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

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

THE CHURCHMAN.

FEBRUARY, 1908.

The Month.

The Vestments.

ACCORDING to certain notices which appeared in the public press last month, there seems to be no longer any question that the Northern and Southern Committees of Convocation have decided by large majorities to recommend the legalization of vestments at the administration of the Lord's Supper. The idea of a plain white vestment of a distinctive character has apparently been quite set aside, and the chasuble, alb, etc., are, it is said, to be recommended for legal permissive use. The Dean of Canterbury will have the hearty support of a large body of loyal Churchmen in resisting these proposals, if they come before Convocation; while, if Convocation should be unwise enough to pass them, the consequences cannot fail to be serious to the peace and unity of the Church. We have good reason for the conviction that the present Parliament, at any rate, will not allow the proposals to become law, and we have already had the Prime Minister's assurance that nothing shall be done without Parliamentary discussion and sanction. Meanwhile, it ought to be known more clearly than it appears to be at present that on this point compromise is impossible. When the Royal Commission speaks in the plainest language of a "line of deep cleavage" between the Church of England and the Church of Rome, it is curious that Convocation should contemplate the legalization of a vestment which, perhaps more than anything else, would serve to indicate an essential agreement in ritual with the Roman Church. It was on this fact of continuity that the *Church Times* based its advocacy of the chasuble, and it is not possible

for English Churchmen to consent to these distinctive lines of demarcation being removed after over three centuries of most significant history.

The Education Question.

Until we know the new proposals of the Government it is hardly possible to discuss this subject with any practical value. During the past month there has been a great controversy on the particular question of the training-colleges, evoked by the Archbishop of Canterbury's letter to Mr. McKenna, conveying counsel's opinion as to the new regulations in the light of the trust-deeds. The Principal of the Home and Colonial Training-College certainly had the best of the encounter with Dr. Macnamara over the figures relating to his own institution; and the letters of Sir C. T. Dyce Acland, coming from so Liberal a Churchman, will receive, as they deserve, the most careful attention. It may be questioned, however, whether Sir Dyce Acland fully realizes all the conditions of the problem. One thing at least may be said—at the present moment it is essential for Churchmen to keep in view all the facts of the case, and not to allow themselves to overlook anything material to the situation. The root of all our troubles is the Act of 1902, which the Church accepted with a readiness which experience has shown to have been at once unthinking and perilous. The Act led to an inevitable demand for a school system under public control, and for the appointment of teachers free from denominational tests. These two principles have now been accepted by the Archbishop of Canterbury, and may be said to rule the situation. It is for Churchmen to find out how they can preserve the essential character of their schools in the light of the facts now mentioned. Nothing short of a policy of "contracting-out" can prevent these two fundamental principles from being applied to Church schools. As to the inviolability of trust-deeds, whether of schools or training-colleges, Mr. Balfour's well-known words in Parliament in 1902, in answer to Lord Hugh Cecil, are almost too familiar to need repetition. The conditions under which Government grants to

training-colleges have been increased, and the voluntary subscriptions to these institutions have been diminished, have introduced entirely new factors into the situation, and it is quite impossible for Church training-colleges to go on exactly as aforetime. Here again it is essential that Churchmen should face all the facts. It is unlikely, to say the least, that public control can be applied to schools, while leaving the training-colleges entirely intact. Meanwhile, as summing up the whole situation, and expressing what seems to us to be the only true and right attitude for Churchmen, we call special attention to the closing words of the Bishop of Hereford's letter in the *Times*:

"The fundamental teachings of Christian life, faith, and conduct, based on the Gospel revelation, are essentially the same for the different Christian denominations, and can without difficulty be given in common; and children and young people should be brought up to feel that they are the same, and that, in spite of all denominational differences, we are one body in Christ Jesus. The separatist, sectarian, denominationalist tendency to segregate our children into rival pens for all religious instruction may produce Pharisees, but hardly Christians. Indeed, this denominationalist spirit, which has taken such a strong hold on some sections of our clergy and a few laymen, is doing much harm to the national Church and the national life. It is quite foreign to the spirit of an enlightened Evangelical Christianity; and we should keep it as far as may be out of all our educational systems. Our aim and desire should be towards unity of spirit and friendly co-operation between the Established Church and the great Nonconformist bodies; and it is our plain duty to avoid everything that may deepen and widen the cleavage caused by the unhappy divisions of darker days."

If this spirit actuated all parties, it would not be difficult to solve the problem.

The Church and Socialism.

The subject chosen for this year's Islington Clerical Meeting was a bold innovation on the Islington traditions, and was thoroughly justified by its timeliness, and vindicated by the forceful and valuable papers read at the gathering. In the *Record* for January 18 a verbatim report appeared which will repay careful consideration. The attendance of clergy seemed to be as large as ever, though it was impossible to mistake the very large preponderance of the younger men, which is a good and

encouraging sign for the future. There is, of course, the obvious danger that the clergy may be diverted from their primary spiritual work of saving souls by taking up these social questions; but there is also danger in the continuance of the present social conditions and grave inequalities of wealth and poverty, and the apparent indifference to them of even the Christian rich, except so far as they are led to give of their substance in charity. It is simply impossible for any earnest-hearted clergyman to be at work in a slum parish without coming face to face with the problems of wealth and poverty, the unemployed, sweating, and the land. All of these and other similar questions have a direct moral and Christian bearing, and demand the earnest and prolonged attention of Churchmen. Hitherto Evangelicals have not taken their proper part in this matter, though our columns for years past and articles elsewhere testify to the deep interest in social questions shown by individual men in the Evangelical ranks. It is imperative that Churchmen should examine these questions with sympathy and earnestness, and do their part in the solution of them. It will only be by a true Christian Socialism that the evils of an un-Christian and anti-Christian Socialism will be averted.

The Eastern Church.

Our note last month on Christian Reunion has had a significant illustration in the letter of the Patriarch of Jerusalem, which appeared in the *Guardian*, expressing his inability to recognize the validity of Anglican Baptism as at present administered. The courtesy, and even kindliness, of the Patriarch's language cannot blind us to the definiteness of his refusal. It is no wonder that the *Guardian* is disappointed. We observe, however, that several of its correspondents express regret at the apparent anxiety on the part of the Anglican Bishop in Jerusalem and others associated with him for recognition by the Eastern Church. This anxiety looks as though we distrusted the validity of our position. Very truly does one correspondent, Dr. S. B. James, ask why

we should trouble whether Rome or Jerusalem or Constantinople recognizes the Anglican communion.

"Those honest Anglicans who, doubtful of our Orders and Sacraments, have crossed the Rubicon and gone over to Rome—even though some of them have retraced their steps—are to be thoroughly respected. But to stay in the English Church while hankering for Roman or Greek recognition is somewhat inconsistent and humiliating. Our only attitude—the attitude which would command the respect, uttered or simply felt, of our Roman and Greek brethren, as well as preserve our own self-respect—is to respond to any advances from other Churches, and meanwhile to be content to wait."

As we remarked last month, our true policy will be to look for reunion in the direction of those with whom we have an intellectual, doctrinal, social, and even spiritual affinity far more real and close than with Rome and the East. We well know that the price of reunion with Rome is absorption, and something not very different would apparently be required for reunion with the East. If we learn from this the utter impossibility of laying down the same condition in any question of reunion with Nonconformity we shall do wisely and well. Reunion can never come at the expense of any genuine conviction, whether our own or other people's.

The Decline of the Oxford Movement.

In a recent article in the *Nation* we have a useful contribution to the discussion of the subject suggested a year ago by the Bishop of Carlisle on the losses as well as the gains of the Oxford Movement. The writer says that one of the most conspicuous facts of the religious life in the last twenty or thirty years is the decline of the Oxford Movement as an intellectual force. As a product of the Romantic Movement, its strength consisted in its appeal to the imagination and the picturesque traditions of the past, but as soon as the truths of its teaching were absorbed in the general culture of the age, its weakness became evident and its force at length expended.

"It was inevitable that the decay of the Romantic Movement should be accompanied by the decay of the Oxford Revival, which formed in this country so prominent a part of it. It is true Tractarianism drags out a degenerate existence in the form of Ritualism. But the intellectual vitality has gone out of it; it has been superseded by a higher and deeper religious

synthesis; it exists, like other superannuated things, as a survival from the past. The causes which have led to the supercession of the Oxford Movement are intricate and multiform, but one of the most powerful of them has been the rise and triumphant development of historical criticism applied to Biblical and ecclesiastical literature. A purely historical study of the sources of the Christian faith and of the growth of the Church has irrevocably overthrown the Romantic conceptions of the rise and development of Christian institutions imagined by Pusey and his friends."

The writer goes on to say, in words that call for very special emphasis: "We cannot rest upon a past which history tells us never was present." In this is to be found the clearest possible condemnation of the general intellectual and theological position represented by the Oxford Movement. The more thoroughly the literature of Early Christianity is studied—by which we mean the New Testament and the writings of the second century—the more completely will it be seen that the ecclesiastical and theological position associated with the Oxford Movement is historically baseless. During the last sixty years there have been several valuable discoveries of Early Christian literature, and it is simple truth to say that not one of them has gone to prove the truth of any of the fundamental contentions of the Oxford Movement. On the contrary, everything has pointed in the direction of a close agreement with the primitive truths of the New Testament.

The Lambeth Conference.

The whole Church is now looking forward with interest to the meeting of the Bishops of the Anglican Communion at Lambeth next July, which will prove, as on former occasions, a magnificent object-lesson of the extent and influence of Anglicanism all over the world. Hitherto none but diocesan Bishops, or Bishops holding specific episcopal commissions, have been invited to the Conference, but we understand that an exception is to be made this year in the person of Bishop Montgomery, the secretary of the S.P.G., who is to act as secretary of the Conference. We confess that we cannot quite see why this, or indeed any, exception should have been made to the former rule, unless the C.M.S. also was to be represented in the person of its home secretary, Bishop Ingham. It is somewhat difficult to under-

stand why the S.P.G. should have been singled out in this way, and also why Bishop Montgomery should have been appointed last year as a missionary representative to the Convention of the Protestant Episcopal Church of America. This is a point which Evangelical Churchmen should bear in mind, and representations might well be made, lest it should happen that in some way or other the S.P.G. were regarded as the official representative Missionary Society of the Church of England, when, from the extent of its work, the C.M.S. has at least an equal claim to this position. The present is no time for Evangelical Churchmen to let anything go by default. They must resolutely plead their own cause, and demand perfect equality and fairness as members of a great Church organization. It would have been a peculiarly happy arrangement to see Bishops Montgomery and Ingham side by side in the Lambeth Conference as secretaries. One has occupied a Colonial and the other a Missionary See, and the entire Church would have welcomed with pleasure this acknowledgment on the part of our highest authorities of the importance and prominence of missionary work in the persons of these two honoured Bishops.

A Noteworthy Step.

We are surprised that so little attention has been called to a significant action taken by the General Convention of the Protestant Episcopal Church of America last autumn. A canon was passed, making it legal on the invitation of clergymen, with the sanction of the Bishop, for a minister of any other denomination to occupy the pulpit of the Protestant Episcopal Church. This is a great step forward, and may easily have very far-reaching results. The decision has, of course, been received with very different feelings, though many of the broad-minded, large-hearted Episcopalian clergymen like Dean Hodges of Cambridge, Massachusetts, warmly welcome the new canon. In this connexion we notice that the Bishop of Sodor and Man, in replying to the address of welcome from the Manx Free Church Council, said that while earnestly desiring unity, he considered interchanges of pulpits between Anglican clergy and Nonconformist ministers hindered rather

than helped the cause. He thought that it lost them the sympathy of men who were longing for unity, but who did not agree with that particular way of bringing it about. There is, of course, very much force in the Bishop's contention, though it has already been pointed out that the experience of the various Nonconformist Churches among themselves shows that an interchange of pulpits does promote a closer fraternity, and we do not doubt that it will have the same effect in the relations of the Protestant Episcopal Church and other bodies in America. At any rate, our brethren across the Atlantic have taken a very remarkable step, and we shall watch with interest its effects. It is beyond all question that the crux of the reunion problem is almost entirely concerned with the question of ministerial ordination and status.

"For the Repose of the Soul."

"A Churchman," writing in the *Times*, calls attention to the announcement of a celebration of the Holy Communion for the repose of the soul of the late Prebendary Berdmore Compton, at All Saints', Margaret Street, and adds that "as a candid declaration of downright treason this would be hard to beat." Mr. Athelstan Riley is very much surprised that Churchmen could be callous enough to use language like this at such a time, adds that "hitherto we have been allowed to perform the last offices for those we love without painful controversy." It is scarcely possible to imagine a more confused issue than this stated by Mr. Riley. It means that in the English Church practices which are on the other side of a "line of deep cleavage" between us and Rome are to be permitted without let or hindrance. In other words, that we are to have Masses for the Dead in the English Church without any attempt to protest against the illegality. For our part, we are glad that "Churchman" called attention to this truly deplorable action. It only goes to show still more clearly the imperative need of putting into effect the first recommendation of the Royal Commission on Ecclesiastical Discipline.

The Personality of God.

By the Rev. Canon W. HOOPER, D.D.

IT is often said by those interested in the present state and prospects of God's kingdom on earth that the foe worthiest of the steel of Christ's Church is Islam, and that the final conflict will be with that system. So, perhaps, it may be in Africa and the parts of Asia adjacent to it; and it may also be true that a soul steeped in Islam is harder to be won than a soul which has not the great fundamental truths that Islam acknowledges. But let us suppose (which may God grant!) Islam prostrate under the feet of the Church of Christ; and yet a far greater enemy would be utterly untouched by that victory. For underlying both Christianity and Islam, with all their vastly important differences, is the fundamental belief in the personality of the one God. And the question which will remain, it seems to me, to be determined, when all other theological questions are settled, is this, Is the Supreme Being personal or impersonal?

