and collegiate churches the surplice, hood and cope.”

This conclusion was in direct contradiction of the Ridsdale Judgment. That Judgment contained the following words :

“Any interpretation of the Rubric, which would leave it optional to the minister to wear, or not to wear, these vestments, not only would be opposed to the ordinary principles of construction, but must also go to the extent of leaving it optional to the minister whether he will wear any official vesture whatever.”

But the five Bishops also expressed their belief that—

“The evidence here collected indicates that they [the vestments] cannot rightly be regarded as expressive of doctrine, but that their use is a matter of reverent and seemly order.”

Of course, the real question is, whether they were “regarded as expressive of doctrine” at the time of the Reformation, and

are so regarded at the present time by those who seek to reintroduce them. There can be no doubt upon this question.

The Royal Commission on Ecclesiastical Discipline recommended that—

“Letters of business should be issued to the Convocations with instructions to consider the preparation of a new rubric regulating the ornaments—that is to say, the vesture of the ministers of the Church at the times of their ministrations, with a view to its enactment by Parliament.”

The five Bishops did not recommend any new form of Rubric. They wrote as follows :

“What should be the action of the Church at the present time in extending or restricting liberty as regards such ornaments, or in making definite requirements as to their use, or in leaving the controversy about them where it stands, lies outside the reference of our Sub-Committee.”

THE LOWER HOUSE OF CANTERBURY.

The Committee of the Lower House of Canterbury took up the work where the five Bishops left it off. We read as follows (Report, p. 9) :

“The Sub-Committee of the Upper House had already entered upon the same two inquiries, and a most important Draft Report, drawn by two members of the Bishops’ Sub-Committee, was placed at the disposal of this Sub-Committee.

“This Report is so elaborate and exhaustive as to leave little room for independent investigations on the part of members of the Sub-Committee. Its statements, however, have been considered, and generally verified, and it seemed unnecessary to go over the whole ground afresh. What follows is mainly an abstract of its arguments and conclusions.”

We observe, therefore, that no new light whatever is thrown upon the subject by this Committee. No omission in the Report of the five Bishops is supplied, and no mistake has been corrected.

The conclusions of the Committee are, as frankly stated, “an abstract” of the conclusions of the five Bishops. They are as follows :

“We pass now to the history of the Ornaments Rubric and its interpretation. Here, also, we have followed the Report of the Bishops’ Sub-Committee, and we append our conclusions without the arguments which have led to them.

“1. We are of opinion that the phrase ‘the second year of King Edward

the Sixth' refers to the first Edwardian Act of Uniformity, and not to the state of things existing previously to the passing of that Act.

"2. We are of opinion that, as a matter of history, the Advertisements of 1566 must be regarded as administrative orders, issued for the Southern Province, and without the sanction of the Crown.

"3. It appears to us that, even if a different decision were reached as to the character of the Advertisements, such an opinion would not affect the meaning of the Rubric of 1662, which was deliberately inserted after revision."

We propose to return presently to the examination of these three "opinions," but in the meanwhile we observe that this Committee does not, like the Sub-Committee of the five Bishops, regard the recommendation of new rubrics or rules as beyond the scope of its reference, but proposes the following Resolution for the adoption of Convocation :

"Resolution No. 8: Whereas the Eucharistic Vestments commonly so called cannot rightly be regarded as symbolic of any distinctively Roman doctrines, and whereas the historical conclusions underlying the ruling judgments in regard to the Vestments appear to be liable to reasonable doubt, it is expedient that two alternative vestures for the Minister at the time of celebrating the Holy Communion—viz. : 1, the surplice, with stole or scarf, and the hood of his degree ; 2, the Eucharistic Vestments commonly so called—be recognized as lawful, under proper regulations."

It is to be observed—(1) That "doctrines," without being "distinctively Roman," may be opposed to the doctrine of the Reformation, as found in the Holy Scriptures, and expressed in the Prayer-Book and Articles ; (2) that it is proposed that the Vestments which have been condemned by the Highest Court should be "recognized as lawful." This would be to "recognize" lawlessness.

If the Judgment was wrong, it can be reviewed. If the law is to be altered, the necessary power must be sought in a lawful manner.

THE UPPER HOUSE OF THE YORK CONVOCATION.

We turn with more hope to the Upper House of the Convocation of York. Their Report is found in the *York Journal of Convocation* for May, 1908. We read there :

"The recent [January, 1908] learned 'Memorandum' of a Committee of the Upper House of Canterbury affords a compendium of general and

Anglican vestiarian history which, while presenting some elements calling for criticism, is yet probably more complete than any previous review of the kind."

This Committee does not accept without question, as the Committee of the Lower House of Canterbury does, the conclusion of the five Bishops.

On the other hand, it does not fall back upon the Judgment of the Privy Council, but raises afresh, after the example of the five Bishops, some of the questions which that luminous Judgment should have set at rest.

The Northern Bishops, after dealing briefly with the subject of the origin of the Vestments, which is a matter largely of antiquarian interest, proceeds to divide the questions involved after the same manner and order as the Committee of the Lower House of Canterbury. Their Report runs as follows :

"Coming to English post-Reformation history, we are at once in face of historical problems, some of them very difficult of solution. These the 'Memorandum' states and examines with great clearness and ability. To enumerate the chief questions: *a.* In the present Ornaments Rubric, what is precisely denoted by the words 'By authority of Parliament in the second year of King Edward VI.'? The reply appears to be fairly decisive. The reference is to the Act signed and enforced within that year, imposing on the Church the use of the First Prayer-Book with its rules."

This answer, it will be seen, coincides with the answer to the same question given by the Lower House of Canterbury, and to that of the five Bishops.

We may be well satisfied with the agreement thus arrived at, which excludes, let us hope, finally the contention of some Ritualists that the Rubric refers to Ornaments in use before 1549, and that as the Ornaments of that date are lawful, the ceremonies in which they were used must be lawful also!

There remain the two other questions raised by this Report. But before we proceed to examine them, it may be well to ask whether the

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affords us any new light upon the subject. We find no light.

The Report, found in the *Journal of the York Convocation* May 21, 1909 (p. lvii), runs as follows :

“With regard to the Vesture of the Ministers, the Committee have not considered it to be their duty to determine doubts which have arisen as to the interpretation of the existing Rubric prescribing the Ornaments of the Ministers, but recommend that—

“At the time of the Holy Communion the minister shall wear either a surplice, with stole or scarf, and hood, or, a white alb plain, and a vestment or cope, provided that no change be made in the existing use of Parish Churches and Chapels, without the consent of the Bishop being given formally.’”

This Committee support their recommendation by no arguments. “Stat pro ratione voluntas.”

The Two Outstanding Questions.

It remains that we should consider the two questions (*b*) and (*c*) of the Northern Bishops, which correspond with the questions (2) and (3) in the Report of the Lower House of Canterbury, as given above. They relate respectively to the Advertisements, and to the Rubric of 1662.

The Northern Bishops write thus (p. li) :

“*b.* The ‘taking of other order’ by the Crown in consultation with the Church was foreshadowed in the Elizabethan Act of Uniformity. Was it ever actually taken? The reply is attended with great difficulty. On the one hand it is seriously questioned whether the ‘Advertisements’ can be held to be this ‘other order’ in view of the numerous references to them in letters, etc., of the period, in which the language appears always to fall short of a decisive reference to *Royal* authority. There is no proof that they were held binding for the Northern Province. It may be argued, so far as epistolary allusions go, that they carried only metropolitanical authority, and only for the Southern Province.”

Then follow some arguments on the other side. But the Committee do not go to the bottom of the matter. They leave it as if it was still an open question, and then, at the end of their Report, they make recommendations for the toleration of certain vestments which, according to the Ridsdale Judgment, are absolutely illegal.

The truth is that every one of the arguments in depreciation of the authority of the Advertisements adduced by the five Bishops, and in some details repeated by the Northern Bishops, was fully examined and rejected after a long and patient hearing

by one of the strongest Courts that ever sat to determine such matters.

The authority of the Queen is expressed in the very title-page of the Advertisements. This title-page, strange to say, is omitted in Gee and Hardy's "Documents," p. 46a. Yet the compilers describe them as "without royal sanction or authority." The title-page is found in Cardwell's "Documentary Annals," vol. i., p. 28a. It runs as follows :

"Advertisements partly for due order in the public administration of common prayers, and using the holy sacraments, and partly for the apparel of all persons ecclesiastical, by virtue of the Queen's Majesty's letters, commanding the same, the 25th day of January in the seventh year of the reign of our Sovereign Lady Elizabeth, by the grace of God of England, France, and Ireland, Queen, Defender of the Faith, etc."

That the Advertisements were not mere "administrative orders" of Archbishop Parker is shown by the fact that they are described in the Preface as the result of the Queen's letters to the Archbishop of Canterbury charging him that "*with assistance and conference had with other Bishops, namely, such as be in commission for causes ecclesiastical,*" some orders might be taken, etc.

This advice of the Commissioners was prescribed in the Act of Uniformity, and the fact that it was required by the Queen shows that she was acting under that Act.

These words relating to the Commissioners are omitted where they are wanted, in the quotation given by the five Bishops in p. 78 of their Report, though found in a subsequent quotation on p. 80.

The same words are also omitted from a quotation taken from the same Preface in Frere's "Principles of Religious Ceremonial," p. 256.

That the Advertisements were intended for the Northern Province as well as the Southern is shown by the expression "all her loving subjects" in the Preface, but these words are not quoted at all in the extracts of the five Bishops ; and also by

the words "the realm," "the whole realm," which are omitted, where they are wanted, on p. 80 of their Report, though found on p. 78.

That they were published in the Northern Province is made certain by the fact that the Queen had promised "*the same will we also order for the Province of York,*" by their promulgation in the Diocese of Durham, and by the fact that Grindal, when Archbishop of York, quotes them. (See Report of the five Bishops, pp. 80, 81.)

Thus all the three objections to the authority of the Advertisements are shown to be unsound. They were urged in the Ridsdale case, and were found wanting. Nothing of weight has been added to them since.

The Committee of the Lower House of Canterbury, being apparently anxious about the validity of these objections, have yet another refuge :

"It appears to us that even if a different decision were reached as to the character of the Advertisements, such an opinion would not affect the rubric of 1662, which was deliberately inserted after revision."

It is true that the Rubric of 1662, which is our present Rubric, was "deliberately inserted," but not until significant alterations had been deliberately made in the Rubric which it superseded.

The alterations made in the Rubric were three :

1. The reference to the Act of Uniformity was dropped out. But the Act itself was made part of the Prayer-Book, and stands first in the Table of Contents in every complete Prayer-Book.

2. The wording of the Rubric was made to conform to the Act, the words "be retained and be in use" being substituted for "shall use."

3. The most important change was the omission of the words "at the time of the Communion," so that instead of the words "at the time of the Communion, and at all other times of his ministration," there were substituted the words "at all times of his ministration."

Is it conceivable that, if the Revisers wished to restore the disused Vestments for use at the Holy Communion, they should have altered the Rubric by bringing in the word "retain" from the Act, and should have eliminated the words "at the time of the Communion" from the Rubric?

They had indeed replied to the Puritans, who had objected to the Rubric in a captious spirit, "that it seemed to bring back the cope, albe, and other vestments," "We think fit that the Rubric continue as it is."

The suggestion of the Puritans was that the Rubric should be "wholly left out." This would have left it open to the Puritans to use the surplice, or not, at their pleasure.

The Bishops, however, did alter the Rubric upon second thoughts. It would have been better if they had specified the surplice. They did not do so. They inserted the word "retain," and they struck out all reference to "the time of the Communion."

The Vestments could not be "retained," for they had disappeared, except in some sporadic cases of a survival of the non-sacrificial cope. The surplice was "retained."

It is to be regretted that the five Bishops in their very considerable volume do not find room to describe this vital change in the Rubric found in the removal of the words "at the time of the Communion."

The Northern Bishops have noted none of the changes in the Rubric.

Such is the kind of evidence and argument upon the strength of which it is proposed to convulse the Church by an attempt to legalize the Vestments.

The Convocations were to be invited to frame a new Rubric "with a view to its enactment by Parliament." It would seem as if some attempt would be made to effect changes in the Rubric without reference to Parliament; but this cannot be done.

The Committees having done their work, the subject will have to be discussed by the Houses of Convocation at large.

It would seem probable that the Upper House of Canterbury will follow the lead of the five Bishops.

The Upper House of York have already had a long discussion (February 18, 1909); but the discussion resulted only in a resolution that the Report drawn up should be "commended to the attention of the Church." It became evident, however, from the stirring speeches of the Bishops of Durham, Carlisle, Newcastle, and Manchester, that the case against the use of the Vestments will be fully put before the Church.

The Lower House of Canterbury, unreformed, and unrepresentative of the bulk of the clergy, may follow the lead of the majority of the Committee; but it would be a disappointment if a large number were not found to vote for the Minority Report of the Dean of Canterbury and Canon Hensley Henson.

The Lower House of York will, it is to be hoped, discover a spirit of independence, and decline to adopt a resolution which would permanently divide the ranks of Churchmen. Some prominent Ritualists express the desire that the question should be allowed to rest for a time. "We contend that the interpretation of the Ornaments Rubric of the five Bishops is so remarkable an advance that it ought to be allowed time to work its own results." "Convocation itself has not yet had time to assimilate the judgment of its own Committee" (Rev. W. J. Sparrow Simpson: "The Use of the Vestments in the English Church").

Others, who hold different views, may also desire time, in order that the glamour caused by the first appearance of the Report of the five Bishops may die down, that the questions raised and the arguments employed in that Report may be thoroughly sifted by the clergy, and, above all, that the lay members of the Church may be instructed as to the attempts which are being made to reintroduce the Vestments and the pre-Reformation doctrine that they signify. At the present time the laity generally are quite unaware of the proposed changes.

Establishment and the Moral Witness of the Church.

BY THE REV. C. F. RUSSELL, M.A.,
Fellow of Pembroke College, Cambridge.

THE phrase "the Establishment of the Church of England" expresses a relation of some kind between the Church and the State ; and therefore the subject of Establishment necessarily presents two aspects, and can be examined from two points of view. It can be approached from the side of the State and the individual citizen, and it can be approached from the side of the Church and the individual Churchman.

There are some who will urge at once that there is, or should be, no opposition between these points of view ; and the writer has no desire to contradict such an opinion. But it is essential, if we would think clearly, that we should recognize the fact that they exist, whether they are opposed to one another or not ; and we shall probably agree that no discussion of the matter can be adequate which is content to ignore one or other of them.

In a valuable paper written by Professor Moberly in 1894, and republished in "Problems and Principles,"¹ it is maintained that a Churchman, *quâ* Churchman, is not called upon to consider the question of Disestablishment. This doctrine is based upon certain facts which are indisputably true, and which it is important that we should bear in mind. In the first place, it is evident that the two parties to the relationship which would be terminated by Disestablishment are not concerned in the same way. The State's part is active—it disestablishes ; the Church's part is passive—it is disestablished. And these statements are not the less true because we cannot point to "a single explicit act of establishing on the part of the State."² In the second place, it follows at once that any decision with regard to the continuance or discontinuance of the relationship must proceed

¹ "Considerations upon Disestablishment and Disendowment" ("Problems and Principles," pp. 143-220).

² Moberly, "Problems and Principles," p. 155.

finally from the State alone. In the task of forming such a decision Churchmen, as Churchmen, have no part. It is true that Churchmen must take their share of the responsibility just as much as Nonconformists, but that is because they are citizens as well as Churchmen. It is in their capacity as citizens, and not as members of the Church of England, that they are called upon to decide and to act. The action in which they are involved is an action by the State. In the third place, a further result follows, less acceptable perhaps, but not to be logically evaded—namely, that the grounds on which a decision is based at any time will be such as concern the welfare of the State. Even Churchmen-citizens—who, as we have seen, are concerned herein as citizens, and not as Churchmen—will make up their minds, if they are honest, with a view to the good of the State, and not finally to that of the Church.

From these premises, the truth of which will not be disputed, Moberly concludes that Churchmen must not consider the question of Disestablishment except in their capacity as citizens.¹ But this conclusion is not warranted. For, in the first place, by their examining the question as Churchmen it is possible that they will become so clearly convinced as to the advantage or disadvantage of Establishment to the Church itself that they will desire to propose a definite line of conduct to the State for its consideration, fully recognizing all the time that it is by the State (which includes themselves as citizens) that the final decision must be made; and, in the second place, there is an *a priori* probability (in the minds of Christians at least) that what makes for the good of the Church will make also for the good of the State, and therefore their investigation of the matter as Churchmen may suggest, even though it is not competent to decide, the right course to be pursued.

In this paper the subject is discussed avowedly from the

¹ "The fact, then, that the conscience of a member of the Church of Christ is with him in all his relations as paramount, does not qualify in the least degree the truth of the principle that proposals for disestablishment are political proposals, which come before Churchmen only in their character as citizens" ("Problems and Principles," p. 157).

side of the Church, while yet it is continually borne in mind that it is not with the Church that the right of final decision rests.

The subject of the Establishment of the Church of England is often considered out of all relation to the special conditions involved, and we are frequently asked to pronounce judgment in what is merely an imaginary case. There are presented to our view two pictures: in one we see a great and mighty nation, with deep religious conviction, making public profession of its faith in God and His Son Jesus Christ, claiming for all its laws the sanction of Christianity, able and willing to recognize the eternity of moral distinctions; and in the other the same nation is depicted denying its faith, appealing to materialistic sanctions, combining opportunism with utilitarianism in its ethics. We are asked to say which of these pictures represents the preferable state of things, and when we have given the only possible answer, we are told that we have *ipso facto* pronounced for Establishment. What a remarkable use to make of the method of Dilemma! Of course it is true, and it hardly needs to be said, that a national profession of Christianity is ideally desirable; but that is not in dispute. The question is whether, in our particular circumstances, this national Christianity, or, to be exact, the Establishment which, we are assured, is the only way of retaining it, has, as a matter of history, involved disadvantages sufficient to outweigh the good which it is intended to secure.

The Christian faith has repeatedly been charged with the fault of encouraging in Christians a certain carelessness with regard to conduct. St. Paul had to answer this objection, and still there are those who urge it in our own day. There have, it is true, been times in the past when the doctrine of justification by faith was actually interpreted by some believers in such a way as to warrant the objection. But it is probable that Evangelicals, whose emphasis of the doctrine has made them especially liable to misunderstanding in this respect, are further to-day than they have ever been from any slurring of the vital importance of conduct. They acknowledge fully that the Gospel

is concerned with this life as well as with that which is to come—that, as has been well said, its purpose is not merely to get a man into heaven, but also to get heaven into the man. Consequently, readers of this paper will agree that it is one of the essential elements of the work of the Church to uphold before the world the principles of Christian conduct.

For such moral witness an independent standpoint is necessary with a view alike to unfettered judgment and to courageous testimony. That this is so is admitted by many whose opinion on the whole question is otherwise diametrically opposed to that of the writer. In the discussion of the evils which might be supposed to follow upon Disendowment, there is frequently mentioned the temptation to “prophesy smooth things” which would come upon every preacher who should find his income depending upon the gifts of his congregation.¹ It sounds strange to hear this danger represented as new when we remember that in many parishes at the present time the stipend of the incumbent is derived in part from pew-rents, and that considerable efforts are being put forth to revive the custom of Easter Offerings; and when we further recall the fact that in the Early Church it was customary, and even enjoined, that ministers of the Gospel should depend for their support upon those among whom they laboured.² But whether its novelty is exaggerated or not, the fact that it is thus alluded to witnesses to the universal conviction that any lessening of a man’s moral independence must impair the honesty of his moral witness. And what is true of a man in such a matter is true of a Church also.

Our Lord Himself was no exception to this necessity. If He was to add to men’s knowledge of the ethical content of God’s will, He had to adopt an attitude of criticism even towards

¹ “Thus Mr. Millard writes in the April CHURCHMAN: “The sixth advantage” (of Establishment) “*is the independence of the clergy.* We know how debasing to all that is noblest and best in the teacher it is to be in the power of the purse-holders. . . . The loss of [that independence of spirit] must hinder the free course of the Spirit of God.”

² In so far, that is, as they formed a professional class, as, *e.g.*, the “prophets” in the Early Church. At first, many of the local officers of the Churches supported themselves by their own labour.

the Divinely-given Law of the Jews, while yet He revered it on the ground of its origin and history and achievements. And whatever be our theory of the Church, it is impossible to dispute the obligation that rests upon it to seek to educate the conscience of mankind, leading it ever nearer to that conception of life and conduct which it believes to have been revealed by Christ. In such a task it cannot be dictated to from without; and if we can imagine, for example, that the Government of a Christian country should some day decide that the theft of a sum less than sixpence should no longer be regarded as a legal offence, Christian ethics would be unaffected, and the Christian meaning of honesty would be the same as before. Otherwise the Church would have ceased to pray "Thy kingdom come," and would have taken its place beside those who cry, "We have no king but Cæsar."

Now, it is simple matter of fact that the Church of England to-day lacks this complete freedom which we have seen to be essential if it is to be able always to fulfil its high purpose. Cases have arisen in which it has been dictated to by the State in matters which do actually concern the ethics of Christianity (this statement will be substantiated later on in this paper). Clearly the first question to be answered is this: Is this state of things due to the Establishment, or is it not? and if it is not, to what is it due? We must first of all beware that we do not treat this question as merely abstract. Over and over again we are informed that there is no reason whatever why an Established Church should not be absolutely free in matters of doctrine and discipline. The Church of Scotland, we are told, is Established, and yet it is free. (Some people may not accept the last words as true, but let them pass.) Or we are told that we must not ascribe to the Establishment a condition of things which is due rather to an unforeseen and quite accidental development of the doctrine of the Royal Supremacy.¹ But,

¹ So Moberly, in an essay, "Is the Independence of Church Courts really Impossible?" ("Problems and Principles," pp. 261-326). See particularly pp. 305 ff.

however interesting this may be, it is strictly irrelevant. For, whatever the essence of Establishment may be, the point to be noticed is that the particular form of Establishment with which we in this country are concerned is undoubtedly connected with that liability to State interference to which reference has been made. On what ground is it, for instance, except that the Church of England is Established, that persons can demand, and not merely request, the solemnization of their marriage in a church? And this, as we shall see, has affected the Church's disciplinary powers in ethical matters. Since, therefore, the reform by which the Church of England should be given complete freedom, in reality as well as in name, would be so thoroughgoing, and would change so much that is certainly implied by Establishment, it is not strange that many persons should have arrived at the conclusion that only by Disestablishment can this freedom ever be realized.

Those who think in this way might reasonably expect that their contention would be understood, even if it were not shared; yet this rarely happens. They may be mistaken in thinking that only at so great a cost can the Church of England become free; but if so, those who disagree with them should meet the difficulty fairly, and show how freedom can otherwise be obtained. But at the least, that form of opposition should be discarded which is content to call him disloyal to the Church who looks forward to Disestablishment, "because Disendowment would so greatly cripple the Church's work"! It is true that he prefers a crippled Church to one that is unfaithful to its Lord; but can such a preference fairly be called disloyalty? We trow not!

Let us consider the answer that is usually given to this demand for the Church's freedom. It is replied that we have no business to forget the important fact that this is a Christian nation, and that therefore there can be no danger of the State's wishing to legislate otherwise than in accordance with the principles of Christian ethics. To this it suffices to retort with three considerations: (1) It is evident that our opponents have

not themselves that confidence that the State will always act Christianly which they urge upon us, since they are continually suggesting the awful possibilities of godlessness to result from Disestablishment ; (2) France was once a Christian nation ; and, chiefly, (3) our opponents, after all, admit that a Christian people does not invariably act in accordance with Christian ideals of conduct. Thus the Rev. A. H. T. Clarke writes as follows in the *Nineteenth Century* for February :

“The sanctity of family life . . . has been invaded in America by the laxity of a social standard that has allowed during the last twenty-five years nearly one million cases of divorce in the United States alone.”¹

He does not, I suppose, contend that this is a case of a Christian nation acting Christianly.

The defender of the Establishment is forced to seek another reply : “It is true,” he says, “that the example of the United States supports your contention ; but, after all, we do not live there, and at any rate in this country you need have no fear of such a difficulty. Here the State has always adopted the Christian standpoint, and you may be confident that it will do so in the future too.” What shall we say to this? Simply that we are face to face with a principle, and we cannot hesitate. Once admit that a Christian State is capable of a departure from the ethics of Christ, and we are bound to claim for the Church complete independence of judgment and action. The happy experience of the past in this country is something for which we thank God, but it cannot alter principles.

We have come to close quarters at last, for it is strangely distasteful to many people to-day to be referred to principles. “Do not ask us to think,” they say ; “we do not know how to ! If the thing works, what else matters? Why cannot you be practical and stick to facts, instead of troubling yourselves with imaginary dangers that will never arise?”² But on this point

¹ “Marriage with a Deceased Wife’s Sister and the Cry of ‘Disestablishment’” (*Nineteenth Century and After*, February, 1910, p. 258).

² For illustrations of this method, reference may be made to a correspondence in the *Record* newspaper, December 24, 1909, to January 21, 1910, under the title “Church and State.”

we dare not yield. Opportunism of this sort is simply ecclesiastical suicide. We will not ignore facts, but our action in the face of them shall be based upon a recognition of the principles that are involved.

Is the discussion brought to a deadlock, then? Fortunately it is not, for we can afford to make a concession. We do not for a moment yield our adhesion to principles, but it is possible equally to win the victory in reliance upon the weapons that have been chosen for us. Facts, as well as principles, are on our side, and we can find in this country a sufficient support for our contention.

The laws which govern divorce in England were passed in 1857. They are concerned chiefly, as is natural, with civil aspects of the subject, and they contemplate the remarriage of divorced persons. But one section of the Act makes mention of the Church of England, yet even so it appears to be rather negative than positive in its motive. It is as follows:

“Provided always that no Clergyman in Holy Orders of the United Church of *England and Ireland* shall be compelled to solemnize the Marriage of any Person whose former marriage may have been dissolved on the ground of his or her adultery, or shall be liable to any Suit, Penalty, or Censure for solemnizing or refusing to solemnize the marriage of any such Person” (20-1 Victoria, cap. 85, sect. 57).

There are two observations to be made upon this section. First, the Act clearly recognizes the possibility of Church and State taking up different positions with regard to certain matters connected with marriage; for, while the State allows all divorced persons to marry again during the lifetime of the former spouse, it is actually suggested in this section that clergy may possibly consider a particular class of such marriages unlawful, and decrees that their opinion is to be respected. Secondly, for all its negative appearance, the section must be understood to contain a positive reference also; that is to say, by giving the clergyman the right to refuse to solemnize the remarriage of a particular class of divorced persons, it denies him the right in other cases. And since, in the case of divorce for adultery, it is only the guilty partner of which the Act speaks in this connec-

tion, it is implied that in the case of the innocent partner no such right of refusal to marry is allowed. That this is the meaning of the section has been stated as recently as last December by Lord Justice Fletcher Moulton, who, in delivering judgment in the *Bannister v. Thompson* case, used these very strong words :

“That one of the parties has been divorced and seeks to marry again during the lifetime of the former spouse is unquestionably not such lawful cause” (for refusing to solemnise the marriage) “in the case of the innocent party . . . and the clergyman is compellable to solemnise such a marriage of a parishioner if called upon to do so. If, then, a person conscientiously holds that marriages cannot be dissolved, or that if dissolved neither of the parties may marry again in the lifetime of the other (an opinion held by many members of the Church of England), and if the solemnisation of such a marriage would do violence to his conscience, he should abstain from entering Holy Orders; for if he do so he certainly comes under the legal obligation to solemnise them.”¹

It is hard to understand how some people can be, as apparently they are, quite unable to comprehend the subjection of marriage to two distinct sets of rules, one Divine and one human. No difficulty is felt about such an admission in other matters. It is admitted, for instance, that the civil laws which deal with dishonesty take no account of many practices which receive the Divine condemnation as dishonest; and thus, while certain acts of dishonesty are forbidden to all citizens by the law of the State, there are other acts of this kind which, while permitted by civil law, are proscribed to the Christian by the law of Christ. Thus a Christian citizen is permitted *quâ* citizen, but is forbidden *quâ* Christian, to take advantage, when making a purchase, of the ignorance of the seller. Now, since all this is so, we cannot regard it as *a priori* impossible that the institution of marriage should be in a similar case; and, indeed, we have seen already that the Act of 1857 frankly admits the possibility. Yet, strange to say, it is by no means generally allowed. The writer in the *Nineteenth Century* who has been quoted above says :

¹ As reported in the *Times* of December 13, 1909.

“Marriage is a Divine institution. From this, Bishop Gore infers that it is a matter for ecclesiastical ordinance. Not at all.”¹

Such words have no meaning if it is not that the Church is bound to accept the doctrine of marriage which the State holds. Again, when he writes,

“Till the reign of Justinian, the Church had no laws independent of the State,”²

the statement is purely irrelevant unless it is meant to imply that for 500 years the Church was content to demand from its members no more than obedience to the civil law ; and this is not the fact.

After all, the notion that marriage is liable to none but secular regulation can readily be upset by the consideration of the problem as it presents itself in the mission-field. In countries where polygamy was allowed by national custom, the Christian Church has required that converts should become monogamous. Has it done wrong? In fact, Mr. Clarke himself admits that there is such a thing as a law of God with regard to marriage when he says of Pope Julius II. that he

“had allowed marriage with a brother's wife in deliberate defiance of the law of God as twice positively enacted in the Levitical code.”³

We observed, in the second place, that the clergy cannot refuse to solemnize the re-marriage of a person who has divorced a former spouse for adultery. What is involved in this?

Our Lord's teaching on the subject is given by the Synoptists, and while St. Mark's and St. Luke's Gospels attribute to Him an absolute prohibition of re-marriage after divorce, St. Matthew's says that He permitted re-marriage in the case of the innocent person.⁴ The two accounts cannot both be correct. Either the second and third Gospels have omitted the exceptional permission which our Lord gave, or else there has been inserted (however early) in the first a permission which He did not give. The former view was usually taken in the past ; but at the

¹ Clarke, *loc. cit.*, pp. 269, 270.

² *Ibid.*, p. 257.

³ *Ibid.*, p. 265, and so in his next sentence.