Human thought, unaffected by special Divine revelation, has always and everywhere tended to answer this question in the latter sense. Greek philosophy led up to Plato's τὸ ὄν and to the Stoic impersonal Supreme. In India, the vivid personification of the powers of Nature in the Vedic hymns soon gave way to Pantheism; and though only one of the six great systems of Hindu philosophy is distinctly and thoroughly pantheistic, yet that one has so taken possession of the popular mind, that the doctrine of a personal Supreme is held only by a comparatively few Pandits, and by them only in an academic manner. And though, probably through some influence from Christianity, one god or goddess is in popular theology selected as Supreme, and as such made the object of passionate devotion, yet behind even him or her stands always the dark background of the impersonal. And so strong is the tendency in the human mind, when it exercises the power of thought, towards this view, that even Christendom and the Moslem world have more

or less in all ages given birth to pantheistic speculation. Persian Sufism, while outwardly Mohammedan, is a system of mystic Pantheism, and for an illustration of the fact in Christendom one need go no further than the anti-Christian and non-scientific system which calls itself "Christian Science."

The following paper is designed as a contribution to clearness of thought on the subject, in hope that readers who feel, with the writer, its immense importance, may be able to see that though, as matter of fact, the human mind seems unable of itself to reach and to hold consistently the personality of God, yet sound reason really is on this side rather than the other, and that, thus confirming their own faith, they may be able also to confirm the wavering, and to save others who are in danger of being led astray by the speciousness of pantheistic thought.

It may be well, however, first to say a few words on the meaning which the words "person" and "personality" bear in this paper, and in all discussions on these high themes. Pagan philosophy neither ever had nor has any word expressive of these ideas. To this day—in the Indian vernaculars, for instance —either they have to be expressed by circumlocution, or some old word has to be used in a new sense to express them; just as the very word *persona*, which originally meant a "mask," a mere outward appearance, has come to have the diametrically opposite meaning of "person." Pagan philosophy has never been able to get beyond the idea of "individuality," which in the Greek world was regarded as a "circumscription," a cutting out, so to speak, a piece from the whole of the species, and in India as a "manifestation" of the common quality which underlies all the individuals of the same species. This latter idea is, no doubt, that which connects the original meaning of *persona* (and likewise that of the equivalent Greek *prosopon*) with the later meaning.

The idea of personality in its modern sense seems to have first occurred to the Greek Fathers of the Church in the latter half of the fourth century, in the course of their meditations on the doctrine of the Trinity. But there can be no doubt that the

seed thus dropped into human thought was brought to perfection by the German philosophers of the nineteenth century. It is now seen that a person, so far from being a mere specimen of a species, a mere circumscribed part of a whole, a mere manifestation of a general quality, is a centre (limited and subordinate it may be, but still a centre) of its own life and activity; and that, though it may be impossible actually to define personality, yet it may always be known by two distinguishing marks—self-consciousness and self-determination.

It is in this sense, then, that we speak of God as personal. Of course we admit the vast difference between His personality and our own: His is infinite, ours limited; His is absolute, ours conditioned. But this does not affect the personality as such. This, we maintain, is common to Him and to us. In this paper our own personality (as now explained) is assumed; and all that is attempted is to give practically sufficient proofs that God, so far like us, is a centre of His own life and activity, self-conscious and self-determining. True, all this is in Him perfect, while in us it is imperfect, but the essence of the thing is the same in Him and in us.

There are two lines of argument briefly pursued in this paper. In one, the personality of God is sought to be proved from the fact of our own personality; in the other, three main proofs for the existence of a Supreme Being at all are shown to be proofs of His personality also.

It seems impossible for anyone who really understands what is meant by "personality" in modern philosophy to doubt that a personal being is, just because of its personality, superior to an impersonal one. As some one has said: "Let the whole of Nature combine to crush me into non-existence, still I am superior to Nature, because I know that I am being annihilated, whereas it does not know that it is annihilating me." In other words, however superior an impersonal thing may be to a personal one in all other respects, still, the mere fact that the former is personal—*i.e.*, is self-conscious and self-determining—constitutes it on the whole superior to the latter. If, therefore,

we mean by "God" the Supreme Being, what right have we to suppose Him inferior to ourselves in that respect to which superiority belongs more than to any other characteristic, or the aggregate of all other possible characteristics? Can I, the self-conscious and self-determining one, look up to a Being which, though infinite while I am finite, absolute while I am conditioned, almighty while I am weak, eternal while I am of yesterday, and all-pervading while I am circumscribed, yet knows neither itself nor me, and is incapable of determining its own movements? The fact is, that so far has man been instinctively (*i.e.*, not through philosophy) sensible of his own personality that he has always read it (so to speak) into impersonal Nature, and *that* not only formerly by deifying natural laws and forces, but even to the present day in talking of Nature as "she," and attributing to it personal motives and actions. So far has man been conscious of himself as a personal cause of his own bodily movements, and the consequent movements in Nature outside him, that he has always tended to attribute personality wherever he has seen causation. Science has, indeed, proved him mistaken in the supposition of a multiplicity of superhuman wills around him; but science has not in the least invalidated, nay, it has left all the more room for, the belief in one personal Will behind all the impersonal causations in Nature.

Why do we believe in the existence of God at all?

One reason is that the human mind ever seeks an ultimate cause for all objects of its consciousness. Now, this instinct may be, and is, satisfied by the supposition of an impersonal supreme, because fundamental, being; and, in fact, this has been the conclusion of all the most influential philosophical systems which have sprung from human thinking alone.

But other reasons are: First, the whole universe exhibits marks of design, and the more science has opened up to us the working of the universe, the more apparent have these marks become. Not, indeed, in the old sense—*i.e.*, the old hypothesis that man was the sole object of all the rest of creation—*that* hypothesis has been exploded by science, as has also the idea

that the object of the design ought in every case to be discoverable by us. But the more science has grown the more has it revealed the fact that the world in all its realms is so full of marks of design—*i.e.*, of adaptations of some things to others, without assuming what is the ultimate object of the design, with which science has nothing to do—as to suggest ever more clearly the existence and presence of a Designer and Adaptor. And the theory of evolution, which is generally now assumed as the simplest way of accounting for known facts, in no way invalidates this argument, seeing that it only teaches the method in which the Designer may be supposed to have carried out, and to be carrying out, His designs. Indeed, if true, it brings out into vastly more prominence than did the old "orthodox" theory the perseverance of those designs through almost countless ages. But design and adaptation imply consciousness and will —*ergo*, the Supreme Being must be a Person.

Secondly, God's existence seems a necessary postulate, to account for what Kant called the "categorical imperative"—viz., the instinctive belief (or feeling) of moral obligation. This instinct has been very variously accounted for, but the question of its origin does not concern us now. Suppose, *e.g.*, for argument's sake, that the feeling "this is right" or "that is wrong" was only a modification of "this is pleasant" or "advantageous," or "that is unpleasant" or "disadvantageous," this would not affect the existence, now to some extent even in the most degraded of mankind, of the former class of feelings as quite distinct from the latter, and as affecting us in quite a different way. When we do what we believe to be pleasant or advantageous, we may congratulate ourselves on our cleverness, and when we do what we believe to be unpleasant or disadvantageous, we may call ourselves fools; but there is no *such* self-approval in the former case, or self-reproach and remorse in the latter case, as there is when we do or neglect what we believe to be our duty. We feel ourselves under law, and from that law we cannot escape. We may break it, but we invariably suffer for doing so. We cannot deny its authority to say to us

"thou shalt" or "thou shalt not," however we may disregard its saying this. Now, this law is to a small child the law of its parents or other guardians; at school it is the law of the school; and when a person becomes a member of society, it becomes to him the law of his township or of his country (among Hindus, of his caste). But whatever forms it assumes, it carries through them all the same sense of obligation, the same approval or disapproval of conscience. But there are several kinds of human action, the obligatoriness of which, or of the avoidance of which, cannot possibly be accounted for by any of these partial, limited laws, because, if so, they could not possibly exhibit the uniformity under all governments and all religions, and in all races and all degrees of civilization, that they do exhibit. Such are lying, murder, unprovoked violence, adultery, disobedience to parents, theft, etc., as actions to be avoided; and truth, kindness, honesty, personal purity, etc., as actions to be done. Special causes may, indeed, and do, in special cases, distort the general instinct about these actions, but where no such special cause of distortion exists these moral instincts are universal. But where is the authority which could lay down a universal law? Where is the power which could make itself felt in the universal conscience concerning any class of actions? Is it not simplest to postulate a moral governor and judge of mankind? But a governor and judge must be personal. Duty—*i.e.*, indebtedness—must be to a person; *ergo*, the Supreme Being must be a Person.

Lastly, there are a great many instinctive impulses in human nature which are not satisfied at all by impersonal objects, and only very partially by our fellow-men as objects. Such are the impulses to honour, reverence, trust, love, devotion, familiar intercourse, and exchange of thoughts, etc. Hence the vast majority of mankind have in all ages and climes believed in the existence of superhuman persons as worthy objects of these feelings; and some of the words expressive of the latter, which at first were equally applicable to human and to superhuman objects, have in time been restricted to superhuman (*e.g.*,

"worship"). A growth in knowledge of the uniformity—nay, unity—of the world has, indeed, in all cases led people to suppose a superhuman unity behind these gods and goddesses; but in the absence of the true revelation this has (as already stated) generally been conceived as impersonal, and therefore unable to be an object of the feelings now under consideration. And, indeed, these instincts can never be fully satisfied, while the intellect regards their objects as being many, and therefore limited, and inferior to any other being. But Christian philosophy has shown that personality and infinity, personality and absoluteness, are not contradictory terms, but rather mutually complementary. Hence, there is every reason to believe in a Supreme Person, the entirely worthy object of our adoration, trust, love, etc.—instincts which would otherwise be destined to be for ever unsatisfied.

Of the four reasons now given for believing God to be personal, each one may perhaps seem weak to some minds, but the accumulation of the four seems irrefragably to point to a personal God as the simplest solution of the problem.

It is hardly necessary to add that this dogma is very far from being a merely academic one. Religion cannot be worthy of the name unless it rests on this belief; and, on the other hand, the intellectual acceptance of it is vain, unless it be followed by true devotion of heart and life to the one personal God.

Messages from the Epistle to the Hebrews.

By the BISHOP OF DURHAM.

VIII.—Hebrews XI. (*a*).

THE eleventh chapter of the Hebrews is a pre-eminent Scripture. With the fullest recognition of the Divine greatness of the whole Bible, never forgetting that "every Scripture hath in it the Spirit of God" (2 Tim. iii. 16), we are yet aware as we read that some volumes in the inspired Library

are more pregnant than others, some structures in the sacred city of the Bible more impressive than others, more rich in interest, more responsive to repeated visits. Such a Scripture among books is this Epistle, and such a Scripture among chapters is that on which we enter now.

It is impressive by the majestic singleness of its theme; faith, from first to last, is its matter and its burthen. Further, it is one long appeal to the heart by its method; almost from the exordium to quite the close it deals with its theme, not by abstract reasoning, nor even by citation of inspired utterances only. It works out its message by a display, in long and living procession, of inspired human experiences. It is to an extraordinary degree human, dealing all along with names as familiar to us as any in any history can be; with characters which are perfectly individual; with lives lived in the face of difficulty, danger, trial, sorrow, as concrete as possible; with deaths met and overcome under conditions of mystery, suspense, trial to courage and to trust, which for all time the heart of man can apprehend in their solemnity. Meanwhile, as a matter of diction and eloquence, the chapter carries in it that peculiar charm which comes always with a stately enumeration. It has often been remarked that there is a spell in the mere recitation of names by a master of verse:

> "Lancelot, and Pelleas, and Pellenore."

Or take that great scene in "Marmion," where the spectral summons is pealed from Edinburgh Cross:

> "Then thunder'd forth a roll of names;
> The first was thine, unhappy James!
> Then all thy nobles came;
> Crawford, Glencairn, Montrose, Argyle,
> Ross, Bothwell, Forbes, Lennox, Lyle,
> Each chief of birth and fame."

And the consummate prose of this our chapter moves us with the like rhythmical power upon the spirit, while from Abel and Enoch onwards we hear recited, name by name, the ancestors of the undying family of faith. No wonder that the chapter should

have inspired to utterances formed in its own style the Christian eloquence of later days, as in that noble closing passage of Julius Hare's "Victory of Faith," where he carries on the record through the apostolic age, and the early persecutions, and the times of the Fathers, to Wilfrid and Bernard, the Waldenses, Wicliff, Luther, Latimer, down to Oberlin and Simeon, "and Howard, and Neff, and Henry Martyn."

So we approach the chapter, familiar as it is (and it is so familiar because it is so great), with a peculiar and reverent expectation. We look forward to another visit to this great gallery of "the portraits of the family of God" with a pleasure as natural as it is reverent and believing. True to our plan in this series of "Messages," however, we shall not attempt to comment upon it in the least degree fully or in detail. Our aim will be rather to collect and focus together some main elements of its teaching, particularly in regard of their applicability to our own days.

The first question suggested as we read is, What is the connexion of the chapter? Why does the writer spend all this wealth of example and application upon the one word "faith"?

The reason is not far to seek for. The tenth chapter closes with that word, or rather with that truth: "My righteous man shall live by faith"; "We are of them that have faith, unto the saving of the soul." And this close is only the issue of a strain of previous teachings, going far back towards the opening of the Epistle. "The evil heart of unbelief"—of "unfaith," if the word may be used—is the theme of warning in iii. 12: "They could not enter in because of unbelief" (iii. 19). "The word of hearing did not profit them," because of their lack of faith (iv. 2). It is "we who have believed" who "enter into God's rest" (iv. 3). Looking to our great High-Priest and His finished work, we are to "draw near with a true heart, in fulness of faith" (x. 22), for the all-sufficient reason that such trust meets and appropriates eternal truth: "He is faithful that promised" (x. 23).