⁴ St. Mark x. 11, 12 ; St. Luke xvi. 18 ; St. Matthew v. 32 ; xix. 9.

present time the latter view is widely held, and it is maintained in the two latest English commentaries on the first Gospel.¹

Now it must be emphatically stated that no assumption is here made that the second view is the correct one. Such an assumption is not needed for the argument, which depends solely on the fact that both these divergent views are held. Whether the first or the second be correct, both are held—and held by members of the Church of England without any suggestion that it is inconsistent with Churchmanship. In such a matter of New Testament exegesis, who is to decide between the rival opinions? Some may answer, “expert New Testament scholars”; some, “Convocation”; others, “the Bishops.” What is certain is that nobody would think of suggesting “the State.” And yet it is actually the State which has answered the question, and requires from the Church of England that it should act according to its interpretation.² And this, be it observed, is a matter which touches Christian ethics very closely indeed—namely, in the Christian doctrine of marriage.³

¹ By Archdeacon W. C. Allen (1907) and the Rev. A. Plummer, D.D., (1900). [Since the above was written, two letters from Archdeacon Allen have appeared bearing on this subject (see the *Guardian* for July 1 and 15, and cf. the August CHURCHMAN, p. 563). He deprecates the use that has been made in this controversy of modern critical conclusions, and explains in the second that the point of his first letter is that “the law and doctrine of the Church rest on the life of Christ as recorded in the Gospels, and not on [his] or anybody else’s attempted reconstruction of that life.” The letter is valuable as containing a useful warning against picking and choosing in the results of criticism; but his application of the warning to the present subject is singularly unfortunate. For he apparently fails to perceive that the two accounts of Christ’s teaching are contradictory. He points out rightly that those who desire to see Church teaching on divorce follow the conclusions of recent criticism cannot reconcile such a course with the Church’s whole-hearted acceptance of the first Gospel for matters of faith and practice; but, strange to say, he does not add that it is equally impossible to reconcile the other opinion—which the Church has been content to follow for half a century—with its whole-hearted acceptance of the second and the third! In short, the contradiction is there, whether we like it or not; and the Archdeacon’s suggestion simply comes to this—that in a matter in which a choice is forced upon us we should choose without, rather than with, a reason.]

² The force of the argument is not affected if it be proved (could it be?) that in 1857 the Church of England was unanimously of the former opinion.

³ In the *Fortnightly Review* for April, 1910, Mr. E. S. P. Haynes discusses the attitude of the Church to divorce (“The Church and Divorce Law Reform,” pp. 736-741). His article may be summed up as an appeal to the Church of England to confess that Christ’s ideal of marriage is too lofty for

It is not necessary to discuss at length the recent controversy about marriage with a deceased wife's sister. It will suffice to point out that the supporters of the Bannister judgment have often completely misunderstood what has been urged on the other side. It might be proved beyond the possibility of doubt that marriage with a wife's sister is permitted by the law of God, and yet the objection would be as powerful as before. For its purpose is to assert the Church's right to decide this, as well as other matters, for itself, independently of the State ; and hence to say that the State has on this occasion only enforced upon the Church what the Church admits to be reasonable is irrelevant. If the Church should choose to forbid its members to marry their first-cousins, it would not be for the State to interfere ; and those who should thereafter contract such alliances would be liable to ecclesiastical censure and discipline for transgressing, not civil, but ecclesiastical law. It is not too much to say that the point of the objection has usually been either missed or evaded. Those who have missed it have scarcely recommended their logical acuteness ; and those who have evaded it have scarcely recommended their honesty.

The argument in this paper may be summed up as follows : We have seen that freedom of judgment and action is a necessity in the Church, and in the separate Churches which form its parts, if it and they are to fulfil their essential duty of bearing moral witness to the world ; and we have seen also that in the case of the Church of England there is no such freedom, but the State can dictate to it even on fundamental questions of ethics. We have contended that this subjection to the State's

ordinary man, and to lower the ideal deliberately from motives of practical policy. Thus he writes :

"It is clear, then, that the most exalted theory of marriage known to modern Europe has failed to solve the inherent difficulties of the problem" (p. 738).

"It is unreasonable for the Church to rely upon nothing but emotions and ideals in a grave question of public policy" (p. 738).

"It is . . . for them [the Bishops and clergy] to lead the way towards a reasonable monogamy" (p. 741).

Such a suggestion can hardly spring from a recognition of the true purpose and work of the Church.

control is so closely connected with Establishment that it is only by Disestablishment that freedom can be attained. What must the conclusion be? Surely we must confess that we are here in face of the most fundamental questions in relation to the Church, and that all other considerations which are frequently urged against Disestablishment, however important in themselves, must be secondary. The decision must be reached on these fundamental issues alone.

Throughout this paper Disendowment has scarcely been mentioned, and the reason is now apparent. It is truly saddening to hear the oft-repeated argument, put forward as final in the controversy, that Disestablishment is bound to bring Disendowment with it, which would mean the maiming of the Church's work¹ throughout the country, and therefore we must maintain ecclesiastical efficiency at all costs. The words have a pious sound, but—"at all costs"? At the cost of being unfaithful to Christ? That, as it seems to many persons to-day, is the real issue—Endowments or Christ? The clergy are accustomed to tell the business men in their congregations that Christian principles should prevail over their desire for gain: what would be our scorn if the miserable plea were put forward that wealth, even when made by questionable methods, could be used for God's work? We are accustomed to call upon the Indian Christian to sacrifice, as he often must by Baptism, his means of livelihood as well as his family affections: what do our missionaries say to the appeal that by refusing Baptism converts will have greater ability to support the missionary enterprise by financial gifts? And then we turn our thoughts to our own circumstances, and we dare

¹ May it not be that the unfair proposals of Disendowment which have been made hitherto are really the result of the attitude adopted by the Church itself? So long as it persists in maintaining that *any* measure of Disendowment in *any* circumstances is necessarily immoral, so long will all schemes of Disendowment be framed in an atmosphere of unfriendliness to the Church of England. Yet in some of the arguments for partially disendowing the Church there is undeniably a considerable amount of truth, and nothing can be gained by meeting them with mere denunciation. It is much to be wished that Churchmen would seek to understand the Non-conformist (as distinguished from the secular) side of the controversy.

to be less severe with ourselves. We dare to make our primary motive in facing such a serious problem as this the endeavour to avoid the possibility of financial loss! Let us thank God that we do not live in India. We should be no fit companions for some of the Christians there.

A Disestablished Church of England, if so it could still be called, might find itself confronted with difficulties and problems of unprecedented magnitude—unprecedented, that is to say, in this country, where we have been trained to expect that our religious privileges will cost us nothing. But if in this way only it can be free to hold up unbesmirched the pure morality of the teaching of Christ, the cost would be worth the paying. And of this we may be sure—both Church and State would reap the advantage.



The Reformation under Josiah.

BY THE REV. W. F. KIMM, M.A.,

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Cambridge.*

MODERN criticism of the Ancient Scriptures finds in the reign of Josiah the genesis of Judaism, and more particularly of its characteristic features, the central sanctuary and the organized ministry of Priests and Levites. It is assumed that the changes made during this reign were made in consequence of the finding of the Book; and, strange to say, this assumption is made by almost all writers. It seems quite time to inquire whether this assumption is not a mistake.

We have two records of the reign—in 2 Kings and 2 Chronicles. The authenticity of 2 Chronicles has been most unreasonably questioned, and the book is said to have been written for the glorification of Judaism. Without waiting to consider this charge, we may assume the truth of the history at least in matters that reflect no glory on the priesthood.

In 2 Chronicles xxxiv. we read Josiah was eight years old

when he began to reign ; that in the eighth year of his reign he began to seek after the God of David his father, and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the Asherim, and the graven images, and the molten images.

“ And they brake down the altars of the Baalim in his presence ; and the sun images, that were on high above them, he hewed down ; and the Asherim, and the graven images, and the molten images, he brake in pieces, and made dust of them, and strowed it upon the graves of them that had sacrificed unto them. And he burnt the bones of the priests upon their altars, and purged Judah and Jerusalem. And so did he in the cities of Manasseh and Ephraim and Simeon, even unto Naphtali, in their ruins round about. And he brake down the altars, and beat the Asherim and the graven images into powder, and hewed down all the sun-images throughout all the land of Israel, and returned to Jerusalem.”

So the work of destruction was finished ; but this was not all the King did. The next verse begins :

“ Now, in the eighteenth year of his reign, *when he had purged* the land, and the house, he sent Shaphan . . . to repair the House of the Lord his God.”

We read of the coming of the Royal Commissioners to Hilkiah, and their delivering

“ the money that was brought into the house of God, which the Levites, the keepers of the door, had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin, and of the inhabitants of Jerusalem.”

Then we read of the workmen engaged on the repairs, the carpenters and the builders, and of the hewn stone and the timber that was bought, and that the men worked faithfully, under overseers, Levites of the sons of Merari and others. Also of the labourers, the bearers of burdens, and all the varied kinds of workers, with the Levites as scribes, officers, and porters. And then we read :

“ And when they brought out [or emptied out] the money that was brought into the House of the Lord, Hilkiah the priest found the book of the Law of the Lord by the hand of Moses.”

Hilkiah delivers the book to Shaphan, and Shaphan returns to report to the King, saying :

“ All that was committed to thy servants, they do it. And they have emptied out the money that was found in the house of the Lord, and

have delivered it into the hand of the overseers, and into the hand of the workmen."

And then Shaphan tells the King of the Book, and reads therein before the King.

So, *before the Book was found*, the King had put away all the implements of idolatry, going through the land himself and superintending the work of destruction, returning to Jerusalem when it was finished. And, moreover, the people had been so influenced by the King that they contributed to the repair of the central sanctuary, money coming in from all parts of the land, not of Judah only, but of Israel, and the temple was become a busy scene of workmen—builders, carpenters, labourers—under the oversight of Levites, and gate-keepers, and accountants.

It was in emptying the money-chest of the money that had been poured into it by the Levites, who had collected the contributions of all Israel, that Hilkiah found the Book.

All that Josiah did after this appears to have been only to complete what he had begun. He summoned all the people to Jerusalem to renew the covenant which had been so grievously broken, and he revived the keeping of the Passover, taking great care, as the record shows, that the Feast should be observed with all due solemnity at the appointed time and in the appointed way; and making this also a time of sacrifice of burnt-offerings and peace-offerings, to mark the revival of the long-neglected worship of the Lord in His House.

The influence of the Book is seen in the service of renewing the Covenant—the Book is called the Book of the Covenant, and the King read on that occasion to the people "all the words of the Book of the Covenant that was found in the House of the Lord."

There is then a summary of the King's work given in chap. xxxiv. 33, and then an appendix, chap. xxxv., giving a particular account of the Passover and of the accompanying sacrifices and festivities.

Now we turn to 2 Kings xxii., and there seems at first sight to be a serious discrepancy, for the story of Josiah's reign

begins with the finding of the Book and the renewal of the Covenant, and then follows a very detailed and graphic account of the destruction of idols and high places, xxiii. 4-20. This arrangement of the various sections of the history does not prove that the historian intends us to regard this as the chronological order of the events recorded; and the more the record is examined, the more probable it will appear that the section, xxiii. 4-20, relates to what had happened previously.

Taking 2 Kings alone, we see that the Book was found by Hilkiah, and given by him to Shaphan and others, who had been sent by the King "to sum the money which is brought into the House of the Lord, which the keepers of the door have gathered of the people: and let them deliver it into the hand of the workmen," and so on. Thus the Temple was *then* being extensively *repaired*, and *money* for this purpose had been *already* contributed by the *people*, which implies that there was already a general movement to return to the worship of the Lord at Jerusalem. Now, such a movement, expressing itself in so practical a manner, must have had some cause—the cause is shown in xxiii. 4-20. The King had been everywhere, and he had had his way, and idolatry had been destroyed out of the land, and the people won over, at least, for the time.

The section xxiii. 1-3 consists of an account of the renewal of the Covenant, of the procession of King and priests and prophets and people, small and great, up to the House of the Lord, where "he read in their ears all the words of the Book of the Covenant which was found in the House of the Lord; and the King stood by the pillar and made a covenant . . . to confirm all the words of this Covenant that were written in this Book, and all the people stood to the Covenant."

It is surely impossible that this great assembly was gathered together in the House of the Lord, and there performed this solemn rite, while "the vessels made for Baal and Asherah and all the host of heaven" were still there in the House, and "the Asherah in the House," and "the houses of the Sodomites, that were in the House of the Lord, where the women wove hangings

for the Asherah," and "the horses that the kings of Judah had given to the sun, at the entering in of the House of the Lord," and "the altars which Manasseh had made in the two courts of the House of the Lord." The destruction of all these things is recorded in the section that immediately *follows* the record of the renewal of the Covenant, but surely these things had been already removed. The seeming discrepancy thus disappears, and the chronological notes in 2 Chronicles are confirmed.

This conclusion is further strengthened, if we consider what it must have been for Josiah to summon all his subjects to come up to Jerusalem to make a covenant to serve the Lord. Is it at all likely that such a summons would have been generally obeyed if this was the first thing they had heard about the central sanctuary and the exclusive worship of Jehovah? That they did come up without delay, as we know, is itself a proof that great influence had already been brought to bear upon them. It is easily understood if Josiah had personally visited all parts of the land, destroying idols and altars and idolatrous priests.

But there is one other consideration also which confirms this conclusion. After the renewal of the Covenant the King called upon the people to observe the Feast of Passover. This is recorded in 2 Kings xxiii. 21-23. It is a brief account compared with that given in 2 Chronicles, but agrees with it, describing the event in just such impressive terms as are used in Chronicles, and fixing the date of the Feast—the eighteenth year of the King's reign—as it is given in Chronicles. The account given in Chronicles shows (as we might expect) that there was very much preparation needed—the priests, Levites and people, had all to be instructed in the parts they had to take; the lambs and kids had in many cases to be provided through the liberality of the King and the wealthier priests and Levites; and arrangements had to be made so that everyone should join in the Feast; and there were separate arrangements to be made for the burnt-offerings and peace-offerings and the festivities that accompanied them; and the musical part of the

service had also to be provided for, "according to the commandment of David, and Asaph, and Heman, and Jeduthun." All this must have required much time, and also implies the readiness of the people to enter upon a form of worship hitherto unfamiliar to them.

But the date is to be noticed—it was in the eighteenth year. Both records give this as the year of the Passover; both records also give this as the year of the finding of the Book. It must have been a busy year for the King, first to organize the solemn service of the renewal of the Covenant, gathering the people together from all parts of the land, and then again organizing the observance of the Passover and the accompanying sacrifices and festivities. But it seems quite impossible that between the renewing of the Covenant and the keeping of the Passover he also did the work of removing and destroying all high places, and idols, and idolatrous priests, not in Jerusalem only, but in Judah, and Bethel, and Samaria, from Naphtali in the north to Simeon in the south.

Thus, if we take the records as they stand, whether that in 2 Kings or that in 2 Chronicles, it seems quite certain that the reformation of religion—the destruction of high places, the restoration of the central sanctuary, and the turning of the people away from idolatry to the worship of the Lord—must have taken place *before* the finding of the Book, and that it was the result of those six years of Josiah's active personal visitation of his people—from the twelfth to the eighteenth year of his reign.

There is one verse, 2 Kings xxiii, 24, which ought not to be passed over unnoticed. It begins with the word "moreover," and has no close connection with the verses preceding, which briefly record the keeping of the Passover. It is an appendix, as the word "moreover" shows, and is a brief summary of what Josiah did, making mention of some matters not previously mentioned, or which engaged his attention in his later years.

"Moreover them that had familiar spirits, and the wizards, and the teraphim, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did

Josiah put away, that he might confirm the words of the law which were written in the book that Hilkiash the priest found in the House of the Lord." This may prove that the King found still a work to do after the eighteenth year of his reign, but it does not disprove the testimony given by both records as to the character and extent of the work of reform accomplished before the finding of the Book.

Those who attribute the work of reformation to the finding of the Book must (1) set aside the very express statement in Chronicles that it was *when the King had purged the House and the land* that he sent Shaphan to the Temple; (2) they must explain how it was that the people had already contributed money for an extensive restoration of the House, and how it was this work was already in hand; (3) they must explain how it was the people obeyed the summons of the King to come up to the House and renew the national Covenant with Jehovah, and how it was they came again the same year to keep the Feast of the Passover; (4) they must explain how the King was able personally to put down a gross and elaborate system of idolatry throughout all the land, and to do this in the interval between the Covenant rite and the keeping of the Passover, and all in the eighteenth year of his reign.

If it be asked, How could Josiah initiate such a reformation if he had no Book of the Law to guide him? it should first be asked, How was it that in the eighth year of his reign, the sixteenth of his age, he began to seek the God of David his father? There must have been some good influence at Court, or some memory of lessons of piety taught him in childhood. He was six years old when Manasseh died, and he would know his grandfather and something of his grandfather's history, his sin and suffering and repentance, and the work of reformation he began in his last days. The mother of Josiah would have been selected for her position by Manasseh, and the fact that the name Josiah was given to the child thus born into the house of David is significant of their faith and hope. Amon is assassinated, but the people rose up to avenge the wrong

intended against the royal house. "The people of the land slew all them that conspired against Amon, and the people of the land made Josiah king." Something must have moved them to this. Was it that the Queen-mother was a woman worthy of her position and held in honour? She would be, for many years after this, the chief person in the State, and the guardian of Josiah, and this may account for many things—for the early piety of the King, for his determination, as soon as he reached man's estate, to carry out fully the reformation which his grandfather had begun less than twenty years before, and it may account for the readiness of the people to yield to their young King when he came among them, destroying their idols and altars, and calling them to the worship of Jehovah.



Edmund Halley.

By MARY BRADFORD WHITING.

IN this year 1910, when the name of Halley is a household word, it would be interesting to discover how many of those who talk of his comet know anything of the man who gave it its name. Halley's celebrated treatise on the orbits of comets laid the foundation of all subsequent study of the subject, but the details of his life and work are to be found for the most part in books and manuscripts that are not easily accessible—such as the Rigaud MSS. in the Bodleian Library at Oxford—and to those outside scientific circles he remains, therefore, a name and nothing more.

Halley was born on November 8, 1656, and a delightfully quaint little memoir of him exists in John Aubrey's "Lives of Eminent Men," a work which is based on letters and papers that Aubrey was allowed to consult in the Ashmolean Museum. He gives the following account of Halley's parentage and early life :

"Edmund Halley, the eldest son of a wealthy citizen of the

city of London, a soap-boiler. Of the Halleys of Derbyshire, a good family. He was born in Shoreditch parish, at a place called Haggerston, the backside of Hogsdon. At 9 years old his father's apprentice taught him to write and arithmetique. He went to Paule's schoole to Dr. Gale; while he was there he was very perfect in the Celestial Globe, so that I have heard Mr. Moxon (the globe-maker) say that if a star were misplaced in the globe he would presently find it out. At . . . he studyed Geometry, and at 16 he could make a dyall, and then he sayd he thought himself a brave fellow."

It was at the age of sixteen that he became captain of the school, and in the following year he was entered at Queen's College, Oxford, and went up to the University, taking with him his favourite scientific instruments, "among them his tube and sextant, the first 24 feet long, and the second 2 feet in diameter." His first communication to the Royal Society was made from Oxford, while he was still an undergraduate, and consisted of a "Direct and Geometrical method of finding the Aphelia and Eccentricity of Planets," but the course of study at the University did not attract him, and with the idea of observing and revising the places of the fixed stars, he obtained permission from his father to leave without taking his degree, and to make a scientific expedition to St. Helena.

Much good work was done during his eighteen months' stay, among other things the first complete observation of the transit of Mercury, which he made on November 7; but the climate proved unsuitable for investigations, and though he "stuck close to his telescope," he found many difficulties in his way.

In 1678 he returned to England, and King Charles II. told him to choose a reward, when he at once asked that his Majesty might be pleased to send a Mandamus to the University of Oxford for the bestowal of his degree of Master of Arts. "'Tis evident," says his son-in-law, Henry Price, "that our author had a filial affection for his Alma Mater, returning to her arms presently after his landing from St. Helena, and

making the honour she could confer the chief view of his ambition."

The degree was granted on December 3, and Price records that in the space of a single month Halley procured the Mandamus, took the degree, published his catalogue and observations, resolved to go to Dantzic, wrote his letter to Hevelius, and was elected a Fellow of the Royal Society.

The mission to Dantzic was a flattering proof of the young man's ability. Hevelius the Consul, who was a native of Dantzic and a well-known astronomer, had some time before written to the Royal Society, of which he was a member, to recommend someone to aid him with his catalogue of the fixed stars, and meanwhile he was drawn into a dispute with Robert Hooke, the Secretary of the Royal Society, as to the preference of plain or glass sights in astroscopical instruments. The dispute was a long one. "The affair rested some time with sufficient outward decency," says the old chronicler of the doctors' disagreement, "though not without some inward grudge on each side. . . . But now, not being able to contain himself any longer within the bounds of decency, he (Hooke) assumed a magisterial air, and in that spirit threw out several unhandsome reflections upon the Consul."

Halley's verdict seems to have been that both parties were right, but Hooke was generally blamed for his "unhandsome" conduct; nor was this the last time in Halley's career that he was to find annoyance from his behaviour.

During the next year or two, Halley travelled about the Continent, paying visits to eminent scientific men, whose friendship was of much service to him in after-life, and studying many important subjects. In 1682 he returned to England, and married Mary Tooke, the daughter of the Auditor of the Exchequer, whom Rigaud describes as "an agreeable young gentlewoman and a person of real merit; she was his only wife, and with whom he lived very happily and in great agreement upwards of fifty-five years."

The young couple were soon to find the first flush of their

happiness clouded over, for the death of Halley's father in 1684 revealed the fact that his affairs were in a very different condition from what had been supposed. Instead of inheriting a fortune, his son was henceforward entirely dependent upon his own exertions. This fact makes the offer which Halley made to Sir Isaac Newton in this same year of 1684 all the more striking. Visiting Cambridge in August for the purpose of seeing Newton, he found him occupied with the preparation of his "Principia," and when his desire to see it published met with no response from the philosopher, he offered to have it brought out at his own charges, and to lay aside his own work to correct the proofs.

It was in this last task that he once more came into collision with Robert Hooke, who stated that Newton's method of computing the motions of the planets was not original, but was borrowed from his (Hooke's) observations—a charge which so disgusted Newton that he resolved to withdraw the third part of the "Principia" from publication.

Halley's arguments prevailed, however, for on April 6, 1687, an entry appears in the minutes of the Royal Society: "The third book of Mr. Newton's treatise 'De Systemate Mundi' was presented." The work was published, and it is satisfactory to know that its sale was large enough to reimburse Halley for his spirited outlay.

That the disciple continued to urge on his master to publication is shown by an amusing allusion in a letter written by Newton in August, 1696, in which, after describing the amount of work that he had on hand, he says: "I write this purposely to you, because I know a sparke (Halley) is with you that complains much I have lived here twenty years and printed nothing."

But Halley himself was now to be assailed by the bitter blasts of envy. In 1691 the Savilian Professorship of Astronomy at Oxford fell vacant, and his heart was set on obtaining the post, but the authorities passed him over on the ground that he was an infidel, and appointed another. The story is thus

told by Mr. Whiston, who describes himself as a friend of Halley's :

“ Bishop Stillingfleet was desired to recommend him at Court, but hearing that he was a sceptic and a banterer of religion, the Bishop scrupled to be concerned till his chaplain, Mr. Bentley, should talk to him about it, which he did ; but Mr. Halley was so sincere in his infidelity that he would not so much as pretend to believe the Christian religion, though he thereby was likely to lose a Professorship, which he did accordingly ; and it was then given to another, Dr. Gregory.”

The instance that Whiston brings forward of Halley's “ bantering of religion ” does not seem very conclusive, for he relates with much solemnity that when he refused to take a glass of wine on a Friday, Halley remarked that he was afraid that he had “ a Pope in his belly.”

The whole question of Halley's rejection is gone into in a pamphlet called “ The Defence of Halley against the Charge of Religious Infidelity,” which was printed for the Ashmolean Society in 1844, and is obtainable in the Bodleian bound up with other Oxford tracts. Stephen Rigaud, Professor of Astronomy at Oxford, intending to write a life of Halley, made a collection of materials for that purpose, but died in 1839 before he had been able to use it. His son, Stephen Jordan Rigaud, hoped to carry out the idea, but also died without accomplishing it, and only left this pamphlet.

He begins with the statement that his object in printing it is “ to induce some to think more leniently of one who is gone to his account, and whose feelings while he lived were no less violated than his prospects were for a while destroyed by reports without foundation, or the foundation of which, we fear, rests upon the jealousy of those who felt themselves hopelessly surpassed.” He points out that Whiston's memoirs were written at the age of seventy-nine, and that as the election had taken place when he was only twenty-four, it was hardly possible that he should have a distinct remembrance of the circumstances, and he quotes from a letter written by Halley in June, 1691, in which

he asks Abraham Hill, the Comptroller of the Archbishop of Canterbury, to delay the election for at least a fortnight—"this time will give me an opportunity to clear myself in another matter, there being a caveat entered against me till I can show that I am not guilty of asserting the eternity of the world."

This assertion was ascribed to other scientific writers besides Halley, but there seems to be no trace in his works of any statement that the world had existed from all eternity without an act of creation; as far as can now be ascertained, the accusation was based on the fact that in 1687 he had written a paper which was printed in the Philosophical Transactions of the Royal Society, in which he says, speaking of the Deluge, that the Almighty "may have made use of natural means to bring about His will."

A remark such as this, incredible as it seems, was quite enough at that time to give rise to a charge of infidelity, but when there was added to it a speculation as to whether changes had taken place on the earth before the creation of man, the case was black indeed. The whole of the evidence brought forward is of the same flimsy description. Bishop Berkeley is said to have spoken of him as an infidel, but when the matter was sifted, the sole fact left was that Berkeley had said to a friend that Addison had assured him that the infidelity of a certain noted mathematician now living (meaning Halley) was one principal reason given by a witty man of those times for being an infidel.

The Royal Society upheld their Fellow, and desired Dr. Gale, his former head-master at St. Paul's School, to write a testimonial embodying their opinion that he was a fit person to hold the Professorship; and what is more striking, the authorities of Queen's College were bold enough to take a contrary view to that of the University, and granted him a testimonial couched in the following high terms:

"We judge him to be every way most fit and accomplished for the performance of the duties, as well from our own long experience of his mathematical genius, probity, sobriety and

good life, as also from the very many testimonials of all foreigners eminent in that science."

All was in vain, however; the adverse opinion was too deeply rooted, and Mr. Rigaud gives it as his deliberate verdict that it took its rise from the jealousy of the Rev. John Flamsteed, Astronomer Royal. A letter, which is preserved in the Smith Collection in the Bodleian (vol. lxxix.), from Flamsteed to Professor Barnard, shows that he had heard that Barnard was about to resign, and resolved to try for the Professorship, but was much disgusted to find that Halley, being an Oxford man, was considered to have a better chance. Halley had before this criticized Flamsteed's tide-tables, and Flamsteed, who was of an irritable and envious disposition, could not forgive the injury. Sir David Brewster, in his "Life of Newton," takes this view, and says: "Flamsteed never scrupled to denounce Halley as a libertine and an infidel, and we regret to see that a modern writer (in the *Quarterly Review*, vol. lv.) has ventured to say that Halley was low and loose in his moral conduct, and an avowed and shameless infidel. Had such been his character, he would never have been the friend and companion of Newton."

The last proof might not, perhaps, have been looked upon as convincing by Flamsteed, for his accusations against Newton were as bitter as those against Halley; but the writer of the article on Flamsteed in the "Encyclopædia Britannica," who has gone into the whole matter, says that the charges have no evidence to support them, and that the reputations of both Newton and Halley are unharmed by the calumny; it is clear, at any rate, that the Oxford authorities felt that they had been misled, for in the year 1703 they appointed Halley to the Professorship of Geometry.

At the time Halley felt the slight keenly; but he was not the man to sit down and bewail himself. Shut out from one sphere of activity, he at once sought for another, and through Newton's influence he was made Deputy Controller of the Mint at Chester.

It was not much wonder, however, that he should long to escape from England for a time. His former travels had been full of interest, and he wished to extend them further, and in particular to make a series of observations by which he hoped to be able to aid the determination of longitudes. King William III. was now upon the throne, and was as favourable to his projects as Charles II. had been ; he readily granted him the use of a war-sloop, which rejoiced in the euphonious name of the *Paramour Pink*, desiring him to study the variations of the compass and to try to discover what land lay to the south of the western ocean.

It was with high hopes that Halley set out in November, 1698, but once again opposition awaited him ; sickness broke out on board, the crew became insubordinate, and his first lieutenant mutinied. He was obliged to put back in the following June, and having had the lieutenant tried and cashiered, he reorganized his crew and set sail again in September, 1699. This time the voyage was successful ; he made a complete survey of the Atlantic Ocean and brought back much valuable information, and, as Price tells us, “ did not lose a single man from sickness, which no doubt must be owing in a great measure to the extraordinary care he took of them, and to that humanity which was a distinguishing part of his character.”

The King was so well pleased with the results of Halley's voyage that he commanded him to make a survey of the tides and coasts of the British Channel ; nor was he less esteemed by Queen Anne, for, shortly after her accession, she selected him to go to the Adriatic to advise the Emperor Leopold on the state of the harbours in that sea, and also on the fortifications of Trieste. That the Emperor was satisfied was shown by the fact that he presented him with a diamond ring from his own finger, and wrote an autograph letter of commendation of him to Queen Anne.

This distinction, no doubt, was gratifying to him, but what must have pleased him still more was his election to the Savilian Professorship of Geometry on his return, for it cleared his

character from the aspersions of his enemies and assured his future prospects.

Recognition came now to Halley in full measure, but nothing could lessen his appetite for work; he was appointed Secretary to the Royal Society on the resignation of Sir Hans Sloane in 1713, and in 1721 he was made Astronomer Royal, thus succeeding Flamsteed, who had written of him to Newton in 1695 as "impudently and ingrately base."

He was now sixty-four, an age when most men feel that they may begin to take life a little more easily, but it was far otherwise with this eager spirit. His salary was only £100 a year, there was no allowance for an assistant, and he was hampered by the extraordinary dearth of instruments; but he set to work undauntedly, and was successful in procuring a grant for fresh apparatus, mainly through the assistance of the Earl of Macclesfield.

"The observatory thus furnished," says Rigaud, "Dr. Halley again set himself to observe, with a diligence hardly to be credited. He has left us a complete set of lunar observations without neglecting at the same time those of the sun and the other planets, at all convenient opportunities from the 1st of Jan., 1722, to the 29th of Dec., 1739."

It was full forty years since the young astronomer had conceived the idea of observing the moon accurately for a period of eighteen years, and of basing on those observations a set of lunar laws and conditions—first one task and then another had frustrated it, but now, when old age was within sight, he took it up once more and proceeded to carry it out.

Earnestly as he begged for his observatory, he asked nothing for himself; but once again Royalty came to his aid. Queen Caroline, the wife of George II., visited the Royal Observatory in 1729, and on discovering that he had held a commission in the navy during his voyages of exploration, she procured him a pension.