These explicit occasional *mentions* of faith are, however, as

we might expect, only a part of the phenomenon of the great place which *the idea* of faith holds in the Epistle. When we come to reflect upon it, the precise position of the Hebrew Christians who are first in view was that of men seriously, even tremendously, tempted to walk by sight, not by faith. The Gospel called them to venture their all, for time and eternity, upon an invisible Person, an invisible order, a mediation carried on above the skies, a presentation of sacrifice made in a temple infinitely other than that of Mount Moriah, and upon a kingdom which, as to all outward appearance, belonged to a future quite isolated from the present. On the other hand, so they were told by their friends, and so it was perfectly natural to them to think, the vast visible institutions of the Law were the very truth of God for their salvation, and those institutions appealed to them through every sense. Why should they forsake a creed which unquestionably connected itself with Divine action and revelation in the past, and which presented itself actually to them under the embodiment of a widespread but coherent nation, all sons of Abraham and Israel, and of a glorious "city of solemnities," and of a temple which was itself a wonder of the world, and of which every detail was "according to a pattern" of Divine purpose, and in which all the worship, all the ritual, done at the altars and within the veil, was great with the majesty of Divine prescription? There the pious Israelite could behold one vast sacramental symbol of JEHOVAH'S life, glory, and faithfulness. And the living priesthood that ministered there, in all its courses and orders, was one large, accessible organ of personal witness to the blessings assured to the faithful "child of the Law."

It demands an effort—and it well deserves an effort—to realize in some measure what the trial must have been for the sensitive mind of many a Jewish convert to look thus from the Gospel to the Law as both showed themselves to him then. Even now the earnest and religious Jew, invited to accept the faith of Jesus, has his tremendous difficulties of thought, as we well know, although for so many ages Jerusalem has

been "trodden down," and the priesthood and sacrifices have become very ancient history. But when our Epistle was written it was far otherwise. True, the great ruin of the old order was very near at hand, but not to the common eye and mind. It may be—for all things are possible—that the Papal system may be near its period; but certainly there is little look of it to the traveller who visits Rome and contemplates St. Peter's and the Vatican. As little did the end of the Mosaic age present itself as likely, judging by externals, to the pilgrim to Jerusalem then, when, for example, the innumerable hosts of Passover-keepers filled the whole environs of the city, and moved incessantly through the vast courts around the sacred space where the great altar sent up its smoke morning and evening, and where the wonderful House stood intact—"a mountain of snow pinnacled with gold."

Think of the contrast between such historic invitations to "walk by sight" towards the bosom of Abraham, and the call to "come out and be separate" in some Christian upper-room, devoid of every semblance of decorative art and dignified proportion, only to listen to the Word, to pray and praise in the name of the Crucified, and to eat and drink at the simple Eucharist, the Thanksgiving for—the Master's awful death!

Recollecting these facts of the position, it is no wonder that the writer emphasizes the greatness and glory of faith, and that now he devotes this whole noble and extended chapter to illustrate that glory.

We come thus to the opening words of the passage, and listen to him as he takes the word "faith" up, and sets it apart to look afresh at its significance and to describe its potency, before he proceeds, with the tact and skill of sympathy, to illustrate his account of it from the history so deeply sacred to the tried Hebrew Christian's heart.

"Now, faith is the assurance of things hoped for; the proving of things not seen." So the revisers translate the first verse. They place in their margin, as an alternative, a rendering which makes faith to be "the giving substance to things hoped

for, the test of things not seen." I presume to think that the margin is preferable as a representation of the first clause in the Greek, and the text as a representation of the second. So I would render (with the one further variation, in view of the Greek, that I dispense with the definite article): "Now, faith is a giving of substance to things hoped for, a demonstration of things not seen." And we may paraphrase this rendering somewhat thus: "It is that by which the hoped-for becomes to us as if visible and tangible, and by which the unseen is taken and treated as proven in its verity."[1]

In the light of what we have recalled regarding the position of the first readers of the words, we have only to render them thus to see their perfect appropriateness, their adjustment to an "exceeding need." The Gospel led its disciple supremely and ultimately always towards the hoped-for and the unseen. True, it had a reference of untold value and power to the seen and present. There was then, as there is in our day, nothing like the Gospel to transfigure character on the spot, here and now, and thus to transfigure the scene and the persons around the man, before his eyes, within reach of his hands, in the whole intercourse of his life, by giving them all a new and wonderful, but most practical, importance through the Lord's relation to them and to him. But it does this always and inevitably in the power and in the light of facts which are out of sight now, and of prospects essentially bound up with "the life of the world to come." The most diligent and sensible worker in Christian philanthropy, *if he is fully Christian* in his idea and action, does what he does so well for the relief of the oppressed or for the civilization of the degraded, because at the heart of his useful life he spiritually knows "Him that is invisible," and is animated

[1] The editor has pointed out to me that in the recently discovered papyri, which, even though a relatively small part of them only has yet been read, have thrown such deeply interesting light on the character and vocabulary of Greek as used by the New Testament writers, the word ὑπόστασις is found with the meaning of "title-deeds." On the hypothesis of such a meaning here (we can only speak with reserve), we may paraphrase: "Faith enables us to treat things hoped for as a property of which we hold the deeds."

by the thought that he works for beings capable, after this life's discipline, of "enjoying Him fully for ever." He labours for man—man on earth—because he loves God in heaven, and because he believes that God made man and redeemed man for an immortality to which time is only the short (though all-important) avenue. In the calmest and most normal Christian periods, accordingly, for the least perilous and heroic forms of faithful Christian service, it is vital to remember that attitude and action of the soul which we call faith. For it is essential both to the victories and the utilities of the Christian life, just so far as that life touches always at its living spring "things hoped for," "things not seen." And at a time like that of the first readers of the Epistle every such necessity was enhanced indefinitely, both by the perils and threatenings which they had to face, and by the majestic illusion to which they were continually exposed—the illusion under which the order of the Law, because it was Divine in origin and magnificent in its visible embodiment, looked as if it must be the permanent, the final, phase of sacred truth and life on earth.

But here we must close for this month. In our next number, please God, we will consider at once the account of faith here given and some main points in the illustration of it by the examples recited in the chapter.

The Clergy and Social Reform.

By the Rev. W. EDWARD CHADWICK, D.D., B.Sc.

AT the present time the position of clergy in regard to what is termed the Social Movement is one of extreme delicacy. The movement has developed with such rapidity that it is difficult to form an adequate conception either of its present position or of its actual strength. And this difficulty is exaggerated by the treatment of the partisan press. For example, immediately after the last municipal elections, we had in one

class of papers such headlines as "Complete Rout of the Labour Party," "Crushing Defeat of Socialism," etc.; whereas in another class of papers—that represented by *The Clarion* or *The Labour Leader*—figures were given to show that "Socialism" and "Labour" had actually won more seats than they had lost, and that in many constituencies in which they had failed to carry their candidates they had considerably increased their polls. Again, if we read that section of the press which has recently started a strong anti-Socialist campaign, we find Socialism generally charged with propagating such doctrines as those of "free love" and confiscation. On the other hand, the Socialist organs, while not denying that a few of the wilder spirits of their party (over whom they assert they have no control) have been guilty of uttering extreme views on these subjects, deny that either free love or confiscation are essential tenets of their system; indeed, they strongly assert that both would be repudiated and condemned by the vast majority of people holding Socialistic views.

At present I believe the position of many of the clergy who take a deep interest in the welfare of the people is this—they cannot shut their eyes to the fact that, between the working classes and the Church (at any rate as represented by attendance at its services), there is a great, and apparently a growing, separation. This may be attributed to a lessening of the influence of the Church upon these classes. Again, they cannot deny that many of the conditions of labour—*e.g.*, as evidenced by the Sweated Industries Exhibition and the recent "Report on Home Work"—are at least inhuman, and demand very considerable measures of improvement. Also they see that many of the aspirations voiced by "Labour" leaders, if sometimes couched in the language of demand, are little more than appeals for simple justice. Lastly, they are obliged to confess to themselves that from its very object—the promotion of righteousness—the Church is bound to help in procuring this simple justice for those to whom at present it seems to be denied.

On the other hand, the more thoughtful, some would say the

more cautious, among the clergy see certain of their brethren—represented at present mainly by the members of the Church Socialist League—throwing themselves, apparently without any reservation, into the arms of the Socialism of the Social Democratic Federation; and they wonder, not only whether such unconditional alliance is wise, but whether it actually will assist in accomplishing what must be the aim of the Church—nothing less than justice all round. They realize that we must be most careful, lest in ill-considered attempts to remove injustice from one section of the community we are actually guilty of inflicting injustice upon another section.

Then, again, some of the clergy—I refer more particularly to those who have had long and wide experience in the co-operative movement, or in various co-operative experiments—feel at least doubtful of the existence at present in sufficient volume of that high moral power which is able to maintain energy in a right direction and towards a right object from a purely altruistic motive. Should they, however, venture to express this, they are told that only by obtaining an opportunity for the exercise of a virtue can you prove whether that virtue exists, and only by this means can you give sufficient scope for its growth or development.

By virtue of our profession of Christianity we are all agreed that altruism is a higher incentive than egoism, and that a community inspired by altruistic motives would be a far happier one, far more prosperous and in accordance with what we believe to be the ideal suggested by the phrase "the Kingdom of Heaven," than would one governed by motives of self-interest and self-advancement. At the same time, we feel that to set in motion the very revolutionary forces and to employ the very revolutionary methods urged by, *e.g.*, the members of the Church Socialist League would be to take a step which is unwarranted by the evidence of fitness either for self-government or the government of others at present exhibited by those in the van of the Socialistic movement.

We may be accused of timidity, we may even be accused of

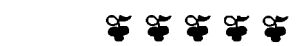
the want of courage of our Christian convictions—for there are some who speak as if Christianity and Socialism were synonymous —but surely the wisest course the Church can take is to follow the course which seems to be clearly marked out by our Lord when He said, "Who made Me a judge or a divider over you? Take heed, and keep yourselves from all covetousness." But if we copy our Lord's example in this, we must also copy it in teaching far more clearly than perchance we have done in the past the lessons of duty and responsibility, and especially the immense responsibility of those who have great possessions, whether of money, or leisure, or position. To teach thus is neither an easy nor a pleasant task, and it may cost those who try to perform it dear; but it must be done more generally, more plainly, even more sternly and more fearlessly, than it has been done in the past. Not a little of the present social discontent is due to the ostentatious parade of luxurious living, not only by the wealthy, but by the well-to-do, and to the efforts on the part of the latter to make the utmost farthing out of those they employ, or those from whom they purchase, in order to do this. The present rage for cheapness and the growing fierceness of competition in various branches of industry are not wholly unconnected. Our Lord spoke of the danger of riches in a tone in which we rarely speak of this. If we have His spirit we shall speak equally strongly about the evils of wishing to appear richer than we are.

Then, we must take far more trouble than we have hitherto done to learn and to make known the evil conditions, the helplessness and hopelessness in which so many of the workers, especially women and children, are existing (not living) at the present time. We must use every opportunity for preventing the plea of ignorance on the part of those who might do something to mitigate these evil conditions. We must, in season and out, preach the truth of the intrinsic worth of man, even of the poorest, the most oppressed and most degraded. We must preach the responsibility of stewardship, and we must show that the very profession of the Christian name demands real sacrifice

in the way of practical social service. We must relentlessly condemn every form of selfishness and every expression of irresponsibility in conduct. We must protest that these are simply incompatible with the claim to be regarded as a Christian; we must demand that either the one or the other be renounced.

The primary duty of the clergy to-day is to assist more energetically in forming a healthier public opinion. In doing this they must be better equipped with more complete knowledge of actual evil conditions, and with more of that absolute fearlessness of the consequences of plain-speaking which was so characteristic of the Apostolic teaching.

In this way (which will give the poor no reason for thinking the clergy are satisfied with things as they are—an opinion very widely held among the workers), rather than by throwing themselves unreservedly into ill-considered schemes of economic revolution, will the clergy best promote that much to be desired social reformation which at least the great majority of them have so earnestly at heart.



"Some Results of Modern Criticism of the Old Testament."—II.

ANOTHER source of error is very similar to the cause of the legal troubles. As with law, so with history. Men who are not trained historians have undertaken the work of historical criticism, and their achievements in this department naturally bear a family resemblance to their legal feats. Something has already been said on this subject in discussing slavery. Room can only be found for one other example, and this will illustrate the higher critical lack of care in collating known facts; but, to prevent misconceptions, it should be stated that this is only *one* of many reasons for their failure in this department. Thus, a knowledge of human nature is an indispensable requisite for a historical student, but I have repeatedly found instances

in which the higher critics have gone astray through the want of any such knowledge. It is, of course, quite easy to write that, "whatever others may do, the student of history cannot hesitate to accept the results which have been obtained by the very same inductive methods which have achieved such great triumphs in other regions of study"; but the answer is not far to seek. Whatever others may do, the real student of history will not accept any results without first testing all things,[1] and searching tests applied by competent investigators have a strange knack of turning the critical case inside out. To take an illustration: A whole group of difficulties is due to the persistence of the higher critics in locating Aram-naharaim and the group of words that go with it (Haran, Paddan-aram, etc.) in Mesopotamia, while the Bible repeatedly proves that the references are to the Damascus region.[2] It would occupy too much space to collect all the evidence; but here are some of the main points. Laban, hearing on the *third* day that Jacob had fled, reached him *in the mountain of Gilead* after seven days' journey (Gen. xxxi. 21-23). Obviously he had not come from Mesopotamia, since the time is wholly insufficient. This has been felt by the critics, and has led to some curious results. Instead of saying, "Are we right in identifying Aram-naharaim, etc., with Mesopotamia, and holding that the 'River' always means the Euphrates," they assume that they must be right in their identifications, and that all difficulties resulting therefrom are due either to the ignorance of the Biblical writers —who are assumed to have been quite unfamiliar with the geography of their own times—or else to a plurality of sources. Accordingly, on Gen. xxxi. 21 ("and he rose up, and passed over the River") the annotator in the Oxford Hexateuch writes as follows: "As the distance from the Euphrates to Gilead is much more than a seven days' march (23), and the extant

[1] Compare Lord Acton's Inaugural "Lectures on Modern History," p. 24.