It was soon after his appointment to the Professorship at Oxford that the first edition of his "*Astronomiæ Cometicæ*

Synopsis" was published as the 297th number of the Philosophical Transactions of the Royal Society (March, 1705).

Professor Rigaud says that he intended his Synopsis to be only the introduction to a fuller treatise, and that he published it in order that astronomers might at once benefit by his investigations, and also that these investigations might not perish if any accident should happen to himself before he had time to complete them.

In a letter written by Newton to Flamsteed, which is preserved in the library of Christ's College, Cambridge, he says (September 14, 1695): "Mr. Halley was with me about a design for determining the orbs of some comets for me." But though he worked upon the design in connection with others, Professor Rigaud states that "he was the first who ever strictly calculated a comet's orbit in the section of a cone; and for very many years he continued to be the only man who had courage to undertake it. His investigations on the comets of 1456, 1531, 1607 and 1682, led him to believe that they were recurring apparitions of the same body; but though in his first edition he speaks of its return in 1758 with absolute confidence, his courage had a little cooled before the next, in which he puts it, "I dare venture to foretell," and in the 1715 edition he still further modifies it—"I think I may venture to foretell." Later on, however, he discovered that a comet which he believed to be the same had been observed in 1305 and 1380, and his former confidence returned to him, and was expressed in the subsequent editions. His appeal to "candid posterity to acknowledge that this was first discovered by an Englishman" was not forgotten; but when on Christmas Day, 1758, the comet duly appeared, Halley's long labours were ended, and he lay in his grave in Lee Churchyard.

Till the year 1737 he worked unremittingly, but, symptoms of paralysis appearing in his right hand, he was forced after that time to abate a little of his energy. The loss of his only son, a surgeon in the Royal Navy, and the death of his dearly loved wife, further weakened his hold upon life, and on January 14,

1742, he passed quietly away, at the age of eighty-six. His two daughters survived him—Katherine, wife of Henry Price, and Margaret, who died unmarried in 1743, and was laid by her father—"interred in linnen and the penalty payd," as the register of the church records.

Of Halley's achievements it is the place of astronomers to speak ; but as this article deals rather with the man than with his work, it may fittingly conclude with the personal appreciation sent in 1742 by Mr. Folkes, the then President of the Royal Society, to M. Mairan, who read an *Éloge* before the Royal Academy of Science in Paris, of which body Halley was a member. After speaking of the marked attentions paid to him by Peter the Great during his stay in England, he says :

"Dr. Halley also possessed the qualifications necessary to obtain him the love of his equals. In the first place, he loved them ; naturally of an ardent and glowing temper, he appeared in their presence with a generous warmth which the pleasure of seeing them seemed to inspire ; he was open and punctual in his dealings, candid in his judgments, uniform and blameless in his manners, sweet and affable, always ready to communicate, and disinterested. The reputation of others gave him no uneasiness, and restless jealousy and anxious emulation were strangers to his breast. He was equally ignorant of those extravagant prejudices in favour of one nation which are injurious to all others. The friend, countryman, and disciple of Newton, he spoke of Des Cartes with respect ; and successor to Dr. Wallis, he did justice to the merits of our antient geometricians. To conclude, these uncommon and valuable qualifications were tempered by Mr. Halley with a vein of gaiety and good-humour, which neither his abstracted speculations, the infirmities of old age, nor the palsy itself, which seized him some time before his death, could impair ; and this happy disposition—the gift of Nature—was the more perfect as it was still attendant upon that peace of mind which is the nobler endowment of virtue."

The Missionary World.

BY THE REV. A. J. SANTER.

Formerly C.M.S. Missionary in Bengal.

DR. G. B. ARCHER, of the Ranaghat Medical Mission, Bengal, speaks of encouragement during itinerating work among the Nama Shudras, who show a marked spirit of real inquiry into Christianity and its teachings. Of a visit to a village he says: "Our first visit was in the evening, in the room used as a school, and soon the schoolboys came in, and the men from the fields. We had about sixty in all, and they listened most attentively while both the catechist and I spoke. The boys of the school bought copies of all our books and a New Testament. We learned afterwards that on Sundays they read only these books and sing Christian hymns. We visited the village twice afterwards and gave lantern addresses. On the last occasion fully two hundred and fifty men, women, and children were present. The young men, who had learned by heart four of our hymns, sang them with the greatest vigour. The teacher is asking for baptism, and we hope shortly to bring him in for further teaching. The people are also asking for a Christian schoolmaster. This is surely a great opportunity."



It is always a matter for rejoicing to hear of the progress and efforts of purely Indian missionary organizations, for the day must come when the Indian Church shall be self-supporting and self-propagating. The following, culled from the *C.M.S. Gazette*, gives hope that that day is fast approaching: "The Indian Missionary Society of Tinnevely, founded in 1903, commenced work among the Telugus in the Nizam's dominions, in 1904, with a single missionary. Now there are seven missionaries from Tinnevely, assisted by seventeen Telugu agents, carrying on pastoral, educational, and evangelistic work. There are Christians in twenty-eight villages containing over 900 catechumens and 242 baptized converts." The Bishop of Madras, who visited the district in November last, writes: "The changed lives of the Christians in this village have made a great impression upon the caste people. Before they were converted to Christianity they used to drink and steal. Now they have given up both, and some of them have even begun to pay off their debts. But what produced the greatest impression, apparently, was the preaching and singing of the children from the boarding-school. . . . It is a good thing to see that the life and teaching of the village Christians are now the greatest missionary power in the place, and it is certainly remarkable that the women of the village are specially earnest in the spread of Christianity."



On all sides efforts are being made to build up and strengthen the Native Churches, and render them self-supporting and thoroughly efficient, so as to leave the great work of evangelization to the missionaries. A scheme has

been launched at a C.M.S. Conference at Sapporo, Japan, for the working of the diocese at Hokkaido. Bishop Andrews writes: "We hope to place on the shoulders of the Japanese a large responsibility for building up the Churches, and the C.M.S. will confine itself to evangelistic work. . . . There are many difficulties arising occasionally and problems to be solved. We are determined to give the plan a good trial, and with God's blessing it will succeed. Our first Synod will be held in August, when the plans for the Japanese Diocesan Board, formed and put into operation, will be more clearly stated to the delegates, and I have no hesitation in saying that they will (as they are now doing) show how much they appreciate the idea that the work in Hokkaido is to be managed by their own Church."



At a time when constant earnest prayer is being called for on behalf of the Mission Field, it must be very encouraging (and may we not say somewhat humbling to English Christians?) to learn from the *C.M.S. Gleaner* that the largest mid-week prayer-meeting in the world is held—not in London—but in Pyeng-yang, one of the chief towns of Corea—that nation which is so marvellously turning to God. There is, we learn, an average attendance of 1,000 members, and sometimes overflow meetings take place. "It is not a lecture service," remarks a traveller, "where one man does most of the talking, but a prayer-meeting where all unitedly pour out their hearts to God." Some of the churches hold daily prayer-meetings. One, at least, has never missed a single night since the organization of the Church without holding a prayer-meeting. It is little wonder that in that village there is not a single heathen house nor a non-believing individual left. The Corean Christians are unitedly working and praying for a million souls for Christ during the year 1910. Do not such facts put many British Christians to shame? It is only eighteen years since missionaries entered Corea, the Hermit Land, the last of the nations to open its doors to the Gospel. Now the 8,000 believers are conspicuous for their love and study of God's word, their belief in prayer, and their passion for soul-winning.



Interesting testimony to Medical Mission work was given recently at the Keswick Convention. Among others, Dr. J. L. Goldstein, of the Mildmay Mission to the Jews, working at Tangier in Morocco, said: "Only a little while ago, dear old Jacob, a carpenter, a much-beloved man, a good Jew, but a very self-righteous Pharisee, stood looking on whilst my wife was washing and tending the wounds of a particularly dirty Jew. Words of scorn and ridicule were rising to his lips; but he did not get so far as that, for his eyes filled with tears, and he turned away quickly. . . . It is the love of Christ which constrains us to do these things, and it was that which spoke to that Pharisee's heart. Is it any wonder that we praise God when we hear a little Jew, whom we said we would pray for, saying to us, 'You need not pray for me any more now, because I can pray for myself to the Lord Jesus'? Is it any wonder our hearts are full of thankfulness when we think of the little Jewish girl who went through months of great suffering

from an incurable disease, and who, when we said to her one day that it was impossible for her to get better, replied, 'Oh, won't it be lovely to see the dear Lord Jesus face to face! I am not afraid to die?'



A Mahommedan woman, a patient in a Mission hospital, was being taught about Christ dying for us, and said, "Did He die for the Mahommedans as well as for the Christians?" She was taught the verse, "The blood of Jesus Christ cleanseth us from all sin." After three weeks, as she was leaving the hospital, she was asked what she had learnt, and replied, "Christ died for *me*."



Literary Notes.

MESSRS. J. M. DENT AND SON have published another fifty volumes in their really remarkable series of reprints, now known the world over as "Everyman's Library." With the publication of these fifty volumes, just one half of the volumes which it is intended to issue in this admirable collection of the world's best books have appeared. The scheme of the series will only be completed by the publication of one thousand volumes. The success of the venture was assured with the issue of the first fifty volumes. Here are some of the titles to be found among the last fifty: Sir Arthur Help's "Life of Columbus," "Homer," "Thucydides," Matthew Arnold's "Celtic Literature," Burke's "Reflections on the French Revolution," Sir Thomas More's "Utopia," George Eliot's "Scenes from a Clerical Life," Bede's "Ecclesiastical History," Berkeley's "Principles of Human Knowledge," and Lord Dufferin's "Letters from High Altitudes." It must be borne in mind that each volume is prefaced by a capital introduction written by an expert. We need hardly remind our readers that the books are published at 1s. net.



The Venerable Archdeacon Wilberforce is publishing through Mr. Elliot Stock an important volume of sermons entitled "The Secret of the Quiet Mind." This latest selection of sermons from the pen of the brilliant preacher is issued in the same series as "Sermons Preached in Westminster Abbey," etc. Mr. Stock also announces "The Work and Power of the Holy Spirit," by the Rev. W. Muspratt, M.A., Chaplain of Coonoor, India, a volume of helpful and stimulating sermons.



One of the most successful of the illustrated works published last autumn was a quarto edition of Charles Kingsley's "Water Babies," with pictures in colour from drawings by Mr. Warwick Goble. The rapid sale of the book showed a just appreciation of the artist, and the announcement will be

received with interest that a new and cheaper edition of the work has recently been issued at 5s. net, and will contain sixteen of the plates printed in colour.



We may expect some most interesting volumes in "Preachers of To-day," a series of works edited by the Rev. J. Stuart Holden, M.A., which Mr. Robert Scott recently commenced publishing. Volumes will appear at intervals by the Revs. Canon F. D. Macnutt, R. C. Joynt, J. E. Watts-Ditchfield, W. E. Chadwick, D.D., Dinsdale T. Young, J. M. E. Ross, A. W. Gough, Harrington C. Lees, Elvet Lewis, John A. Hutton, Charles Brown, Alfred Rowland, D.D., and John Thomas. It will be noticed from the names of the contributors that the series will eventually cover a wide range of thought and theological teaching. The first volume is already published—"Christ and Everyday Life," by the Rev. W. Edward Chadwick, D.D. The price of each work in this series is to be 3s. 6d. net. Here are some of the other volumes which Mr. Scott tells us we may expect in the near future: "Here and Hereafter," by the Rev. J. E. Watts-Ditchfield; "Jesus and the Resurrection," by the Rev. Canon Macnutt; "Exchanged Crowns," by the Rev. Alfred Rowland, D.D.; "The Message of the Church," by the Rev. R. C. Joynt; "The Work of Faith," by the Rev. John A. Hutton; "The Call of Jesus," by the Rev. Charles Brown; and "The Christian Standpoint," by the Rev. J. M. E. Ross.



Early in 1911 there will be published by Sir Isaac Pitman and Son, Ltd., "The Prayer-Book Dictionary," edited by Canon G. Harford, M.A., and Canon Morley Stevenson, M.A., assisted by the Rev. J. W. Tyrer, M.A., with a preface by the Lord Bishop of Liverpool. The work will be published in a large volume, bound in half leather, and will be issued at 25s. net. A special subscription edition of this work will be issued at the reduced price of one guinea net. No order will be accepted for this edition after December 3. The publishers have sent out a very detailed prospectus, and it would be worth while writing for one. "The Prayer-Book Dictionary" deals with the origins, history, use, and teaching of the several editions of the Book of Common Prayer within the Anglican Communion. Its scope embraces all accompanying ceremonies and supplementary rites, the ornaments of church and of all ministers, church structures and fittings in their relation to worship, ecclesiastical persons and bodies, and the legislative judicial or administrative authorities now or heretofore exercising powers in regard to the above. It will certainly be a most valuable work.



Messrs. Hodder and Stoughton have published "The Round of the Clock," by Claudius Clear. It contains the papers published in *The British Weekly*, with considerable additions, and includes communications from Professor Margoliouth, Professor John Adams, and others. We also understand that the same house is bringing out new editions of Professor Hugh Black's "Work," "Self-Culture," and "Friendship," and they are also issuing a new book by the same author, entitled "Comfort."

Dr. George Brown's aim in writing his work on "Melanesians and Polynesians: Their Life-Histories Described and Compared," was to place on record the knowledge he had gained of the manners, customs, and folklore of the people amongst whom he has lived, as pioneer missionary and explorer, for a period of forty-eight years. The work, which contains over seventy illustrations, has just been published by Macmillans. It adds much to the value of Dr. Brown's book that he speaks the Samoan, Tongan, Fijian, and New British language, this knowledge having greatly facilitated his intercourse with the different races from whom his information was mainly acquired.



It is, perhaps, not inappropriate that we should call attention to the new volume in the well-known "Highways and Byways" series. This addition to Messrs. Macmillan's deservedly popular collection of delightful books has been written by the Rev. Edward Conybeare, and illustrated by Mr. Frederick L. Griggs, who contributes one hundred drawings, and is entitled "Highways and Byways in Cambridge and Ely." The artist's skill in presenting ancient buildings has here found ample scope, and his pictures of the colleges and churches will probably be regarded as some of his most successful work. The volume has also been provided with maps, which are of great assistance to the reader in following the narrative. The first seven chapters of the book are devoted to Cambridge and its Colleges, which are fully described and freely illustrated. Then come some chapters on the various districts surrounding the city, and later in the book considerable space is given to an account of Ely and its remarkable history. Mr. Conybeare's narrative is a full one, for the area covered is crowded with history of the highest interest, and notable figures and incidents of the past throng his pages at every turn. The story of the ancient University, told here concisely, but with great sympathy and knowledge, will appeal to many readers, who, in visiting the colleges, will find the author an instructive and entertaining companion.



Notices of Books.

THE EPISTLE TO THE HEBREWS. With Introduction and Notes. By E. C. Wickham, D.D. London: *Methuen and Co.* Price 6s: net.

Since this book came to us for review its author has been removed by sudden death, and a very special interest therefore attaches to his work. As is well known, the series of which this forms a part, "The Westminster Commentaries," is intended to be "less elementary than the Cambridge Bible for Schools, less critical than the International Critical Commentary, and less didactic than the Expositor's Bible." It already includes such well-known works as Dr. Driver's "Genesis" and Mr. Rackham's "Acts." Dr. Wickham tells us in his preface that his main desire was to make the general argument of his Epistle clear, and to exhibit it as a whole. It

seemed to him, from its very character as a complete and artistic composition, to demand this treatment more than other New Testament Epistles. It is for this reason that he prefixed to the Commentary, besides the summary of contents, a full paraphrase, which is meant to be read with the Commentary, and as a chief part of it. In addition to notes on particular phrases, there are "general notes" scattered here and there dealing with entire paragraphs. We have had occasion to submit this book to a pretty close and careful test while working through the Epistle, and we have found it full of good things. The writer's accurate scholarship and spiritual insight combine to make his work one of real value for the interpretation of the Epistle. We think, however, Dr. Wickham finds certain sacramental ideas where they do not exist, and we cannot always agree with all his statements of doctrine. But his careful adherence to minute exegesis, and his often felicitous rendering of verses, are exceedingly attractive. We place the book alongside those of the best modern interpreters of the Epistle with the greatest possible satisfaction, and with the conviction that we shall never consult it in vain. Dr. Wickham has given us a distinct contribution to the study of one of the most important parts of the New Testament.

W. H. G. T.

THE BOOK OF GENESIS. By C. Goodspeed, D.D., and D. M. Walton, D.D. Philadelphia: *American Baptist Publication Society*. London: *Kingsgate Press*.

The first volume of "An American Commentary on the Old Testament," edited by scholars of the American Baptist Church. An introduction of thirty-seven pages discusses the character and authorship of Genesis in the light of modern criticism, and gives an able statement of the conservative view, with a forcible criticism of the modern position. We are glad to commend this discussion to those who wish to see in a brief space a forceful, able, and, as we believe, convincing presentation of the arguments against the Higher Critical position on the Pentateuch. The introduction is followed by text and commentary, in the course of which a mass of valuable exegesis and illustrative material is provided, together with a full discussion of all the important points. We are often asked for a conservative commentary on Genesis; here is the very book. It deserves a wide circulation, and will, we believe, be found sufficient for all ordinary ministerial and other needs. The price is not given, but, as will be seen, the book is obtainable in England.

THE PROPHECY OF ISAIAH. By G. Campbell Morgan, D.D. London: *Hodder and Stoughton*. Two vols. Price 3s. 6d. each.

Another instalment of Dr. Campbell Morgan's great work of presenting in full outline the entire Bible for study and mastery. For a thorough knowledge of Isaiah, as the book now stands, these two volumes will be extremely valuable. Indeed, we do not know of any other work so helpful for the purpose. What we like in particular is the way in which the book is treated as a whole, and the real unity of its message presented apart from all critical questions. If only more attention were paid to the actual

contents of the books of the Bible, and less to what writers have said about them, the intellectual and spiritual advantages would be very great. There is no criterion of criticism, whether conservative or radical, which can compare with a thorough knowledge of the books of the Bible as they now exist. It is the supreme virtue and value of Dr. Campbell Morgan's work that he helps the student to obtain this knowledge for himself. For private study, as well as for expository work, in pulpit or class, these two volumes are to be heartily recommended.

THE REVELATION OF ST. JOHN THE DIVINE. By the Rev. H. H. Gowen. London : *Skeffington and Son*. Price 3s. 6d. net.

Another book on the Apocalypse, which the author calls "an analytical transcription." He does not discuss questions of date and authorship, or provide anything but the briefest commentary; but he endeavours by analyses and footnotes to show the structure and rhythm of the book, and so to enable the readers to come into sympathetic touch with those to whom the book was first written. To the author the supreme value of the Apocalypse lies in the consolation it affords through faith in Christ as the fulfilment of Jewish prophecy, and the leader of the new Israel of God. Not the least valuable section of the book is the dictionary of the symbolism used in the Apocalypse. Information and suggestions abound in these pages, which are well worth the careful attention of all students.

ANDREW A. BONAR, D.D. : DIARY AND LETTERS. Transcribed and edited by his daughter, Marjory Bonar. Popular edition. London : *Hodder and Stoughton*. Price 2s. 6d.

Dr. Andrew Bonar's "Diary and Letters" is already a devotional classic, and this popular edition will serve to make its treasures all the more widely known. "The witness of the Spirit" is realized on every page, and heart responds to heart as we ponder these musings of one of the noblest spirits of modern days. We are grateful to editor and publishers for giving us in so cheap and attractive a form one of the devotional treasures of our language.

LET US PRAY. By the Rev. W. Arthur Cornaby. London : *Marshall Brothers*. Price 2s. 6d.

The author is one of the best-known and most highly honoured of Wesleyan missionaries in China. He gives, in the course of some eight chapters, a series of meditations on "the science and art of supplication." They will appeal to the minds and hearts of all who love prayer, and who desire to know how to make their prayer-life increasingly real. Mr. Cornaby knows the secrets of fellowship with God, and his earnest, suggestive pages should be noted and pondered by all.

VERY FAR EAST. By C. Winifred Lechmere Clift. London : *Marshall Brothers*.

A very graphic and enjoyable description of daily life and work among the Chinese. Mrs. Clift tells us of those things which would certainly have

been omitted had a mere man taken this work in hand. She writes very entertainingly, and helps us to see the scenes which she depicts in so vivid and skilful a manner. The medical mission work, which goes hand in hand with the preaching of the Gospel, is attractively described. Altogether a delightful book.

THE LAWS OF LIFE. By Alexander Bryce, M.D. London: *Andrew Melrose*. Price 7s. 6d.

In these days of numerous books and suggestions for physical culture we are particularly glad to call attention to a thoroughly reliable book on all matters connected with health. The writer treats his subject with great skill, and presents his facts in a most interesting way. Thus, in the chapter on "Air" we have the great law laid down, "Live night and day as far as possible in the open air." And then comes a practical chapter with descriptions of "devices for sleeping in the open air." We have no space to do more than call attention to the admirable common-sense ideas contained in this book, which we commend very heartily for its real usefulness and true value.

THE PRAYER-BOOK REVISION SERIES. Nos. 1 to 7. Edited by Canon Beeching. London: *James Nisbet*. Price 3d. each.

These are seven pamphlets by various authors dealing with different aspects of Prayer-Book revision. Canon Beeching himself writes the first one on the desirability of revision, and all the seven are written from a point of view which is favourable to it. They deal with the Psalter, the Lectionary, the Athanasian Creed, and the Ornaments Rubric, and some other matters where alteration is suggested. They are mostly written from the position of moderate men, and although we may not be able to agree with all that is said, we warmly welcome the series. It will help to a sane and reasonable consideration of the needs of the Church to-day, and then we hope it will contribute to a similarly sane and reasonable revision. The Bishop of Exeter, who writes on the Ornaments Rubric, makes the following suggestion: "Could we not agree upon a schedule of Ornaments to be held to be covered by it, some obligatory, some optional, at the discretion of the minister and people, subject to the approval of the Ordinary for their first introduction?"

PERSONAL POWER. By W. J. Tucker. London: *Constable and Co.* Price 6s. net.

Principal Tucker has to address a Sunday evening service of students, some of whom are "devout and loyal sons of the (Roman) Catholic Church," and others "brought up under various forms of the Protestant faith." The task was a difficult one, and the addresses reflect the difficulty; they are simply and forcefully written, but they are in the main devoid of any strong spiritual message. The title of one of them is "The Morally Well-bred Man," and the title is typical of the whole book. Still, they may be read with interest and profit by those who have to do with student life, if the reader will remember that the building of character can only be successful if it be built on and in Christ.

PETER, JOHN, AND JUDE. By Rev. C. M. Blagden, M.A. Cambridge: *University Press*. Price 1s. 6d. net.

THE REVELATION: THE JOHANNINE EPISTLES. By Rev. Alexander Ramsay, B.D. London: *Andrew Melrose*. Price 2s. net.

These are new volumes, the first of the Revised Version edited for the use of schools, the second of the Westminster New Testament. They are both useful little books. The Cambridge book, being intended for schools, is, of course, of an elementary type, and its notes do not attempt to argue out the big difficulties; but it will prove an admirable handbook for the first study of the Catholic Epistles. The Westminster New Testament has a somewhat more ambitious aim. It commences with a fairly complete introduction to the Johannine writings with which it deals; it accepts the three Epistles as by John the Apostle, but with regard to the Revelation the writer reaches no conclusion "beyond the probability that he is not the Apostle, and the certainty that he is not to be identified with the author of the Gospel and the Epistles." The notes are on the whole satisfactory, but sometimes seem to need annotating—*e.g.*, "our knowledge of our knowledge of God is based on this steadfast obedience" is a somewhat cryptic sentence, and there are others like it. But these blemishes apart, we have in Mr. Ramsay's work a readable commentary fit to take its place in the rest of the series, and likely to be very useful to the teachers and private students for whom it is intended.

THE FINAL FAITH. By Rev. W. W. Mackenzie, D.D. London: *Andrew Melrose*. Price 6s.

The sub-title of this book explains its purpose; it is a statement of the nature and authority of Christianity as the religion of the world. It is a happy sign of the revived interest in foreign missions that we have had of late several books dealing with foreign missions from a Biblical and theological point of view; this is one of them, and a valuable one. The author writes in his preface:

"No need of the hour is greater than that many attempts should be made to define or describe the Christian faith as it confronts the great world with its claims and promises, its sense of universal authority, its assertion that in and through its own nature as a historical fact and its own message as a Divine fact, the will of God is dealing with the destiny of mankind." The writer begins by a brief examination of the two missionary religions, apart from Christianity, Buddhism and Islam. He then proceeds to discuss the rise of the final religion, the religion of Christ, and compares the Christian revelation of God with agnosticism and pantheism. He next discusses in turn the doctrine of the Incarnation, of sin and evil, of salvation and of faith. He then devotes a chapter to the vital meaning of the Church and the Bible, and concludes his book with some striking words upon the missionary impulse. The book is an introduction to Christian doctrine, with a thread of missionary enthusiasm running through it. It teaches theology, and does not forget that theology is being tested by the challenge of the heathen world. The book is well worth reading, and perhaps one quotation will send some to it:

The missionary impulse is composed of two elements, the sense of a supreme compassion and the feeling of an overwhelming debt. The *pity* is born in a man's

heart from the new love of God and from his new insight, which that very love makes clear and poignant, into man's dreadful need. The *debt* is felt to be a debt of honour. No institution can enforce it. No human being can judge his neighbour in respect of the manner and amount of its payment. It rests upon every man's honour to see it and weigh it and pay it. It may be put briefly in two sentences: What I have freely received I owe to him who has it not. Especially do I owe the greatest boon to the direst need.

ST. PAUL AND HIS CONVERTS. By Rev. Harrington C. Lees. London: Robert Scott. Price 1s. net.

This is the Bible-study book for the year issued in connection with the Study Bands of the C.M.S. Mr. Lees has taken seven of the Churches to which St. Paul wrote as the basis for seven Bible studies. He has used the story of each Church and the letter to it to draw out missionary lessons. The book is clearly and simply written; although it is not written for the learned, the best learning has been laid under contribution; its missionary illustrations are good and up to date, and generally it will be a real help not only to Study Bands, but to individuals in learning more of the missionary message of the New Testament.

JUDAISM AND THE GOSPELS. *The Jewish Review*, September, 1910. Routledge and Sons. Price 1s. 6d. net.

Under the above title, Achad Ha-am (the editor of the Hebrew magazine called *Ha-shiloah*) criticizes the liberal views expressed by Mr. Montefiore in his "Synoptic Gospels." He is displeased with him for regarding Christ as the greatest of all prophets, and for inviting Jews to assimilate the superior teaching of the Gospels. He thinks that in certain points Judaism is irreconcilable with Christianity and superior to it. (1) In the Gospels *Christ* is "the ideal of absolute perfection," and a Christianity without Christ is inconceivable, whereas Judaism "makes the religious and moral consciousness independent of any human form." The expected Messiah will be only "the messenger of God." The writer forgets, however, the prophecies about the *personal* advent of Jehovah. (2) "Judaism sees its goal not in the salvation of the individual man, but in the prosperity and perfection of the general body." (Achad Ha-am must be very superficially acquainted with the New Testament, otherwise he would not deny the universality of the Gospel.) (3) "Jewish morality is based on *justice*, and the morality of the Gospel on *love*." He disapproves of the altruism of the Gospels, and quotes with favour the dictum of Rabbi Akiba: "Thine own life comes before thy neighbour's." We commend to him Exod. xxxii. 32, Ps. cxliii. 2. (4) The facility for divorce afforded by Judaism is more compatible with social consciousness than is the uncompromising prohibition of it by the Gospels. The pernicious result of this facility will be apparent when we remember that Hillel allows a man to divorce his wife "if she has burned his food," and Akiba adds, "even if he has found a prettier woman" (Gittin xc. 1).

THE PSALMS IN THE JEWISH CHURCH. By W. O. Oesterley, D.D. Skeffington and Son. Price 3s. 6d. net.

Dr. Oesterley has made a thorough study of the post-Biblical literature of the Jews, and is a prolific writer on the subject. In the present volume he describes the music of ancient peoples, and, in discussing the antecedents of the Psalms, shows that, long before the time of the Monarchy, there must

have existed in Israel (1) songs describing the mighty deeds of Jehovah; (2) odes commemorating the heroic deeds of ancestors; (3) short snatches of harvest and vintage songs; and (4) prayers and meditations. The genius of David inaugurated a new era in Jewish music. "Music had a definite place in temple-worship *before* the Exile." We are glad to find that Dr. Oesterley does not countenance the gratuitous assertion of some critics that the whole Book of Psalms is post-exilic. He says: "Our contention is that in substance, though not in form, a considerable proportion of the Psalms belong to pre-exilic times." An inscription from the palace of Assurbanipal shows that both male and female musicians existed in Jerusalem in the days of Hezekiah. Dr. Oesterley also ably discusses the characteristics of Hebrew poetry, the titles of the Psalms, the place which the Psalter held in the Temple and Synagogue worship and in private use. He gives us many specimens of Jewish exegesis and a full index.

THE HOME TRAINING OF CHILDREN. By Amy B. Barnard. London: *The Pilgrim Press*. Price 3s. 6d. net.

Intended as a complete guide to parents and all others in charge of the home training of children. Every department of the subject, from the nursery onwards, is dealt with. The headings of the chapters give a good idea of the scope and aim of a truly up-to-date work. Thus, we have "Stages of Child Life," "Their Needs," "First Beginnings of Training," "Formation of Character," "Morality and Religion," "Times of Illness," as the titles of a few out of the twenty chapters. Much is said concerning such subjects as "Companions," "Play," "Punishment," "Servants," and "Manners," and all are dealt with in a practical, sensible way. No parent or teacher will consult this admirable manual in vain.

THE VICTORY OF THE GOSPEL. By the Rev. J. P. Lilley, D.D. CHRIST, THE DESIRE OF NATIONS. By the Rev. E. W. Davis. THE CALL OF THE NEW ERA. By the Rev. W. Muir. THE REDEEMER'S REIGN. By the Rev. J. I. Macdonald. BY TEMPLE SHRINE AND LOTUS POOL. By the Rev. W. Robinson. London: *Morgan and Scott*. Price 6s. each.