[2] See J. Halévy, *Revue Sémitique*, vol. ii., 1894, pp. 193-215, and add to his discussion (pp. 199-201) of the term נהר river, a reference to Gen. xxxvi. 37, where it clearly does *not* mean the Euphrates.

passages of 'E' do not assign Laban's home to Haran, it is possible that 'E' placed it nearer to Gilead, and that the clause 'and he rose up, and passed over the River' is incorporated by the compiler from J (*cf.* Dillmann, who suggests as an alternative that 'the River' denotes some other stream. But this is less probable than that the narrator underestimated the required time)."[1]

If the evidence be collated it becomes apparent that in "E" Laban's home is near by, for the erection of heap and pillar in the mountain (51-54) as a *boundary* could have no meaning if Laban came from Mesopotamia, nor is it clear—unless on the *lucus a non lucendo* principle—why "E" should call Laban "the Syrian" (20, 24) if he came from Mesopotamia.[2] But it is interesting to notice the thoroughly characteristic method of dealing with the matter. It is "less probable" that the narrator knew what he was talking about than that he wrote what was geographically absurd, and it is "possible" that the reference to the River was incorporated by the compiler from "J." Unfortunately, "J" also knows the story of the heap erected in Gilead, so that he cannot have been thinking of Mesopotamia either. Moreover, he locates Laban's home in Aram-naharaim (Gen. xxiv.), and the passages we have yet to consider help us further.

The next difficulty is more serious. Balaam is lodged by Deuteronomy in Aram-naharaim (xxiii. 4 [5]), and by Numbers (xxiii. 7) in Aram, which normally means Syria. This gives us the equation Aram-naharaim = Aram = Syria, and greatly relieves the chronology of the concluding chapters of Numbers, which on the higher critical hypothesis is impossible. Dr. G. B. Gray actually goes the length of writing, "A journey to Aram-naharaim, related elsewhere, was undertaken with camels (Gen. xxiv. 10); the ass of vers. 22-34 belongs to a story which locates Balaam's home much nearer Moab."[3] But

[1] Vol. ii., p. 48.

[2] Compare also "the land of the children of the East" (xxix. 1) with "mountains of the East" (Num. xxiii. 7).

[3] "Numbers," p. 326.

surely, then, even the ass testifies to the error of identifying the Aram of Num. xxiii. 7 and the Aram-naharaim of Deuteronomy and Genesis with Mesopotamia. There is no difficulty in explaining the use of the camels in the circumstances narrated by Genesis, if Aram-naharaim means the Damascus region, but the Mesopotamian theory is in conflict alike with the ass, the chronological data, the statements of Genesis as to Laban, and the ordinary meaning of Aram. But even that is not all; yet another of the Biblical writers insists on identifying Aram-naharaim with the Damascus district. The title to Ps. lx. referring to the narration of 2 Sam. viii. speaks of Aram-naharaim and Aram-zobah. This corresponds to Zobah and *Damascus* in the text of Samuel.

As I am able to rely on M. Halévy's paper for a statement of some other aspects of the case, I have not found it necessary to exhaust the facts, but it may be remarked that no trained historical student would prefer the dogmatic utterances of our modern commentators to the unanimous testimony of the sources; and no scientific investigator in any branch of study could fail to view with horror the conduct of writers who make no attempt to collate all the known facts before putting forward their theories.[1]

Higher criticism has found much support through its reliance on passages that should properly have fallen within the jurisdiction of the lower or textual criticism. It is amusing to note how many of the passages that are relied on to prove post-Mosaic date are regarded as glosses on "J," "E," "D," "P," etc., by "advanced" critics. Thus, in his "Introduction to the Literature of the Old Testament," Dr. Driver relies upon the following passages as furnishing evidence of date: "JE," Gen. xii. 6, xiii. 7, xxxiv. 7 ("in Israel"), xl. 15 ("the land *of the Hebrews*"); Num. xxxii. 41 (as Deut iii. 14; see Judg. x. 4). Other sources: Gen. xiv. 14; Deut. xxxiv. 1 (Dan); Gen. xxxvi.

[1] For other historical points see "Studies in Biblical Law," 34-39; CHURCHMAN, June, 1906, 355-359; *Bibliotheca Sacra*, January, 1907, 12-16; October, 1907, 609-637.

31; Lev. xviii. 27f; Num. xxii. 1, xxxiv. 15 (both "beyond the Jordan"); Deut. ii. 12b, iii. 11.[1] I turn to the Oxford Hexateuch, and find that of these thirteen passages no fewer than six are regarded as glosses or notes that were not originally part of the respective "sources" — viz., Gen. xii. 6, xiii. 7; Deut. xxxiv 1. (Dan); Gen. xxxvi. 31; Deut. ii. 12, iii. 11.[2] Even assuming, therefore, that there were no other explanations available in any of these cases, nearly one-half of the passages cited are not evidence for Dr. Driver's view at all.[3] They fall to the lower critic.[4]

But more important difficulties than those presented by an occasional gloss may be solved by a scientific textual criticism. An interesting example occurs in Num. xiii. The view of the higher critics appears clearly from Mr. Carpenter's statement: "When the twelve spies are sent into Canaan (Num. xiii.) they explore the extreme length of the country (21), reaching the northern pass known as 'the entering in of Hamath.' But the next verse (22) represents them as starting afresh; they arrive at Hebron, and enter the valley of Eshcol, where they cut down a cluster of grapes, which they then carry back to Moses at Kadesh in fulfilment of his previous instructions (20)."[5] Verse 21b is therefore assigned to "P," while the context goes to "JE." It is quite in accordance with the view entertained of the geography of the Biblical writers, etc., that the "editor" who is responsible for this chapter should be

[1] "Literature of the Old Testament," seventh edition, p. 124, and on pp. 84-85 the phrases "at that time" (Deut. ii. 34, etc.), "unto this day" (Deut. iii. 14), and "beyond Jordan" (Deut. i. 1, etc.).

[2] The same holds good of Deut. iii. 14.

[3] I must not be taken as agreeing with the critics on all these passages; but in some instances—*e.g.*, Og's bedstead—I think their gloss theory is right. Of course some of Dr. Driver's arguments are far-fetched. Thus, Gen. xxxiv. 7, xl. 15; Lev. xviii. 27f; Num. xxxii. 41, and the "beyond Jordan" passages are not really inconsistent with Mosaic date. In the present state of our knowledge Gen. xiv. 14 (Dan) must be regarded as a doubtful case. There are many hypotheses, but no certainty.

[4] Similarly, a whole group of difficulties disappears if, with Dr. Driver, we regard Deut. x. 6, 7 as an alien intrusion into the text.

[5] Oxford Hexateuch, I., p. 32.

incapable of distinguishing between the North and the South of Canaan ; nevertheless, some readers might prefer to collate the other passages relating to the incident. The results do not tend to strengthen the divisive hypothesis, for a few chapters further on a late priestly writer ("$P = P^3$") represents the spies as going only as far as Eshcol (xxxii. 9). This is confirmed by Deut. i. 24. Having regard to these passages and the extreme improbability that Num. xiii. 21 really was placed in juxtaposition to a verse that makes nonsense of it, the view that the place-names in ver. 21 (*unto Rehob to the entering in of Hamath*) are corrupt acquires plausibility, especially as nothing is known of this Rehob.[1] Names and numbers, it must be remembered, are peculiarly liable to corruption. Textual corruption in this instance is almost as probable from the higher critical point of view as from the conservative standpoint, for we have a consensus of three sources—"JE," "D," and "Ps" (including the earliest)—in favour of Eshcol as the limit of the exploration.

In this connexion a word may be said about an interesting theory which was put forward some time since by Colonel Conder. "The First Bible" owed its origin to the view that some, at any rate, of the Old Testament books were originally written in the cuneiform script. In support of this theory Colonel Conder collected a number of instances in which a very slight error or injury to a cuneiform text would produce a very different word in our present writing. Some of these appear to be probable, others, perhaps, less probable. One of the more interesting examples may be mentioned. Colonel Conder writes Jethro and Reuel—the seemingly discrepant names of the father-in-law of Moses—in cuneiform, and shows how very trifling the difference between them is.[2] It is a pity that our Assyriologists have refrained from testing and discussing the theory. While many of Colonel Conder's details and inferences might perhaps require modification, the main idea is certainly attractive and well deserving of attention.

[1] The consideration of the other points raised by Mr. Carpenter on this incident (Oxford Hexateuch, I., p. 32) would consume too much space.

[2] "The First Bible" [1902], pp. 105, 120-122.

Dr. Kirkpatrick devotes a good deal of his space to the so-called "literary criticism" of the documents. I have dealt with this matter at some length in special connexion with Deuteronomy in an article in the October number of the *Princeton Theological Review*, to which reference may be made.[1] Here I must content myself with a single illustration. In Gen. x. 19 we read, "*As thou goest toward Sodom and Gomorrah and Admah, and Zeboim.*" The places named were destroyed in Abraham's lifetime. It follows that this passage must have been originally composed before the catastrophe narrated in Gen. xix. Mr. Carpenter attributes it, however, to a late stratum of "J," making it subsequent to xii. 10, which was obviously composed *after* the destruction of Sodom. Dr. Driver assigns the passage to "J," and writes:

"Nor does the language of 'J' and 'E' bring us to any more definite conclusion. Both belong to the golden period of Hebrew literature. They resemble the best parts of Judges and Samuel (much of which cannot be greatly later than David's own time); but whether they are actually earlier or later than these, the language and style do not enable us to say. . . . All things considered, both 'J' and 'E' may be assigned with the greatest probability to the early centuries of the monarchy" ("Literature of the Old Testament," sixth edition, pp. 124-125).

In other words, Dr. Driver would on "literary" grounds be prepared to accept a date 1,000 years after the age of Abraham as the time of composition of this passage. What precisely is the value of a method which does not permit its ablest and most cautious exponent to arrive at results that are correct to within 1,000 years?

I may here also point to two of the causes that vitiate the lexicographical work of the higher critics. Paradoxical as it may seem, their knowledge of Hebrew has proved a snare to them. When a clever man knows that he is eminent among his contemporaries in the extent of his linguistic attainments, he is apt to forget how defective our acquaintance with the language is. Hence the higher critical professors, taken as a body, have failed in many instances to make careful study of the exact

[1] *Princeton Theological Review*, October, 1907, pp. 605-630.

shades of meaning of technical Hebrew words. This becomes very evident to an investigator who has occasion to make independent inquiry into their usage. Secondly, Hebrew studies have suffered for some decades now from the philological Bacchanalia of the nineteenth century, in which all branches of linguistic study were represented. After all, comparative philology can never occupy more than a very subordinate (albeit useful) position in lexicography and literary exegesis, and its undue exaltation spells disaster. In their anxiety to compare the meanings of a Semitic root in Arabic or Assyrian, our critics appear to have too often forgotten that the usage of the *Hebrew* authors must always be the palmary guide to its meaning in Hebrew.

In conclusion, we must just mention two other matters in which Dr. Kirkpatrick appears to have gone astray. His reference to Chronicles seems to suggest that he has never faced the argument in Van Hoonacker's important monograph[1] on the subject; while he could hardly have written that "the decipherment of the Cuneiform Inscriptions has shown that some at least of the early narratives of Genesis were not the peculiar property of the Hebrews," etc.,[2] if he had given due weight to Dr. W. St. Clair Tisdall's masterly papers.[3]

It is most sincerely to be wished that the Dean of Ely should open up a new and original path for the higher critics of this country by endeavouring to give conscientious and impartial consideration to the work of those who write on the other side. At present the great bulk of the higher critical writers do not appear to make even the slightest attempt to understand the arguments that make their positions untenable.

[1] "Le sacerdoce lévitique dans la loi et dans l'histoire des hébreux."

[2] *Guardian*, May 22, 1907, p. 846.

[3] "The Hebrew and the Babylonian Cosmologies," *Nineteenth Century*, August, 1905, pp. 259-266. Hasisatra and Noah, CHURCHMAN, November, 1906, pp. 659-671.

John Newton.[1]

By the Rev. JOHN CALLIS, M.A.

WE are commemorating the life and ministry of one who finished his work on earth one hundred years ago—*i.e.*, on December 21 (St. Thomas's Day), 1807.

John Newton was a remarkable man as to his character and life-story. But he was more remarkable for his goodness than for his greatness; his moral qualities, rather than those of intellectual power, superiority, and brilliancy. He was a Londoner by birth, the only son of a sea-captain in the merchant service, the master of a ship trading in the Mediterranean; a motherless boy at seven; a pupil of a schoolmaster whose treatment of him was harsh, and failed to educate him to the development of his better qualities; a sailor boy at ten, he accompanied his father on his voyages. For a short time, he became a trafficker in slaves; then, failing in this, he became himself as a slave to a hard master and more brutal mistress. Being brought back to England by his father's interposition, he was again engaged on a trading-vessel, which was overtaken by a terrific storm, and narrowly escaped shipwreck. More voyages followed, again in the slave trade; until, after a sudden illness, his seafaring life terminated, and he obtained the situation of tide-surveyor in the port of Liverpool.

Newton had become a married man before he ceased his voyages; and now, in the more stationary life of his appointment on land, he turned his thoughts to another calling—that of the ministry. What induced him, after so many years of a rough, seafaring life, to think seriously of such a change of occupation? It was from no sudden impulse, and the result proved that there was a distinct calling of God to the work of His Gospel and of His Church. His past life, with all its strange vicissitudes, had been a disciplinary training for his future work.

[1] The substance of a sermon preached at St. Mary Woolnoth, Lombard Street, December 22, on the occasion of the Newton Centenary.

Newton had the inestimable privilege of the tender, loving care, teaching, and training of a godly mother. She laboured to store his mind with a knowledge of those Holy Scriptures able to make wise unto salvation. But at seven her blessed influence, in life at least, was withdrawn, and he became a motherless boy at an age greatly needing the continuance of such maternal care. Indifference to his religious training on the part of the father, who had received his own education at a Jesuit college in Spain, the evil influences of school-life of those days, and his early association with sailors during several voyages before the age of fifteen, seemed for a time to efface the impressions of his childhood. He tells us he had learned to curse and blaspheme, and was exceedingly wicked. There were, however, occasional returns of desire to amend. His last reform was remarkable; how like Luther (in his monastery), and Bunyan, under the strivings of their souls after peace and satisfaction! Newton says of this time: "After the strictest sect of our religion, I lived a Pharisee." He read the Scriptures, meditated and prayed through the greater part of the day, fasted often, abstained from all animal food for three months, almost renounced society, scarcely spoke lest he should speak amiss, and, in short, became an ascetic. He went about to establish his own righteousness, and so continued for more than two years. Then, through reading an infidel book, a change took place; faith wavered, and was on the point of vanishing. "At last," he says, "I renounced the hopes and comfort of the Gospel, when every other hope was about to fail me." But for a period the admonitions of conscience, from successive repulses, had grown weaker and weaker, and at length almost entirely ceased for months, if not for years.