Readers of the *Christian* will doubtless remember that some time ago the proprietors offered a prize of 200 guineas for the best essay on Foreign Missions. According to the agreement, the essays were to include the historical, apologetic, and practical aspects. It is understood that a very large number of essays were submitted, and the prize was divided between two authors, Dr. Lilley and the Rev. E. W. Davis, the two books mentioned first in the above list. The other volumes appear to have been those which the adjudicators regarded as nearest in value to the works of the prize-winners, and through the enterprise of the publishers these five volumes have been issued, uniform in size and price. Another volume is soon to appear. We are not at all surprised at the difficulty naturally felt by the adjudicators in awarding the prizes. Dr. Lilley's work is a survey of world-wide evangelization which the Editor of the Series, Dr. George Smith, rightly speaks of as "the most complete and persuasive short treatise on Foreign Missions to be found in the English language." Whether discussed in the light of Scripture or of history or of experience, Dr. Lilley provides abundant material for the study of the missionary enterprise.

Mr. Davis similarly discusses the subject, first from the standpoint of Scripture, then from that of Church History, and last of all in the light of Missionary History and Records. Although covering very much the same ground as Dr. Lilley, Mr. Davis invests his treatment with a freshness and an interest which are most welcome.

Mr. Muir emphasizes the opportunities and responsibilities of the New Era of Missionary Enterprise, and in so doing gives a vivid sketch of missionary progress from the first century to the present day.

Mr. Macdonald treats all missions in the light of the Second Advent, and his work is that of an expert on Indian Missions. Every chapter is full of suggestion for study.

Mr. Robinson also writes from the standpoint of personal experience in India, and gives a revelation of Hinduism and caste which will deeply impress every reader as he contemplates the apparently insuperable difficulties of missionary work in our great Dependency.

We heartily congratulate the publishers on the issue of these five valuable books. They provide a perfect treasure-house of material on missionary enterprise, and students and speakers with these works before them cannot possibly have an excuse for lack of Scriptural teaching or historical information about the work of Missions. W. H. G. T.

PHILIP COMPTON'S WILL. By M. Harding Kelley. London: *Religious Tract Society*. Price 1s. 6d.

In this story we have a disinherited son, who is forgiven and reinstated on his father's death-bed. The younger son manages to hide the fact of restoration in regard to the property, and thus succeeds his father, while leaving his elder brother a smaller inheritance. The old words at last come true, "Be sure your sin will find you out," and the wrong is righted after some painful incidents and much unhappiness. A thoroughly interesting and wholesome story.

CONFESSIONS OF A CLERGYMAN. London: *G. Bell and Sons*.

Briefly, this book describes the thought-history of a man who, beginning as an average High-Church parson of the orthodox type, ends by becoming, to all intents, a Unitarian. We may regret deeply that the movement brought the writer to this religious state; but we can sympathize with his transparent honesty and sincerity. The book is curiously interesting alike in its positive and negative side. It also indicates what appears to us a curious lack of logical consistency in the writer's mind; for while he abandons the miraculous element in the New Testament, and refuses to believe the "deity" of Christ, he makes a great point of admitting the greatest miracle of all—the Resurrection. Why so? Surely, if we admit this, we have every reason to believe in the miraculous character of the Biblical narratives as a whole. The good "clergyman" (like many others) is apt to be right in what he affirms, but wrong in what he denies. We ought not to conclude this short notice of a really interesting piece of personal "apologetic" without calling attention to the reverent and religious tone of the book throughout.

THE FAITH OF A LAYMAN. By W. F. Osborne, M.A. London: *Cassell and Co.*

The author of this very vigorous little book describes it as "Studies in the recoil from a professionalized religion." So far, so good. The Church *does* need revitalizing in a hundred and one ways; the tyranny of tradition *must* be cast off when that tradition tends to make the Divine Commandment of none effect; the true significance of Christianity *ought* to be made known to the peoples at present so little able to understand what Christianity really implies. For laying stress on these great points Mr. Osborne deserves our thanks. But he is apt to cause (even in the mind of a sympathetic reader) a certain revulsion of feeling by a tendency to overstate his case. There is just a touch of the educated "tub-thumper" in certain of his pages. Doubtless there is a public to whom this sort of thing may appeal, especially on the platform; but a book that is meant to convince should not be guilty of needless exaggerations. Take, as an example, this passage (p. 21): "Episcopacy is radically and fundamentally un-Christian." This is untrue; the statement is merely foolish. What good does Mr. Osborne expect from such nonsensical stuff as that? It is, however, fair to say that most of these follies and irrelevancies occur in the first chapter of the book; the rest of the work is on a much higher level. Barring such false statements and exaggerations, the book is well worth reading. It is certainly stimulative.

THE RHYTHMIC PSALTER. Edited by F. H. Wales, B.D. Oxon. *Henry Frowde*. Price 3s. 6d. net.

An attempt to exhibit the poetical structure of each Psalm in a form that may easily be discerned. The structure is shown by dividing the Psalm into stanzas, and distinctly printing the refrains. A few brief notes are added; these are useful and to the point.

THE ANCIENT CELTIC CHURCH IN WALES. By Rev. D. Davies. London: *Simpkin Marshall and Co.* 1910.

This is just the type of book one might expect from a Welsh Nonconformist minister with Radical leanings. He is thoroughly unfair to opponents, and consistent only in his prejudices. The Report of the Royal Commission on the Church in Wales is not yet out; perhaps it will be an eye-opener to the Church's enemies. Meanwhile, let them remember the advice of a certain well-known politician of our time: "Wait and see!"

LECTURE OUTLINES ON THE XXXIX. ARTICLES. By A. J. Tait, B.D., Principal of Ridley Hall, Cambridge. London: *Elliot Stock*. Price 3s. 6d. net.

A thoroughly practical little book, which should be in the hands, not only of every lecturer on the "Articles," but also of every theological student. The broad margins afford ample room for marginalia and added references. In a second edition we think an index might be inserted with great advantage to the book as a whole.

THE ASCENDING EFFORT. By George Bourne. London: *Constable and Co.* Price 4s. 6d. net.

There is a good deal of really thoughtful work in this book; but, as a whole, we fear that it will not be highly successful, for it lacks charm.

Indeed, it is a trifle dull, if the truth be told. How finely such a theme would have been treated by the late Henry Drummond!—but, then, he was a great stylist.

ABSENTE REO. By the author of "Pro Christo et Ecclesia." London: *Macmillan and Co.* Price 5s. net.

The author of "Pro Christo et Ecclesia" has already established a sort of vogue. Who he is we do not know; but we do know this—that he is a man of balanced intelligence, critical yet cautious, bold and original in his outlook, yet simple and devotional at heart. The book, especially in the earlier part, is starred with fine thoughts finely expressed; but as it goes on it drags a little. The fount of inspiration appears to fail, perhaps because the author may have found the letter-form in which the book is cast somewhat tiresome to manage. But all the fifty letters—addressed to a parish priest—are well worth reading; not least those admirable ones in which the author deals with the higher criticism and the treatment of Dissenters. Another good set are those letters which deal with Dr. Figgis and religious revolt. Dr. Figgis's recent Hulsean Lectures have proved to be a sort of jumping-off ground for innumerable theorists and critics; few men have spoken of those Lectures with more justice or insight than the author of "Absente Reo."

LUCRETIUS. Translated by Cyril Bayley, M.A. Oxford: *Clarendon Press.* Price 3s. 6d.

In one sense Munro's version of Lucretius is a classic, and, as such, not to be displaced. But there was room for a fresh rendering of one of the greatest (if not the greatest) of Roman poets; for Munro's rendering, though admirable, and all but final as a commentary, did not always succeed in making Lucretius the *poet* speak to us as he made Lucretius the *philosopher* speak. Mr. Bayley's version, though inevitably and rightly based on Munro's work, has an independent value of its own, and we welcome it cordially. It is the work of a scholar who has made of Lucretius a special study. It has, too, this advantage over Munro's version: it gives a brief but quite sufficient introduction, a short analysis, marginalia, and some short but excellent notes. Armed with this volume, and a good text, the student can get along very well without consulting elaborate commentaries.

APULEIUS: THE METAMORPHOSES. Translated by H. E. Butler, M.A. Oxford: *Clarendon Press.* In 2 vols. Price 7s.

With the exception of the *Satyricon* of Petronius, the *Metamorphoses* of Apuleius (better known as the *Golden Ass*) is the sole surviving example of the Latin novel. Apuleius is little read, even by professed scholars; one single episode can be said to be at all familiar. That episode is the charming myth of "Cupid and Psyche," immortalized for English readers in the translation of Adlington, and in the pages of *Marius the Epicurean*. But Apuleius has other claims on our attention. In his last (the ninth) book he gives us a bit of autobiography, in the course of which we learn something of the mysteries of Egypt. Readers of Dill's *Roman Society under the Empire* will doubtless remember this. We heartily welcome, on these and other grounds, the present scholarly rendering of Apuleius; and, while congratulating ourselves on its possession, hasten to offer to Mr. Butler our cordial

appreciation of his work. It is time that a really adequate edition of Apuleius were published, and we hope that Mr. Butler will himself undertake such a work. The less-known writers of antiquity are too often neglected by scholars; otherwise we should not have to lament the fact that no English edition of Manilius (for example) is available for students.

GOD'S HISTORY OF THE WORLD AS TOLD AND FORETOLD IN GENESIS. By F. W. H. London: *James Nisbet and Co., Ltd.* Price 5s. 6d. net.

We have already called attention to the three separate parts of which this book consists: Part I., "The World's Week of Human History"; Part II., "God's Week of Creation Work"; Part III., "Genesis Unveiled." The author has provided an immense amount of material for study, and though we are unable to follow him on many of his points, he has no difficulty in showing that the Book of Genesis is worthy of all the attention we can give to it. Part I. seems to us the most convincing portion, in which it is proved that the seven days of Gen. i. cannot possibly be periods of twenty-four hours each.

FAMILIAR TALKS ON SUNDAY-SCHOOL TEACHING. By C. F. Hunter. London: *J. W. Butcher.* Price 1s. net.

The simple and unpretending title almost conceals one of the freshest, ablest, and most valuable works on Sunday-school teaching that we have ever read. It is a manual for parents and teachers, and rightly deserves the praise bestowed on it in the introduction by that great authority on Sunday-school work, Mr. Marion Lawrance. He calls it "a great book," and so it is. We should like to see it in the hands of every Sunday-school worker, as well as clergymen, parents, and even day-school teachers. It is a bare duty to call attention to it, and to endeavour to obtain for it something of that large sphere of usefulness which Mr. Lawrance predicts for it.

MAN'S DAY. By Philip Mauro. Second edition. London: *Morgan and Scott.* Price 2s.

A new edition of a work reviewed in these columns some time ago. The author writes forcibly and well; and even where we are inclined to disagree with him most, he compels us to face his standpoint and give close attention to his argument. There is much here that our readers will not be prepared to accept; but there is nothing that they will study without deriving profit and suggestion.

THE CAPTIVITY AND THE PASTORAL EPISTLES. The Westminster New Testament. With Introduction and Notes by the Rev. James Strachan. London: *Andrew Melrose.* Price 2s. net.

Those who have read the author's "Hebrew Ideals" will know what to expect of suggestive thought, terse expression, and practical application. To endeavour to cover no less than seven Epistles in this short volume is almost to attempt the impossible. But Mr. Strachan gives not a little valuable guidance to the student. He holds that the Pastoral Epistles come from a disciple of St. Paul rather than from the Apostle himself, a view in which he admittedly stands alone among orthodox English scholars. We are not sure that a series of this kind, intended mainly for Sunday-school teachers, was a fitting medium for expressing so serious and critical a view, which must necessarily run counter to the general opinion of those who have no opportunity of studying the other side. But within its own limits this book will be found decidedly helpful by the careful student.

THE INSTITUTE DEPARTMENT. By Albert Swift. London: *Sunday-School Union.* Price 1s. 6d. net.

For several years past a movement has been in progress in Nonconformist Churches dealing with the problem of the retention of senior scholars. It is known by the name of

the "Institute Movement." The little book before us is the official manual, approved and authorized by the Committee of the Sunday-School Union, and is intended to be in the hands of all teachers and school officers. The author, a Congregational minister in Reading, has had a long and varied experience in the work of dealing with young people, and his little work can be warmly recommended to all who are engaged in similar efforts. Though naturally concerned with Nonconformist Churches, it is full of suggestions of methods which could be easily and well adapted for use in the Church of England.

ST. AUGUSTINE: CATHOLIC AND PROTESTANT. By the Rev. S. H. Clark. London: S.P.C.K. Price 1s. 6d.

The Bishop of Durham contributes a prefatory note to this little work of one who was formerly a student at Ridley Hall, then the incumbent of the Old Church, Calcutta, and now Vicar of Belper. It is entitled "A Plea for the Reunion of the Churches of Christ." In St. Augustine the author sees the Father of the Reformation, in regard to questions of individual religion. He also sees in him the Catholic in his emphasis on the corporate side of Church life and authority. There are chapters dealing with the question of "Reunion: Its Ideal"; "The Present Need"; "The Difficulties in the Way"; "The Principles of Reunion," and "Its Standards." The discussion is only concerned with the relation of the Church of England to the Free Churches. Mr. Clark considers that there is no present possibility of discussing reunion in relation to Rome. He has given to us an exceedingly useful little book, admirable alike in substance and treatment. Its tone and spirit will commend the cause of reunion, and we could wish that these earnest, thoughtful pages were studied prayerfully and earnestly by Churchmen and Nonconformists alike.

QUIET TALKS WITH WORKERS. By S. D. Gordon. London: *Marshall Brothers*. Price 1s. net.

Three addresses dealing respectively with "The Worker Himself," "The Worker's Equipment," and "The Worker's Message." Written in Mr. Gordon's well-known and welcome style; full of insight, illustration, inspiration, and application. All Church workers should ponder these searching and helpful messages.

THE STUDY AND TEACHING OF THE ENGLISH BIBLE. By G. Campbell Morgan, D.D. London: *Hodder and Stoughton*. Price 1s. net.

Four lectures on the subject which Dr. Campbell Morgan has made specially his own. Two deal with the study and two with the teaching of the Bible. In view of the need of Bible knowledge and exposition in our Churches, this book should be carefully pondered by all who wish to know "how to do it." It cannot fail to give guidance, both as to principles and methods, to all who seek to do the work of the teacher.

DANIEL THE PROPHET. By Mildred Duff and Noel Hope. London: *Marshall Brothers*. Price 1s.

A companion volume to the three similar works noticed in these columns some months ago: "Where Moses Went to School," "Where Moses Learned to Rule," and "Esther the Queen." This one is written with equal freshness and force, and is also well illustrated with sketches of the original monuments and stone pictures. It is the very book to give to young people an attractive picture of the great Prophet. Parents and teachers should make a special note of the book. The work is admirably done, and we hope the authoress will be encouraged to extend her labours into other of the historical fields of the Bible. No work can be more practically valuable than the familiarizing the minds of our young people in so attractive a way with the great stories of the Bible.

BENEDICITE. A Karoo Reverie. By Florence S. Willmot, verses by M. F. Willmot. London: *Simpkin, Marshall and Co.* Price 1s.

This little work breathes the air of the South African uplands, as well as the atmosphere of a deep spiritual experience. Although a "reverie," it will nevertheless lead to definite thought, earnest prayer, and a very practical spiritual experience of Christ as a personal Saviour and Lord. In particular, it has a definite message for all who are called upon to suffer. It is written by one who knows the secret of some of the deepest things in life.

HEROES OF THE ELIZABETHAN AGE. By E. Gilliat, M.A. London: *Seeley and Co.* Price 5s.

The author of this book has succeeded not only in drawing vivid portraits of great historical interest, but also in surrounding his readers with the very atmosphere of

Elizabethan times. To this latter end the interesting opening chapter has largely contributed. This book will be read with as great an appreciation of its graphic narrative as of its historical information.