It is often darkest just before dawn. On the voyage in which came the great crisis in his spiritual life, he says his daily course was one of most horrid impiety and profaneness. "I know not that I have since met so daring a blasphemer."

In March, 1748, sailing towards England, the ship was

overtaken by a terrific storm. The sea breaking over, the cry was raised that it was sinking. The crew worked desperately at the pumps. "March 21," he says, "I laboured at the pump from three in the morning till near noon." About six in the evening the hold was free from water, and there came a gleam of hope. "I thought," said Newton, "I saw the hand of God displayed in our favour. I began to pray. I could not utter the prayer of faith. I could not draw near to a reconciled God and call Him Father. My prayer was like the cry of the ravens, which yet the Lord Jesus does not disdain to hear."

The truth in its fulness was gradually unfolded to him. Nevertheless, this was the beginning of his return to God, or, rather, as he says, of God's return to him. There were fluctuations in Newton's spiritual life, but, as with the incoming tide, the movement was ever onward and higher.

At the conclusion of his seafaring life Newton used his spare time chiefly in increasing his knowledge of Latin, Greek, and Hebrew, in reading theological works, and in seizing every opportunity of spiritual culture by attending services in various places of worship and hearing preachers of various denominations. His were the days of the religious revival of the eighteenth century. He became acquainted with John Wesley and George Whitefield, whose ministry he found most helpful. At length, after eight years at Liverpool, Newton himself resolved to seek to enter Holy Orders in the Established Church, and after some disappointments was ordained deacon by the Bishop of Lincoln, April 29, 1764. He was licensed to the curacy of Olney, in Buckinghamshire, the Vicar being non-resident. Lord Dartmouth, who nominated him for the curacy, also built a new vicarage for his residence. Mr. John Thornton, of Clapham, gave him £200 a year for hospitality and assistance to his poor. At Olney Newton laboured fifteen years—1764 to 1779. His earnest and faithful ministry was greatly blessed of God. In addition to the public services in the church, devotional meetings were held in a large old manor-house, formerly a residence of the Earl of Dartmouth. For

these prayer-meetings many of the well-known Olney hymns were composed by Newton and Cowper. Through an attack of mental depression, incapacitating him from continuing this work, Cowper contributed only 67, whilst Newton wrote 281. As might be expected, those of the well-educated, gentle, and refined poet showed superior excellences from a literary point of view. But many of Newton's are really noble poems. The following are found in most of our popular hymn-books, and are beautiful expressions of a devout and adoring spirit:

"How sweet the Name of Jesus sounds," "Begone, unbelief, my Saviour is near," "Approach, my soul, the mercy seat," "Quiet, Lord, my froward heart," "One there is above all others," "Rejoice, believer, in the Lord," "Glorious things of thee are spoken," "May the grace of Christ our Saviour."

The most remarkable circumstance of Newton's residence and ministry at Olney was his intimate friendship and association with the poet Cowper. They were men of very different temperament; the earlier years of their lives were spent in such different scenes—Newton, amid the stern, rough associations of a sailor's life; Cowper, the child of the Parsonage at Berkhampstead, the Westminster scholar, the student of law, the young barrister of the Temple, the welcome guest of literary and refined society. And yet, for ten years at least out of those passed in each other's daily companionship, and in co-operating in the pastoral work of Olney, the most sincere regard and the deepest affection bound them together in delightful Christian fellowship and affection. It is most unjust to charge Newton with exercising a deleterious influence on Cowper. The one was like the sturdy oak to the ivy which clings to it for strength and support. Their mutual influence was helpful, and blessed. Cowper has been regarded as one of the greatest of English letter-writers. But many of Newton's letters—and they were numerous—bear a favourable comparison for their raciness and admirable tone. He looked upon letter-writing as one of the greatest channels by which he might do good. A large number of Newton's letters were published by him. A volume to which he gave the title of "Cardiphonia"—heart-breathings

or voices, consisting of letters to individuals who sought his help on spiritual matters—has been widely read and greatly valued. Canon Overton says :

"John Newton's 'Cardiphonia' and 'Omicron' (another volume of letters) well deserve to be ranked amongst the devotional literature of the Evangelical School. The writers all felt so intensely the importance of practical religion that they would have deemed the time wasted if spent on any other kind of writing than that which would affect, directly or indirectly, the spiritual life" (p. 110).

In an interesting volume entitled "The Later Evangelical Fathers" (Seeley), there is an admirable sketch of Newton. As the writer says, when Mr. Newton began his work in London, it was just ten years before the French Revolution.

Few at that date were those who faithfully preached the truth which Newton in his first sermon declared that he was resolved, by the grace of God, to preach in this church—the truth, which, as he firmly held, was that of the Gospel of Christ in its purity and simplicity. Romaine, at this time the honoured Rector of St. Ann's, Blackfriars, appears to have been the only pronounced Evangelical incumbent in London, though there were several lecturers of Evangelical principles in various parishes. The Tabernacle and Tottenham Court Chapel, which were in the hands of Whitefield's trustees, were served by whatever Evangelical men offered, whether Churchmen, Dissenters, or laymen. Lady Huntingdon's very large chapel was always well supplied, and old John Wesley often ministered in the chapel in the City Road.

When John Newton came to town, he was an influence throughout the Metropolis; and he was just the man there wanted. A John the Baptist London had in old Wesley, who had not only his one large chapel, but several smaller ones. A learned and accurate preacher it still had in Romaine; but a genial, approachable, familiar, and lovable man was yet greatly needed for other and still larger classes of men; and so John Newton, that man with a history strange enough to draw attention of itself, was brought to St. Mary Woolnoth, a church in the very heart of the City, close to the Royal Exchange and

close to the Bank of England; and for parishioners he had wealthy merchants and substantial tradesmen, who lived for the most part, according to the custom of those times, at their own houses of business.

A man with learning, but not the learning of the college; a self-taught man; a man with plenty of literary tastes, yet one who had known rough life in the world, and who understood, too, what business was; a man who had been recovered from a very low condition indeed, yet who had been given time to make full proof of his recovery, and who himself could stand forth therefore as a manifest evidence of the grace of God—all this was John Newton.

Newton's peculiar talent was in parochial visitation. He was a sociable man, and one who loved to have personal intercourse with his people. He loved to have troubles and difficulties brought before him. Being of the most friendly and communicative disposition, his house was open to Christians of all ranks and denominations. Here, like a father among his children, he used to entertain, encourage, and instruct his friends, especially young ministers and candidates for the ministry.

Looking at his ministry as a whole, it was Mr. Cecil's opinion that he appeared to least advantage in the pulpit. He did not generally aim at accuracy in the composition of his sermons, nor at any address in the delivery of them; his utterance was far from clear, and his attitudes ungraceful. But then (says Mr. Seeley) he was so full of zeal and affection for his people that his regular hearers scarcely noticed those defects; and, besides, he had such a happy way of illustrating his subjects, and such a power of adapting his preaching to the trials and experience of his people, that many preferred him to any other preacher. His heart went forth to all men, whether Churchmen or Dissenters; but he loved order, and he loved his own Church, so that he could not always act with some whom he esteemed excellent persons. And is not this the true Catholic spirit—recognizing all who hold the fundamental doctrines of the Christian religion as true members of Christ's Holy Catholic

Church? Evangelicals like Newton make the plain teaching of the Gospels and Epistles the basis of their faith, at the same time admitting the right of Christian liberty to others in questions of Church government, organization, and forms of worship, as matters of secondary, and not of essential, importance.

Newton was one of the first members of the Eclectic Society. This was instituted in the year 1783, by a few of the London clergy and ministers, with a few laymen, for mutual religious intercourse and improvement and for the investigation of religious truth. This Society, though small in numbers, is chiefly remarkable as giving birth to the Church Missionary Society, which was founded at a meeting in 1799.

Newton appeared for the last time in the pulpit in October, 1806, when he preached for the benefit of the sufferers from the Battle of Trafalgar. Calmly and cheerfully the good old pastor waited for the call home. A few last sayings it may be well to notice here: "I am like a person going a journey in a stage-coach, who expects its arrival every hour, and is frequently looking out of the window for it." "My memory is nearly gone, but I remember two things: that I am a great sinner, and that Christ is a great Saviour."

A well-written and deeply interesting entry by the clerk of Mr. Newton's death and burial is found in the register of this church.

Thus ended a noble life, the latter half of it, at least, spent in such devoted service of Christ and His Church. It was a life which has indeed left its mark upon both the Church and the world.

It is difficult to estimate perfectly the result of the influence of such a life and work as that of Newton. Wakeman, in his "History of the Church of England," says:

> "The intense and simple piety of the Evangelical revival never succeeded in leavening the solid mass of English Churchmanship. Great as was its influence upon individual souls, it did not seriously affect the current of life either of the Church or of the nation."

I must beg to differ from this statement. Here is that author's sketch of Church life in Newton's day:

"The Bishops were still amiable scholars, who lived in dignified ease apart from their clergy, attended the King's Levée regularly, voted steadily in Parliament for the party of the Minister who had appointed them, entertained the country gentry when Parliament was not sitting, wrote learned books on points of classical scholarship, and were occasionally seen driving in state through the muddy country roads, on their way to the chief towns in their dioceses to hold confirmations. Of spiritual leadership they had little idea. Church patronage, which was mainly in the hands of the land-owning class, was largely used to make a provision in life for the younger sons of the patrons."

Thank God, we have lived to see happier times—times of religious and philanthropic activities such, probably, as were never known in the history of the Church before. Whatever may be credited to the great Oxford Movement of the middle of last century in the restoration and beautifying of churches, more ornate ceremonial, multiplied Church services and functions, and organizations for the promotion of ecclesiastical principles and work, the great activity and true success of the Church of England during the last half of the century lay in the adherence to and promulgation of those fundamental truths and Evangelical principles of our faith which Newton and his contemporaries preached with such sanctified and self-sacrificing fervour. It was they who were the means, under the Holy Spirit of Christ, of quickening the soul of the Church, dead in formalism and latitudinarianism, and who made it a living spiritual power in the land.

On the title-page of Mr. Seeley's valuable book on the later Evangelical Fathers is a quotation from Sir James Stephen's "Essays on Ecclesiastical Biography." And with this I will conclude:

"It is because the Fathers of the Evangelical succession continually resorted to Holy Scripture as at once the ultimate source and the one criterion of all religious truth, that we reverently hail them as restorers and witnesses of the faith in their own and succeeding generations. After every allowance shall have been made . . . enough will remain to convince any impartial inquirer that the first generations of the clergy designated as Evangelical were the second founders of the Church of England."

Hebrew-Aramaic Notes and Queries.

By the Rev. W. St. CLAIR TISDALL, D.D.

ALL students of the Old Testament in its original languages are aware that there still remain a considerable number of words in the Sacred Text which have not yet been fully elucidated. Some of these are titles, some proper names, while a few belong to a different category. In some cases the difficulty consists in the fact that these words have been borrowed from foreign tongues, and have possibly undergone certain changes of form, to enable them to become naturalized in Hebrew or Aramaic. Our knowledge of the ancient languages of Western Asia and Egypt has been so much increased of late years that many problems of this kind which once perplexed students of the Bible have now been solved. It cannot, therefore, be presumptuous to endeavour to carry the process still further. The object of these Notes and Queries is to examine some of these difficult words, to state what the writer's own investigations have led him to infer concerning their etymology and meaning, and to invite the criticism of those whose own studies lie in this direction.

1. Among the many interesting words that occur in Daniel, none has proved such a crux to students as *tiphtâyê* (תִּפְתָּיֵא), which occurs only in Dan. iii. 2, 3, and is evidently the Aramaic definite plural of a singular which may have been *tiphtî*. Our A.V. rendered the word "the sheriffs," and the LXX and Vulgate renderings are as evidently mere conjectures as is this. The Syriac Peshiṭṭâ translators contented themselves with transliterating the unknown term, wrongly substituting *b* for *p*. In modern times many attempts have been made to discover the origin of the word, some writers assigning a Semitic, others an Aryan etymology. Drs. Brown, Driver, and Briggs, in their new Hebrew Lexicon, regard all these attempts as failures, while at the same time they disprove the theory that we are dealing with a "copyist's error" by pointing out that the word (written תיפתיא) occurs in an Aramaic inscription in Egypt.

If the word is Persian, as would seem probable *a priori*, its original form would be *ti-pati* in the Akhæmenian, and *ti-paiti* in the Avestic dialect. Now, *paiti* ("lord, master, owner") occurs in the Avestâ, and is *pati* in Sanskrit and *pet* in Armenian. In the latter tongue, which is a sister language to ancient Persian, a prefix *ti* occurs, and is a shortened form of the Sanskrit *ati*, which occurs in the Akhæmenian inscriptions in the sense of "over" (*cf.* *atiyāisha*, "he went over"). In Sanskrit we have such compounds as *ati-mânusha*, "superhuman," and in Armenian from *air*, "a man," comes *ti-air*, contracted *ter*, "over-man" = "Lord," and from *kin*, "woman" (*cf.* γυνή) is formed *ti-kin*, "over-woman" = "lady," and from *ezerk'h*, "limits," comes *ti-ezerk'h*, "over-limits," = "world," "universe." Therefore *ati-pati*, or *ti-pati* would mean "over-lord," and would denote some kind of governor or other official. Benfey, many years ago, suggested *ati-paiti* as the origin of the word, but his want of knowledge of Armenian prevented him from proving the correctness of his conjecture. The compound *ati-pati* does not actually occur in Sanskrit, but similar compounds do, and we may compare the word *adhi-pati*, formed with another prefix of much the same meaning.

2. This investigation may help us to solve another problem, the meaning and derivation of the title *Tirshâthâ* (הַתִּרְשָׁתָא), which is given to Nehemiah (Ezra ii. 63; Neh. vii. 65, 70, viii. 9, x. 1), and to him alone. The word has the Hebrew definite article *ha* always prefixed to it. Its meaning seems clear from the fact that Nehemiah is also called *peḥâh* (פֶּחָה) in Neh. v. 14, and this word (Assyrian *paḥâtu*) denotes "governor, procurator." In Esther and Ezra the *satrap* takes precedence of the *peḥâh*; hence in Darius's time and that of his successors the latter was subordinate to the former. According to Herodotus (iii. 89, 90) the fifth Satrapy under Darius comprised Phœnicia, Palestine and Cyprus. In Ezra's time Tattenai was Satrap of Syria (Ezra v. 3, 6, vi. 6, 13), and he is probably the person mentioned on Contract Tablets under the name Ushtanni or Ushtanu. The *peḥâh* or *tirshâthâ* at Jerusalem would be sub-

ordinate to him probably, as being ruler only of a single city and its surrounding district. So far for the meaning of the term, but what is its derivation?

Among the many etymologies which have been proposed, the latest is that tentatively accepted in the Brown-Driver-Briggs Hebrew Lexicon—*i.e.*, Avestic *tarshta*, which is there rendered "the feared," "the revered." But this derivation is impossible, for the Avestic root *tares*, *teres* (Sanskrit *tras*) means "to be afraid," *timeo*, and its past participle *tarshta* means *timidus*, in modern Persian *tarsîdah*, "frightened," not a likely title for a governor!

It seems more likely that *Tirshâthâ* has assumed this form in Hebrew through a transposition of the *r*. Its original form was perhaps *tishâthrâ—cf.* Tirhakah (*Tirhâqâh*, תִּרְהָקָה) from the Egyptian *Taherqa*, in Assyrian *Tarqu*. So we get *Elassar* for *ālu Larsa*, through precisely the same transposition of this one letter. *Ti-shâthrâ* would have as its first element the prefix *ti* (for *ati*) "over," as already explained. The rest of the word is the Avestic *shôithrâ* (in modern Persian *shahr*), a "district" or "city" (*cf.* the change of meaning in Hebrew *medînâh*, "district," now in Arabic *madînah*, "city"). Hence *ti-shâthrâ* or *tirshâthâ* denotes "over-city," "præfectus urbis," and might even be rendered by our term "mayor." A similar official, though called by another name, is to be found in every village and city in modern Persia.

The meaning of the word was early lost, for the LXX (Ἀσερσαθά, Ἀθαρσαθά. etc.) and Vulgate (Athersatha) do not venture to translate it, while the *Peshiṭṭâ* rendering, "chief of the priests," is a very bad guess.

3. In the Aramaic of Dan. iii. 24, we find the word *haddâbar* (הַדְּבַר), which Brown-Driver-Briggs's Hebrew Lexicon renders "counsellor, minister." They say it is a "Persian loan-word: original form and meaning dubious." The termination *-bar* is evidently Persian, being the Akhæmenian *-bara*, Avestic *-vara*, Sanskrit *-bhara*, from the root *bhṛi*, which is the Greek φέρω, Latin *fero*, and English *to bear*. But all attempts to find the

explanation of the first element have hitherto failed. Possibly the word should be *ḥaddâbar* (חַדְּבַר), not *haddâbar*. If so, the first part is the word *khad*, which in Armenian means "a two-edged sword." This comes from the Avestic root *khaḍ*, "to strike," which in Sanskrit is also *khad*, "to strike, hurt, kill." There is another root in Sanskrit with a cerebral *d*—*i.e.*, *khad* or *khaṇḍ*, meaning "to divide, break." Connected with this latter root we have the Sanskrit *khaḍga*, "a sword," and *khaḍga-grâhin*, "sword-grasper," is the title of a particular dignitary. Hence *ḥaddâbar*, or, as some would transliterate, *khaddâbar*, would be *khadâbara* in Akhæmenian Persian, and would mean "sword-bearer." The softer *h* of the Massôretic text (*haddâbar*) may, however, be defended, and may have the same meaning, for, beside the root *khad*, there exists in Avestic a softer form of the root (*had*), which also means "to strike."

4. Another word which is sometimes rendered "counsellor" is *adargâzar* (אַדַרְגָּזַר), which occurs in the Aramaic of Dan. iii. 2. Brown-Driver-Briggs's Hebrew Lexicon suggests that this is the Persian word *andaržaghar* (more correctly *andarzgar*) used in the early Persian version of Ṭabarî in this sense. It is true that Persian lexicons give the obsolete word *andarz*, meaning "advice," etc., and *gar* is a common Persian ending. But this *-gar* is only a *later* from of the Akhæmenian *-kâra*, Avestic *-kara* (Sanskrit has both forms), from the root *kṛi*, "to do." Hence the proposed etymology is impossible, because (1) the termination is too late a form to occur in early Persian, and (2) *andarz* would be *hañdarez* in the ancient language, and occurs in that form as a verb in Avestic. We must therefore try something else.

In Avestic we find the word *âdra*, "respectable," which is the adjectival form of a noun representing the Sanskrit *âdara*, "honour, respect, care," from the root *dṛi*. There is also the Avestic *gûzra*, "secret, mysterious," from the root *guz*, "to hide, shelter," which is the Sanskrit *guh*, "to cover, conceal," whence comes *guhera*, "a guardian." This corresponds with the Avestic *gûzra*, since the *h* in Sanskrit becomes *z* in Avestic.

Hence would come the compound *âdraguzra*, or something similar, which corresponds consonant for consonant with the word we are studying. It would mean "guardian of honour," or "venerable" (*cf.* the Sanskrit and Pâlî *âdaraṇiya*, "venerable," from Sanskrit *âdara*, Pâlî *âdaro*, "honour"). In Armenian we have the verb *gzeṛel*, "to grasp, catch, attract," which is doubtless from the same root from which comes *gûzra* above. This etymology requires no change in the order of letters in the Aramaic word, and but a slight alteration of the Massôretic vowel-points. It may perhaps be worth noticing that the modern Persian root *guẓar* cannot be appealed to here, since in Avestic that root was *vîtar*, which assumed its modern form according to laws well known to philologists.

5. The meaning of the word (נְבִזְבָה) *nebizbâh* (Dan. ii. 6, Aramaic) is from the context known to be "reward," as in both the A.V. and the R.V. So Aben Ezra explains it as = δῶρον, and Rashi renders it *dôrĕnôth* (= δῶρα). But the question of its derivation is not so easy, since few will agree with Saadiah in deriving it from the root *bâzaz* (בָּזַז), "to plunder"! I venture with diffidence to suggest that the word should be *nibâzĕnâh* (נִבָּזְנָה), which differs from the Massôretic form only in one consonant. The first element *ni*, in Avestic as in Sanskrit, means "down, in, into." The second element comes from the Avestic root *baž*, "to divide, to give," or *baj*, "to divide, break, distribute," whence *bâga*, "wealth." The corresponding Sanskrit root is *bhaj*, *bhañj*. In Armenian we have *bâž*, "an impost, tax" (Modern Persian *bâj*); *bâžel*, "to tax"; *bâžîn*, "part, share"; *bâžânel*, "to divide, cleave, share." The rest of our word is the Avestic nominal termination *-ana* (sometimes *-anâ*, feminine). Hence we get *ni-bâz-anâ*, which would mean "a gift," and in Aramaic would be written נִבָּזְנָה (*nibâzĕnâh*).

NOTE.—For the sake of comparison with other languages, and because the softening in certain Hebrew consonants when *dâghêsh* is omitted is undoubtedly of late date, in these Notes and Queries ב is always represented by *b*, ג by *g*, and so on.

Two Poetic Friendships.

By MARY BRADFORD WHITING.

STANDING in the Piazza di Spagna, the glories of Rome dazzling the eye, the historic associations of Rome crowding in upon the mind, it is yet impossible to look at the modest house at the foot of the stairs which ascend to the Trinità dei Monti without pausing to think of the devoted young artist who there watched over the death-bed of his friend. It is well that the house should be purchased and maintained as a memorial of one of our greatest poets, but it is no less a memorial of that friendship which Severn, throughout his long career, looked upon as the crown of his life.

The story of Keats is in many respects similar to that of his Italian contemporary, Giacomo Leopardi. Both were distinguished from their early days by an intense love of books; both suffered from the effects of uncongenial surroundings; both were a prey to hopeless disease; both endured the pangs of unsatisfied love; both were laid in an early grave by a friend who had tended them in their last sickness. But at this point the resemblance ceases. The friend of Leopardi was Antonio Ranieri, who was no sooner quit of his charge, than he hastened to inform the world of the numerous sacrifices that he had made; while the friend of Keats was Joseph Severn—the faithful Severn—who in the closing years of his life attributed all his prosperity to the lost companion of forty years ago, and who in dying asked to be laid beside him, with the record of his affection graved upon his tombstone.

The idea of accompanying Keats to Rome was first suggested to Severn by their mutual acquaintance William Haslam. On August 14, 1820, Keats had written to his friend and publisher, John Taylor, asking him to obtain a passage for him, as he had been recommended to try what the Italian climate would do for his health. It was in September that, hearing that the journey had been arranged, Haslam said to Severn:

"Why should you not try and go with him, for otherwise he must go alone, and we shall never hear anything of him if he dies."

With generous enthusiasm Severn threw himself into the idea, and set to work to overcome the obstacles in the way. The fact that the only money that he had in his possession was "a solitary £25, fortunately paid me for the miniature of a lady in a white satin bonnet and feathers," would have deterred most men from the enterprise, but the thought of his friend, sick in heart and sick in body, alone in a foreign land was too much for his affectionate nature to bear, and he broke his intention to his father and mother. The storm of opposition that arose was terrible, but it was not altogether unreasonable. Severn's family were poor, he had his way to make and his Art studies to complete, and it was not wonderful that his father should look upon such a step as utter madness, and point out to his son that it would probably mean the ruin of his whole career.

The task so resolutely undertaken was carried out unflinchingly to the close, though its difficulties were at times overwhelming. On arriving at last at their destination, they saw Dr. Clark, the English physician whom they had been recommended to consult, and were installed by him in a house near his own, No. 26, Piazza di Spagna.

At first Severn was hopeful; the change of scene and climate promised to be beneficial, and Keats was not only able to enjoy life, but even to study, and to make plans for future poems. This brief gleam of happiness was, however, soon eclipsed: a severe attack of hæmorrhage reduced his strength in an alarming manner; but, even so, Severn did not realize that his days were numbered.

"This bitterly painful position was not without a redeeming point," he writes. "I mean that it was not utter misery, for I was at least the nurse of Keats, however unworthy and whatever my deficiencies; and, moreover, I was sustained by the delightful hope of my beloved friend's recovery, if God so willed. This hope enabled me to encounter every difficulty, and supplied the place of sleep sometimes, and even food, for I was obliged to

devote myself wholly to him, by night and day, as his nervous state would not admit of his seeing anyone but Dr. Clark and myself."

Dr. Clark's kindness was great, but, what with lack of means and lack of helpers, poor Severn was sometimes at his wit's end.

It was during one of his wakeful nights that he made the well-known portrait of his dying friend, so exquisite in its pathos, on which he wrote the words: "Three o'clock, morning; drawn to keep me awake. A deadly sweat was on him all this night."

The difficulties, always great, of nursing a patient in the last stages of consumption were increased tenfold by the mental misery which Keats experienced in his separation from Miss Brawne, and in the downfall of his literary hopes. Severn was sometimes obliged to prepare his food six times over before he could induce him to take it, and his services were received with an impatience that might have alienated a less devoted friend. But, in spite of all, Severn's care and tenderness remained unaltered, and gradually he saw a change stealing over his friend's mind.

"Little or no change has taken place in Keats," he writes to Mrs. Brawne on February 14, 1821, "except the beautiful one that his mind is growing to great quietness and peace. I find that this change has its rise from the increasing weakness of his body, but it seems like a delightful sleep to me. I have been beating about in the tempest of his mind so long."

That the strain of this day and night attendance was terrible may well be believed, but the love that filled Severn's heart inspired him with strength to endure it all.

The occupation was soon to be taken from him; on the very next day the end came, and the few broken words in which he communicated the news to his friend Brown show that his strength was almost exhausted.

And yet, great as Severn's devotion had been, he never for a moment looked upon it in the light of a sacrifice; to have been allowed to serve his dying friend was in his eyes a privilege

for which he could never be sufficiently grateful. As he wrote in after-years to Haslam:

"It seems to me that his love and gratitude have never ceased to quicken with cool dews the springs of my life. I owe almost everything to him—my best friends as well as my artistic prosperity, my general happiness as well as my best inspirations. He turned to me suddenly on one occasion, and, looking fixedly at me with a fiery life in his eyes, painfully large and glowing out of his hollow, woe-wrought face, said: 'Severn, I bequeath to you all the joy and prosperity I have never had.' I have often remembered those words, and I do believe the dear fellow has never ceased to help me. I thank God I am so happy as to live in his growing fame."

For his fame Severn had always been jealous, and it may well be believed that the cruel jest on his epitaph, "Here lies one whose name was writ in water, and his works in milk and water," cut him to the quick.

The lines engraved upon the medallion let in the wall of the cypress-shaded cemetery, where the friends lie side by side, might have been written by Severn himself:

> "Keats, if thy cherished name be writ in water,
> Each tear has fallen from some mourner's cheek,
> A sacred tribute such as heroes seek,
> Though oft in vain, for dazzling deeds of slaughter.
> Sleep on, not honoured less for epitaph so meek!"

"I am proud, as well as grateful, to be British Consul in Rome," wrote Severn towards the close of his life; "but I think I would gladly slip back forty years to be once again travelling to Rome with my beloved Keats, and even to be in Rome tending him again, for all the suffering and anxiety of that bitter time."

Never could he pass the house where that suffering and anxiety had been endured "without a throb as of a wound" in his heart; but we, as we pass the house to-day, may surely feel that thrill of emotion which uplifts the heart and soul

> "Whene'er a noble deed is wrought."