A KNIGHT ERRANT AND HIS DOUGHTY DEEDS. By N. J. Davidson, B.A. London: *Seeley and Co.* Price 5s.

This book narrates in a concise and graphic manner the many stirring tales of chivalry which have centred round the name of Amadis of Gaul. The achievements of this celebrated hero are told with a vigorous simplicity which maintains the reader's interest throughout the narrative. Boys especially should be attracted by the adventurous character of these pages.

THE ROMANCE OF THE SHIP. London: *Seeley and Co.* Price 5s.

In this volume Mr. Chatterton provides us with the romance and history of our own ships, takes us to other countries, and describes the various classes of ships and their uses, from the earliest times to the present day. As the author says: "Without the ship, neither Christianity nor civilization would have reached the inhabitants of our own isle." The illustrations are specially good.

THE ROMANCE OF MODERN ASTRONOMY. London: *Seeley and Co.* Price 5s.

In the hands of Mr. Macpherson, we understand the wonders of the heavens and enjoy astronomy. The language throughout is remarkably clear and simple, and the illustrations numerous and good. The information is quite up to date, and the book should be a very popular one of the Romance series.

ON TRAIL AND RAPID BY DOG-SLED AND CANOE. London: *Seeley and Co.* Price 2s. 6d.

This is the story of Bishop Bompas's life and work, written for boys and girls, by Rev. H. A. Cody. It should be read by everyone who prays the prayer, "Thy kingdom come." It is the record of two lives spent amidst great hardship and toil in unselfish love for others.

ADVENTURES AMONG THE RED INDIANS. London: *Seeley and Co.* Price 5s.

This book is rather different to the general run of Indian stories, in that the author, Mr. Hyrst, describes the Indians of the whole American Continent, and gives us much of their history. The incidents are well told and the illustrations are very good.

FROM BOYHOOD TO MANHOOD. By D. Williamson. London: *R.T.S.* Price 1s. net.

Here are to be found shrewd, sane, practical, and spiritual counsels for life. We warmly commend it as a gift-book to young men beginning life. To follow the advice here given is to insure success of the best kind.

THE ART OF LIVING. By Louise Creighton. London: *Longmans, Green and Co.* Price 1s. 6d.

Seven chapters on the Use of Time, Money, Mind, Beauty, a Purpose in Life, Courtship and Marriage, and Home Life and the Higher Education of Woman. They are full of thought, wisdom, and apt quotation, and should be read carefully by all young girls.

UNDER THE BURNING SUN. By F. M. Macrae. London: *Elliot Stock.* Price 1s.

The story of two ministers, their characters, aims, and courtships. All is told within the compass of a voyage to the West Indies and back, and a useful and necessary moral emerges.

PAPAL INFALLIBILITY. By Rev. T. A. Beckett. London: *C. J. Thynne.*

Holy Scripture and history are studied with care and mastery. The result is a complete annihilation of this dogma of a "Pseudo-Synod."

THE DOCTRINE OF THE ATONEMENT. By Rev. J. B. Oldroyd. London: *Elliot Stock.* Price 2s. net.

The writer deals chiefly with the doctrine as set forth in the Epistle to the Hebrews. His treatment is most reverent and Scriptural. It is also, if we might use the term, "adequate." We mean that he follows Scripture in its emphasis on the objective as well as the subjective side of the Atonement. Chapter VI., which deals with the relation of the Atonement and the "Sacrament of the Altar," is not entirely convincing.

PAUL'S CROSS. By Margaret E. Cornford. *S.P.C.K.* Price 1s. 6d.

A most interesting history of the fabric and the sacred and secular uses to which Paul's Cross, once of St. Paul's Churchyard, was put. The frontispiece gives a picture of Paul's Cross as it is to be from Mr. Reginald Blomfield's design.

THE TEACHING OF THE WELLS MILLENARY. S.P.C.K. Price 1s. 6d.

These are the sermons preached by various of our Bishops at the Celebration Services of June, 1909.

HOME LIFE IN ENGLAND. By the Bishop of Stepney. London: *Longmans, Green and Co.* Price 2s.

Six bright and cultured chapters on home life and its relations—parents, brothers, sisters. Each have their message. The "Enrichment" of Home, "Work," and "Religion," sum up the last three chapters. The book should find a place on the home shelves, and should be read by young and old. It is attractive, pointed, and full of good things, wisely spoken, and much needed to be said.

OUR HEAVENLY HOME. By W. N. Griffin. London: *Elliot Stock.* Price 2s. 6d. net.

The writer has found comfort, and would pass it on. Chapter I. speaks of recognition in the better land. Chapter II. speaks of love hereafter, as revealed by God's love. Chapter III. speaks of our home as shown by God's promise. The Word of God has been studied, and its fruit is here. The style is good and the quotations apt.

THE MIND OF THE LAYMAN IN CHURCH MATTERS. S.P.C.K. Price 6d.

We are glad to have these papers that appeared in the *Guardian* in book form. We hope the clergy will take up and read.

THREE ADDRESSES TO CITY MEN. S.P.C.K. Price 6d.

These are fine addresses, and we rejoice they will be heard by a larger congregation.

CRAFT AND ASSAULT. By Rev. R. L. Bellamy, B.D. London: *J. Nisbet and Co.* Price 1s.

In this small volume are four practical sermons on our Lord's Temptation. The writer specially deals with it in relation to the Passion. It is suggestive and helpful to think of the relation of the one to the other, and it shows us how the Prince of Darkness used the same battering-ram continuously against the Stronghold. We commend the book to the preacher on Lenten subjects.

LIGHT AFTER DARKNESS. By Emily Symons. London: *C. J. Thynne.* Price 9d.

These true stories of native converts will be of great help to missionary speakers, as Prebendary Fox says in his cordial foreword.

MOTHERS' UNION WORK: a Vocation. By Mrs. T. F. Palmer. London: *H. R. Allenson.* Price 1s. net.

The Bishop of Durham, who writes a Preface, speaks of the work as of "untold value." A membership of mothers reaching to 313,000 in the British Isles alone shows the enormous scope. The writer dwells on the call from God and the qualities needful for fulfilling it. We think the book excellent, and one that is needed.

JOAN OF ARC. By the Rev. J. M. Wilson, D.D. S.P.C.K. Price 6d.

This most illuminating brochure by Canon Wilson gives a clear and concise idea of the great heroine. His first-hand acquaintance with the literature and his balanced judgment make his brief contribution of great value. He holds Joan of Arc as a spiritual genius.

THE VISITATION OF THE SICK. By Rev. Canon Cogswell. S.P.C.K. Price 6d.

Explanatory readings are given on the Office, and the Bishop of Chester in the Preface speaks of their helpfulness as having been "well tried."

ERASTUS: SLAVE AND PRINCE. By C. W. Hattersley. London: *Church Missionary Society.* Price 6d.

The story of a Baganda slave-boy who became a Christian, and ultimately a Prince. One of the many happy stories of the Uganda Mission, happily told.

WORDS TO WORKERS. By the Bishop of Jamaica. London: *Nisbet and Co.* Price 6d. net.

A set of seven addresses to workers, full of helpful spiritual teaching. Bishop Jocelyne knows how to speak to workers, and his little book will make a useful gift for Sunday-school teachers and others.

HOMELY TALKS WITH MOTHERS. By Mrs. Marshall. London: *H. R. Allenson.* Price 1s. net.

A series of addresses to mothers, described by the Bishop of Ely, who writes the Introduction, as simple, practical, earnest, devout, brightened by touches of poetry and humour. Admirably suited to the purpose for which they are written.

JESUS IN THE HOUSE. By Canon Barnes Lawrence. London: *Robert Scott*. Price 1s. net.

A useful series of practical suggestions for a Christian life, intended for young married women. A suitable little gift for a bride.

THE CITY OF THE GREAT KING. By the Rev. C. H. Waller, D.D. London: *Marshall Bros.* Price 6d.

A memorial Bible-reading, somewhat fanciful in form, by the late Dr. Waller.

DEVOTION. By the Rev. Charles Bodington. London: *S.P.C.K.* Price 6d.

Three chapters dealing with Devotion, Hindrances to Devotion, Helps to Devotion, with some devotional prayers. The prayers occupy about half of the book, and include prayers for the dead and other characteristic ideals of extreme Anglicanism.

ETERNAL PUNISHMENT. By the Rev. C. K. IRWIN. London: *S.P.C.K.* Price 6d.

A summary of the teaching of the Roman, Anglican, and Nonconformist Churches, based on the authoritative documents of these communions. There is also a discussion of Universalism and Conditionalism. The author favours "the larger hope," but wisely refuses to dogmatize. His arguments against Universalism and Conditionalism are well and conclusively stated.

NUTSHELLS. By M. K. M. Clifton: *J. Baker and Son*.

The title is suggested by S. Song vi. 11, and the book is designed as a death-day book. In recalling the death of departed ones the compiler aims at pointing the soul to Christ. On such grounds we gladly commend the book, which is spaced and arranged like a birthday book, with scriptural quotations throughout.

WHAT GOD HATH WROUGHT. By Rev. Canon Hobson. London: *C. J. Thynne*. Price 2s. net.

The Bishop of Liverpool writes a preface to this third edition. There are a lot of excellent photographs. This autobiography of the Canon is still a help and inspiration.

NOTES ON THE REVELATION. By Rev. W. H. B. Proby, M.A. London: *J. Nisbet and Co.* Price 2s. 6d. net.

These notes are useful, and often illuminating and independent in their attitude. Sometimes the author betrays his ecclesiastical bias, which should be rigidly restrained in dealing with such a book.

FAITH AND SPIRITUAL POWER. By William Olney. London: *Marshall Bros.* Price 1s.

"Old Gospellers" will rejoice in these pages, with their timely witness to the power and success of faith. Pastor Frank White writes a foreword to what he describes as a "weighty and powerful treatise."

LITTLE SERMONS ON THE SUNDAY GOSPELS. By Rev. J. Wakeford, B.D. London: *Longmans, Green and Co.* Price 5s.

These short talks from a strict Churchman's point of view are full of earnest and pointed teaching, and breathe a real loyalty to Christ and moral truth.

OUTLINE STUDIES. By Rev. J. Dinwoodie. London: *Elliot Stock*. Price 2s. 6d. net.

We like these Outline Studies for sermons and addresses immensely. The divisions of the subjects are good, and the illustrations excellent. Busy people will value them.

THOUGHT GEMS FOR DAILY USE. Compiled by J. C. Wright. London: *R.T.S.* Price 1s.

Each day in the year has its thought in poetry or prose. The selection is catholic and uplifting.

A LIFE OF JESUS CHRIST. Compiled by Rev. J. Smith. London: *Macmillan and Co.* Price 6d.

This "Life," compiled from the Gospels and woven into a continuous narrative, was originally intended for use in Indian schools. It gives in good English and with all details the story of the Gospels, and will be used with great advantage by all school pupils.

PETALS. By J. C. J. London: *A. H. Stockwell*. Price 1s.

There is fragrance and beauty about this little collection of poems which is very welcome.

AN OUTLINE OF THE NARRATIVE OF THE BIBLE. By F. Spooner, B.A. London: *Sunday School Union*. Price 1s. 6d.

Mr. Spooner is an educationalist, and in his 174 pages gives us a résumé of the facts of the Old and New Testament. He does his work well, and gives us an excellent Bible help. Pointed quotations greet us at intervals and sum up pregnant periods.

HINTS FOR CHURCHWARDENS, SIDESMEN, AND OTHERS. By F. Sherlock. London: *Frederick Sherlock, Ltd.* Price 1s. net.

The third edition of a useful compilation for those intended by the title, though the references to ornaments and "altar flowers" do not seem to be based upon anything known by law in the Church of England.

THE BOOK OF HONOUR. By Canon Dawson. London: *The Pilgrim Press.* Price 2s.

We have rarely read a more excellent book for boys, old and young. Honour is the "salt of life," and all too little understood. It alone, springing from religion, can purify the sources of life. Nineteen fresh and forceful chapters, full of raciness and reverence, on character-formation delight us alike with their naturalness, their shrewdness, and their depth. Those who work among men and boys will find it well worth their while to possess themselves of a copy of this.

DOCTOR APRICOT OF "HEAVEN-BELOW." By K. De Gruché. *Marshall Bros.* Price 2s. 6d. net.

"Heaven-below" is Hangchow; "Dr. Apricot" is Dr. Duncan Main. The book contains the story of the Hangchow Medical Mission (C.M.S.), and is written with all the pathos and directness that a true story merits. What the Doctor and his good wife did by prayer, perseverance, and cheerfulness to found and launch the Hospital of "Universal Benevolence," their difficulties and splendid success, are here placed on record. It is a story-book which not only contains the truth, but is the truth. We are at once fascinated and humiliated as we read. We realize tremendously how the healing of the body opens the way to the healing of the soul.

VICTORIA HALL ADDRESSES. By Heyman Wreford. London: *T. Weston.*

The writer, who is also the preacher, has alike striking titles and addresses. They are full of earnestness and power, and are true to the old Gospel. Such sermons as these get conversions.

GRADING OF THE SUNDAY-SCHOOL. By Rev. J. Cairns, B.D. *S.P.C.K.* Price 1s. 6d.

The writer is keen on the efficiency of the Sunday-school. Lessons must be suited to the children's age. He is willing to learn from America, and is sure that his system, carried out, would make for efficiency. We are inclined to agree with him.

BARROWFORD THEOLOGICAL TREATISES. By E. Gough, B.A. London: *A. H. Stockwell.*

The writer sets out to prove that the body of Jesus crucified on the cross was not a material body; the miracles of the Gospels are not facts of literal history, but spiritual events, etc. His mind appears to have rebounded from Rationalism and gone to an extreme. As we read his pages the mystery of history grows on us.

THE CHURCH AND THE KINGDOM. By Rev. Dr. Denney. London: *Hodder and Stoughton*. Price 1s.

Another valuable addition to the little books on religion. The Church is dealt with in a fivefold relation. In relation to Worship, the Gospel, Christian Character, the Kingdom of God, Legislation, and to those who criticize it, Dr. Denney says in his excellent way much that needs to be said in the present day, and we warmly commend his wise words.

LESSONS FROM THE CROSS. By the late Bishop Creighton. London: *J. Nisbet.* Price 1s. 6d.

At the outset we are to regard the Passion of our Lord as being a revelation of human life and motive on its largest scale. The actors in the Passion are brought before us, and the last words reverently treated. Needless to say, many thoughtful, helpful, and wise words are spoken to us in this little book.

INTO THE LIGHT. By Thisbe. London: *A. H. Stockwell.*

These verses are reverent, and in many cases musical, but rather sad.

BLACK OPIUM. By Rev. E. Lewis, B.A. London: *Marshall Bros.* Price 1s.

John Bull is not awake to the gigantic wrong that is associated with his name, or he would not tolerate it. China's blight is opium, and we *compel* her to import it. The writer gives a full and strongly-written account of the story of the wrong, and begs for immediate action. The Chinese plead to be delivered from the curse, and say: "Have you an enemy? Do you desire vengeance on him? Give him *opium!*" May God stir the national conscience at once! Let all read and circulate.

THE PRINTED ENGLISH BIBLE. By R. Lovett, M.A. London: *R.T.S.* Price 1s. 6d.

We warmly commend this history of the translation of the Bible from 1525 to 1885. The writer puts us under great debt for this accurate and inspiring volume. It is full of fascination, and a record of faith, courage, and scholarship.