How different is the friendship which is described in Ranieri's book, "Sette anni di Sodalizio" (Seven Years of Companionship)! Giacomo Leopardi, although the eldest son of a noble house, was confronted with struggles as great and disappointments as keen as those of John Keats, the poor medical student. His father, the Conte Monaldo Leopardi, was a narrow-minded pedant, while his mother, the Contessa Adelaide, was of a hard and unsympathetic nature, whose one idea was to build up the fortunes of the family, and who devoted herself entirely to business. A visit to Recanati cannot fail to produce sad thoughts in the minds of those who know the poet's story. Perched on its olive-clad hill, the little town overlooks the Adriatic on one side, and on the other the fertile plains of the Province of Ancona. But, picturesque as its position is, it was no better than a prison to the ardent young poet, who longed to escape into the world beyond. The library of the studious Conte Monaldo is still intact; the desk at which his son sat, the pen with which he wrote, may still be seen; but though he had an ample store of books at his command, it was intellectual sympathy and encouragement for which he longed, and for which he entreated in vain. By day and night he pored over his studies, but an ever-increasing melancholy devoured him, until the seeds of disease were firmly planted in his constitution, and he was taunted by his fellow-townsmen with the nickname of "Il Gobbo" (the Hunchback).

In 1822, when he was twenty-four years old, he at last succeeded in gaining permission from his parents to leave home, but though the family finances were now in a flourishing condition, the allowance made to him was so small that he was at once obliged to seek for work. His sister-in-law, the wife of Carlo Leopardi, contradicts this in her book, "Notes biographiques sur Leopardi et sa Famille," on the ground that when Bunsen and Niebuhr, who became acquainted with him in Rome, offered to get him an appointment in the Papal Court, he declined to avail himself of it. She omits to mention, however, that the appointment would have necessitated his entering

the priesthood, a step to which he was resolutely opposed, although he had received the first tonsure at the age of twelve.

His "Ode to Italy," and his lines on the monument of Dante in Santa Croce, in Florence, had already made him widely known, and his extraordinary scholarship soon procured him employment from the publishers, but his health could not stand the strain of work, and he was obliged to appeal to his father for an increased allowance. To this, as to every subsequent request, his father returned the same answer—"Come home, and you will be surrounded with all the comforts you can desire"! But though his suffering body might have had its needs supplied, his spirit would have starved and pined in that uncongenial atmosphere, and he preferred to continue his labours for Stella, the publisher of Milan, who had engaged him to edit the classics. It was at this time that he wrote the beautiful poem known as "Aspasia," which tells the story of his hopeless love for a lady who has never been identified, but who is supposed to have been the widowed Princess Charlotte Buonaparte, daughter of the ex-King of Spain, who had been married to Napoleon, son of the ex-King of Holland. His love for her, like lesser loves that he had known before, was doomed to disappointment, and in the lines "To his Lady," he expresses his belief that he will never find the ideal love whose vision had haunted his life-long dreams.

Harshly treated by his parents, spurned by the woman he loved, and unfit for the strain of work, it was little wonder that his health rapidly deteriorated. His hearing and eyesight failed, his bones softened, and his blood degenerated; heat and cold were alike injurious to him; any chill caused him the severest suffering, yet if he went near a fire his discomfort was unbearable, and during one sharp season in Bologna he was obliged to plunge himself up to the armpits in a sack of feathers in order to keep any warmth in his frame. The curvature of the spine, which had been induced by his constantly bending over his books when he was growing, developed into absolute deformity, and

Ranieri speaks of it at last as a double curvature (*doppia curvatura*), which was completely crippling in its effects.

It was at this period that he met Antonio Ranieri, a young man of literary tastes and independent means, who was so struck with compassion at the poet's hapless state that he offered to devote time and purse to his service. Leopardi's acceptance of the offer filled his family with indignation ; but the fact was he had again appealed in vain to his father for aid, telling him that his health necessitated his going south, and begging for a supply of money.

No course seemed open to him, therefore, but to accept Ranieri's offer, and the two friends established themselves in rooms in the Via Ghibellina in Florence, in company with Antonio's sister, Paolina. In the first sentence of the " Sette anni di Sodalizio " Ranieri states that he and Paolina had made " the greatest sacrifice that any human beings could make for another." These words give the keynote to the book, and mark the difference between their devotion and that of Severn. He and his sister did indeed give themselves up night and day to their friend, but a more agreeable idea of them would be conveyed if a little less were made of the sacrifice. The phrase " la mia angelica Paolina " is repeated until it absolutely palls upon the reader. Angelic, Paolina may very probably have been, but it is hardly for her brother to insist upon it. The same stricture might be applied to many other assertions in the book: the sharing of his purse with the impoverished poet was a noble and generous deed, but it is impossible not to feel that he is somewhat lacking in delicacy of feeling when he enlarges upon the details of his liberality. A move to Naples was decided upon, and Ranieri describes his own anxiety that nothing should be spared for Leopardi's comfort, and the exertions made by the angelic Paolina to provide the necessary furniture.

But the part of the book which perhaps creates the most jarring effect is that in which he dilates on the ingratitude with which Leopardi received the sacrifices made for him. Good air and comfortable quarters, he says, were of no avail, when " our

dear invalid" insisted on going his own way with regard to diet and treatment, and made difficulties about every arrangement that was proposed. Leopardi was, no doubt, a difficult patient, and his habit of turning night into day must have been irritating in the extreme; but, after all, it was Ranieri's own doing that he had a dying genius to nurse: he undertook the task voluntarily, and there is a decided want of taste on his part in rushing into print to tell the world that his friend had left "an unamiable memory behind him."

But it was not for long that Leopardi was to inflict his woes upon friends who found them a burden grievous to be borne. With each month his sufferings increased, and on June 14, 1837, he passed away, and was buried in the Church of San Vitale, near the reputed grave of Virgil.

It was not until nearly half a century had gone by that Severn's love for Keats was recorded above his grave, but Leopardi was no sooner dead than Ranieri hastened to place upon his tombstone the fact that he had been united to his adored friend for seven years, and that he had never left him to the last hour of his life.

Great as were the sufferings Keats was called upon to bear, he was vouchsafed two blessings which were denied to Leopardi —the woman he adored returned his affection, and the friend who tended his sick-bed loved him with a love that was generous and disinterested. To live in hearts we leave behind is not to die, and the contrasted fate of the two poets makes us feel that it is for Leopardi rather than for Keats that we should dry our tears with the thought that Death has stilled the sorrows of his soul. Of Leopardi, rather than of Keats, might Shelley's lovely lines have been written:

> "He has outsoared the shadow of our night.
> Envy and calumny and hate and pain,
> And that unrest which men miscall delight,
> Can touch him not and torture not again.
> From the contagion of the world's slow stain
> He is secure; and now can never mourn
> A heart grown cold, a head grown grey, in vain—
> Nor, when the spirit's self has ceased to burn,
> With sparkless ashes load an unlamented urn!"

Literary Notes.

WE are to have a little series of booklets devoted to Church history. They are to be cheap, popularly written, and should help to diffuse information concerning the early days of Christianity in England among those whose knowledge is limited in this matter. One of these booklets is a translation of "The Antiquities of Glastonbury," by William of Malmesbury, a Norman historian. This will be welcomed, not only as dealing with the early history of a sanctuary known for centuries as the "First Ground of God," a claim to precedence which was upheld by Archbishop Parker in the sixteeenth century, but also in view of the very recent redemption of these venerable ruins by the Church of England. The price is 2s. net.

What should be one of the most interesting of the many little series is that which Messrs. Jack are going to publish. In this series—a series which is bound to be delightfully produced, judging from past experience of Messrs. Jack's publications—they propose to reprint in facsimile a certain number of old Tudor plays, including, also, other printed pieces and rare manuscripts. This is, I think, the first definite and systematic attempt to reprint the literature of the Shakespearian period in facsimile. It will bring us into closer contact with all those treasures of the Tudor period which are, of course, chiefly and safely housed in the British Museum and the Bodleian. Mr. John S. Farmer, the noted expert, is to supervise the series, and invites communications from scholars regarding rare books and manuscripts, which would be reproduced if acceptable.

Dr. Charles Seignobos has written a volume dealing with the history of medieval civilization. The work further concerns itself with modern civilization to the end of the seventeenth century. It is really a comprehensive survey of the civilization of Europe since the break-up of the Roman Empire. Examples are given of the various customs of the different phases of society, while there are prolific explanations showing in detail how those various customs were formed, modified, and dissolved.

This month there is to be published a history of the Church in Scotland from the Reformation to the Revolution, under the general title of "The Covenanters." The author is the Rev. Dr. J. K. Hewison, author of "The Isle of Bute in the Olden Time," etc. Dr. Hewison is a Fellow of the Society of Antiquaries of Scotland and editor of "The Works of Abbot Ninian Winzet." The work is to be in two large volumes. There will be printed 1,250 copies, and the style will be akin to the Edinburgh edition of the works of R.L.S. Dr. Hewison goes to original resources for his information, especially those preserved in manuscript in the public archives of Edinburgh and London, as well as in the National Libraries. The book is the labour of many years, and it is expected that it will supply a long-felt want. Although it is popular in form, it will also be "replete with accurately detailed facts, sufficient to satisfy the most exacting student." The develop-

ment of the national covenants out of the personal bonds of the early Reformers is historically traced, the documents being reproduced, and several of the covenants being shown in facsimile. The strange infatuation of the Stuart sovereigns for Popery; the intrigues in Church, Court, and camp for the overthrow of Presbytery; the almost incredible story of Laud's favour for Romanism, and his sending of the Scottish Liturgy to the Vatican for the Papal imprimatur; and the treacherous part played by hapless Archbishop Sharp are all exhaustively treated. The publishers are Messrs. John Smith and Son, Glasgow, and the price of the ordinary edition is to be 32s. net. It will form an important addition to the history of Scotland, especially the religious history.

* * * * * *

We have received the following items from Messrs. Longmans: "Buddhism, Primitive and Present," by Dr. Copleston, Bishop of Calcutta; "Missions to Hindus: a Contribution to the Study of Missionary Methods," by Dr. Mylne, who is Rector of Alvechurch, in Worcester, and who was Bishop of Bombay from 1876 to 1897 (previous to this Dr. Mylne was Tutor of Keble College); and "The Holy Ghost the Comforter," by Rev. G. F. Holden, Vicar of All Saints', Margaret Street, W. The Bishop of London contributes an Introduction to this volume. Last month the same firm issued "Gloria Crucis: Addresses delivered in Lichfield Cathedral, Holy Week and Good Friday, 1907," by the Rev. J. H. Beibitz, Vice-Principal of the Theological College, Lichfield.

* * * * * *

"The Programme of Modernism: a Reply to the Encyclical *Pascendi* of Pius X.," is coming out. The Rev. A. L. Lilley, Vicar of St. Mary's, Paddington Green, has written an Introduction for the English translation. Mr. Unwin is to publish the book, the authors of which have been excommunicated by the Pope. Mr. Unwin is also going to publish a new volume in that excellent series, "The Story of the Nations"—"The Roman Empire, B.C. 29—A.D. 476," by Mr. H. Stuart Jones, who was, at one time, Director of the British School at Rome. From the same publisher will also come a long-expected translation of a very important German book—"German Education, Past and Present," by Dr. Friedrich Paulsen, Professor of Philosophy in the University of Berlin. Dr. T. Lorenz is to make the translation.

* * * * * *

The interest in colour-books shows no abatement. Messrs. Chatto and Windus are enterprisingly issuing a number of new volumes. One of the most attractive will be that on "The Rhine." There are great possibilities in this great European waterway; and if only artist and writer can combine that rare sympathy which one so often looks for, but fails to find, under such conditions of collaboration, there is not the slightest reason why we should not have a literary and artistic treat which shall occupy the first place in the spring literary output. Mr. H. J. Mackinder is to do the text and Mrs. James Jardine the pictures. Mr. Mackinder has made a lifelong study of the Rhine.

Mr. Paul Elmer More is preparing a fifth volume of essays in his series of "Shelburne Essays." Studies will be found in this new volume of the Greek Anthology, of Dickens, of Gissing's novels, of Mrs. Gaskell, and other subjects.

From Mr. Murray we may shortly expect a new book from the pen of Mr. Mallock. It is to be called "A Critical Examination of Socialism." It should be good reading, for Mr. Mallock knows much of his subject. The volume will be really founded upon a series of addresses delivered during the winter months of 1907 at the Universities of New York, Harvard, Chicago, Philadelphia, and Baltimore. Another volume of a similar nature will be issued by Messrs. Smith, Elder and Co., entitled "English Socialism To-day: its Teaching and its Aims Examined," by Mr. Arnold-Forster, M.P., being a reprint of the articles published in the *Standard*.

Canon Henson is publishing, through Messrs. Macmillan and Co., "The National Church," a volume of essays on its history and constitution, and criticisms of its present administration. The Rev. Dr. Llewelyn Davies contributes an Introduction. It seems to me that the fashion for introductions, even to original works, is on the increase; but I cannot quite see that they are always necessary. However, one may expect some fearless comments upon the questions discussed from the facile pen of Canon Henson.

Chapters i. to iii. of the work on the "Apocalypse," which the late Dr. Hort had in hand at the time of his death, are about to be published. These notes were, in the first place, prepared for a course of lectures which Dr. Hort delivered at Cambridge as Lady Margaret Professor, and, although they are incomplete, it was felt by competent scholars that they ought to be made accessible to students.

The Bishop of Durham has just written to Messrs. Allenson, warmly welcoming their reprint of Brother Lawrence's two books, "Practice of the Presence of God" and his "Spiritual Maxims," and Madame Guyon's "Method of Prayer." The Bishop says the form and type are admirably suited for wide circulation and ready reading, and, devoted son as he is of the English Reformation, bears willing and grateful testimony to the rich spiritual benefits he has derived from these writings of Roman Catholic saints to the blessedness of the life hid with Christ in God.

Messrs. Bagster announce "The Apocrypha in English Literature," edited by the Rev. Herbert Pentin, Warden of the International Society of the Apocrypha. The first volume deals with Judith, and will be issued shortly.

Notices of Books.

THE LIFE OF CHRIST IN RECENT RESEARCH. By William Sanday, D.D., LL.D. Oxford: *Clarendon Press.* London: *Henry Frowde.* Price 7s. 6d. net.

In view of his promised "Life of Christ," Dr. Sanday has necessarily had to give careful attention to the mass of German literature which has been appearing during the last twenty years, and the substance of this book is the result of his studies. The contents do not quite agree with the title, though the greater part of the book is concerned with "The Life of Christ in Recent Research." The opening paper is on "The Symbolism of the Bible." Then follow four lectures delivered at Oxford and at Cambridge on "Twenty Years of Research." To these are added as an epilogue two lectures on "The Most Recent Literature." Then come the substance of a sermon on Miracles, three reviews from the *Expositor*, and a sermon on Angels. Dr. Sanday speaks of the papers having "a considerable degree of unity," though it would seem to be more a unity of composition than of purpose. In the opening chapter he discusses Biblical Symbolism as "indirect description," or "expression by a system of equivalents." This is illustrated by the symbolical actions of the prophets, by some symbolical visions, by symbolical representation of the Godhead, and by the symbolism of worship. On these aspects Dr. Sanday has much to say which will be accepted by all. It is when he comes to what he calls "historical symbolism" that he will not command such general assent. He first treats of the symbolism of the early chapters of Genesis, as to which he will not allow the theory of "a preternatural conveyance of knowledge," for he does not think that this idea is included in a true definition of inspiration. We notice, however, that the statement of this point is much milder in his book than when it appeared in the *Guardian*. In view of undoubted proofs of preternatural conveyance of knowledge to the prophets, it does not seem impossible to predicate it of the writer of Genesis. It is hard to see where Divine inspiration comes in, if we are to regard these early chapters of Genesis as nothing more than the product of a spiritual imagination. Under the same category of historical symbolism Dr. Sanday would include much of the story of Exodus and the giving of the Law. This is due to his acceptance of the modern critical view of the Old Testament, by which an interval of some four centuries or more is put between the events and the main portion of the record as we now have it. "There is an element of *folk-lore*, of oral tradition insufficiently checked by writing. The imagination has been at work" (p. 18). Again, we naturally ask where inspiration comes in, and how we may rely upon the accuracy of that which has come to us in a book purporting to be the Word of God. Following Sir William Ramsay, we venture to think that Dr. Sanday relies too much and too purely on literary questions, and fails to give due credit to the "hard external facts" of archæology in connexion with early writing as distinct from oral tradition. When dealing with the symbolism of our Lord's language and the Apocalypse, Dr. Sanday is once again on ground that is confessedly more familiar to him. No one can help feeling conscious of the difference in his writing when he treats of the New Testament. In the six

lectures which form the main substance of this book we are introduced to a number of recent German writers, especially to Bousset, Schweitzer, J. Weiss, Wellhausen, Harnack, and Jülicher. Dr. Sanday is evidently impressed with the view put forth by J. Weiss and Schweitzer, that the Gospels are more prominently archæological than scholars have hitherto held. It is curious how extremes meet. As the present writer listened to these lectures when they were delivered, he could not help remembering that this view of the prominence of eschatology in the Gospels is remarkably akin to that which the best scholars among the Plymouth Brethren have held for many years. Dr. Sanday writes as though these ideas were new, and they doubtless are so far as German critics are concerned; but Darby, Newton, and Kelly have taught them in substance for a long time. The lectures are a perfect mine of information for English students who do not know German, and who yet desire to keep abreast of what is being written by German scholars. The judicial balance, keen penetration, genuine sympathy, constant attempt to find common ground with others, and, withal, the severe criticism, are as refreshing as they are informing and educative to younger men. Here and there, we think, Dr. Sanday is somewhat too concessive, for it is difficult to believe that there is quite so much in common between him and Bousset as is here made out. The *obiter dicta* are most enlightening, and are delightful self-revelations. Dr. Sanday allows us to see him doing his work. He thinks aloud for our great benefit. The fourth lecture is the finest of all because it is the most positive, dealing with the terms "Son of Man," "Son of God," and "Messiah," as proving our Lord's Deity. No one who wishes to know the real meaning of these terms must overlook this treatment of them. The conclusion as to our Lord's Deity is very finely stated, and it is shown that His consciousness can only be explained by "a profound, unshakable inner sense of harmony, and indeed unity, of will" (p. 141). In the fifth and sixth lectures the recent discussions of Wellhausen, Harnack, and Jülicher are considered. Some wise words are spoken about the New Theology, to which young and impetuous men would do well to take heed. It is to be regretted that in discussing Wellhausen no comment is made on his significant omission of the first two chapters in his Commentaries on St. Matthew and St. Luke. We are afraid that we can only very partially follow Dr. Sanday in his discussion of miracles. The Old Testament miracles are said to be due to the extraordinary personal endowment of certain chosen individuals, and especially to their extraordinary communion with God and knowledge of His will. In the New Testament a distinction is drawn between the miracles of the Acts and of St. Paul and those in the Gospels. Dr. Sanday favours the former, but is not so sure of the latter, because they "assume a degree of interference with the order of Nature that is greater in degree and more difficult in kind." He falls back upon Augustine's words, which are quoted more than once in the discussion, that "miracle is not contrary to Nature, but only to what we know of Nature." He believes that the early Christians were convinced that miracles happened, and that the only question now is "the more exact analysis of the sense in which we at the present day are to describe them as miracles" (p. 225). For our part, we would rather start at the other end,

and concentrate attention upon the supreme miracle of God manifest in the flesh as a very definite "interference" with the order of Nature. When this is granted there ought not to be any real difficulty as to the rest. Space will not allow us to enter upon Dr. Sanday's reviews of Moberly and Du Bose. They are marked by all his sweet reasonableness, genuine penetration, and remarkable power of seeing different sides of a question. We could wish, however, that some more serious mention had been made of the inadequacy —and, therefore, essential inaccuracy—of both writers in the light of the New Testament, and we are afraid that the praises bestowed may lead to these points being overlooked. While readily granting that there is much to be admired in these works, it is also true that they ignore—and by ignoring set aside—some of the most prominent features of New Testament teaching. With all deference to so great an authority as Dr. Sanday, we frankly confess that we have never felt the writings of Dr. Moberly to possess the importance here attributed to them. His very ingenious and subtle mind, combined with his very definite ecclesiastical prepossessions, prevented him from being true to the full teaching of the New Testament. As to Du Bose, the fact that he seems to accept a Nestorian view of our Lord's person and an Irvingite idea of the sinfulness of our Lord's human nature, will suffice to make many hesitate before they can accept him quite so heartily as Dr. Sanday advises us to do. Taking the book as a whole, it is one that we would not willingly be without, for the simple reason that everything from its author's pen is full of light and leading to those who look to him as our foremost New Testament scholar. No one can read it without obtaining guidance and inspiration for further study. At the same time, we are looking eagerly for Dr. Sanday's *magnum opus*, to which this and two or three other works are preparatory; and we pray that he may be spared to give us, not only that promised work, but very much more fruit of his great learning, omnivorous reading, and profound Christian scholarship.

THE HISTORY OF THE REFORMATION. By T. M. Lindsay, D.D., LL.D. In two volumes. International Theological Library, Edinburgh: *T. and T. Clark*. Price 10s. 6d. each volume. 1907.

This most comprehensive work will, if we mistake not, win a high place for itself among the best histories of the Reformation that have hitherto been published. It is not easy to write the history of any great religious movement with impartiality; and, in the case of the great upheaval of the sixteenth century, the task becomes unusually difficult. There are many conflicting interests to adjust, many points of view to reconcile. Above all, the causes that led to the Reformation are still operative, and the results may be felt to-day. But Professor Lindsay has managed to steer a steady course between the Scylla and Charybdis of contending factions, and the upshot of his labours is a work which, taken all in all, is the best general history of the Reformation in existence. The reader who desires to get a clear and—as far as may be—unbiased account of a movement at once religious and political, social and economic, will turn to these volumes with a practical certainty that he will not be misled either by partisan rancour on the one hand or partisan enthusiasm on the other. The first volume—

which, we are glad to see, has already reached a second (and revised) edition —deals exclusively with the Reformation in Germany; the second volume reviews the course of the movement in France, Switzerland, the Netherlands, and England, and concludes with a sketch of the counter-Reformation—of the rise of the Jesuit Order and of the Inquisition. In addition to this, we have a brief account both of the Socinians and the Anabaptists. Despite the fact that, as a whole, the first volume is at once the fuller and the more informing of the two, we naturally turn to Dr. Lindsay's account of the Reformation in England with a special, and indeed pardonable, interest. This account is highly condensed, and the careful student will naturally require fuller information, which he will get elsewhere. Yet the Professor manages, in a comparatively short compass, to present the salient points of the movement with uncommon vividness. There is scarcely a page that does not "tell," and "tell" effectively, while the value of the narrative is vastly enhanced by the careful "bibliographies" attached to each section, which enable readers to verify, where necessary, the statements given in the text. The book, we should note, is no mere compilation, however accurate. First-hand knowledge is displayed at every turn. As an example of Professor Lindsay's conspicuous fairness, we might refer to his account of Cranmer—one of the best abused, yet surely one of the greatest, figures at a most memorable moment in the history of English Christianity. An historian's treatment of Cranmer is no unfair criterion of his ability to judge history, not only in the secular and religious, but also in the psychological, reference. Briefly as Dr. Lindsay has handled his theme, he does so with a singular grasp of essentials, and with singular impartiality. Tennyson, with instinctive insight, has taught us to read Cranmer's character in a very different spirit from that of many eminent writers. We should imagine that the poet's estimate of that truly great man agrees pretty accurately with the historian's. The least satisfactory part of the book is the chapter dealing with the Inquisition in Spain. Here brevity is pushed to the verge of meagreness. Yet the discussion is, if meagre, not unfair. Readers should turn to Mr. Lea's masterly volumes, recently issued, for fuller information. They will there learn the real significance of one of the saddest, yet surely one of the most significant, chapters in the history of human error. We are grateful to Dr. Lindsay for his really masterly volumes, the value of which is not lessened by the excellent index that brings the work to a close.

GOD'S MESSAGE TO THE HUMAN SOUL. By John Watson, D.D. London: *Hodder and Stoughton.* Price 5s.

Some sad memories are associated with these lectures. They were prepared for delivery before an American University, and the author was on the point of delivering them, when he died suddenly while travelling in the United States. The book will therefore be read with a special and sacred interest, as giving almost the last words of one who had gained for himself a great reputation, both in the field of literature and also in the Christian ministry. The sub-title is "The Use of the Bible in the Light of the New Knowledge," and it is somewhat interesting that the heading of each page—instead of being, as usual, the same as the title of the book—is "The Bible in

the Pulpit." It will be seen, therefore, that the lectures are intended for preachers. There are six chapters, dealing respectively with the Construction, the Standpoint, the Humanity, the Authority, the Style, the Use of the Book. We wish to say at once that here and there we find views on Biblical criticism which are not at all to our liking, and, in particular, the author's explanation of how the Canon came to exist is liable to play into the hands of those who say that the Church gave us the Bible, as though the Church created the Bible. But having said this, and said it with frankness, we will now go on to add with equal frankness that this book is one for all preachers to "read, mark, learn, and inwardly digest." That it is eloquent, full of literary charm, and marked by a fine style, is simply to say that it came from its author. It is much more than this: it is the work of a man of God who had a firm grasp of the eternal Gospel, and who longed that men should put that Gospel before the people to the utmost of their ability. We are tempted to quote from its many pithy, shrewd, humorous, suggestive, and searching sayings, but space forbids. It is full of fine things finely said. With its companion volume, "The Cure of Souls," the Yale Lectures delivered by the same author, it is a book to be consulted and its counsels followed by all who would make full proof of their preaching ministry. During the later years of Dr. Watson's life we could not help feeling conscious that he was approximating nearer and nearer to the heart of the Gospel of Grace, and this, his last book, confirms our impression. We say again that it is a book to be pondered, prayed over, and practised by all ministers of the Gospel. Would that all the preaching of our Churches could be fashioned on the model here depicted!

CONTINUATION SCHOOLS IN ENGLAND AND ELSEWHERE. Edited by M. E. Sadler, M.A. Manchester: *At the University Press*, 1907.

This is a most valuable and opportune book, one to be commended to the careful attention of every serious student of the social problem. It reveals one of the chief causes of that problem, and at the same time it indicates one of the most practicable lines upon which at least a measure of solution may be hoped for. The book is a mine of information upon all that has been done, and is at present being done, for the further education of those who leave the elementary schools, not only in this country, but in various other European countries, as well as in America. Though edited by Professor Sadler, one of the greatest living experts upon education, the book is really due to the assistance he has received from a number of men and women who have carefully examined the different systems of continuation schools in various large towns and country districts in England, also the admirable compulsory system of Germany, as well as the methods employed in such different countries as Denmark, France, Switzerland, and the United States. More than half a million children at the age of thirteen or fourteen leave annually the elementary schools of England and Wales, and "not more than one out of three receives in point of general or technical education any further systematic care." People do not realize that when these boys and girls grow up and require higher wages, they are frequently discharged in order that their places may be filled by other boys and girls

who will work for the same small wages for which they worked. During the years between leaving school and coming to manhood or womanhood, the vast majority of these have had no further education; indeed, they have actually forgotten much which they once knew; they have also received no technical training in the way of learning any trade or handicraft. After a few years' more or less casual work they go to swell the great army of unskilled labour, and too often drift into the ranks of the unemployed and unemployable. In this book will be found clearly described the comparatively little that is being done in England to prevent this growing evil. It will also be found how in some other countries, notably in Germany, really successful attempts have been made by the nation as a whole to grapple with the difficulty. To every earnest student of the Social Problem, and who has at heart the future welfare of the nation, we strongly commend a careful study of this volume.

PROBLEMS OF CHURCH WORK. By the Rev. Canon Denton Thompson. London: *Bemrose and Sons, Ltd.* Price 5s.

The sixteen papers which form the substance of this book include discussions on the Ministry, Parochial Efficiency, Phases of Unbelief, Home Missions, Foreign Missions, Spiritual Revival, Dissent, Politics, Labour, Men's Services, the Colonies, the Empire. They are the product of the author's valued ministry in several important parishes. Canon Denton Thompson has much that is informing and inspiring to say on all the problems he deals with, and the chapters are marked by all his wide experience, manly vigour, sanctified common sense, definite purpose, clear statement, and spiritual force. Clergy, both junior and senior, would find the study of these papers of real value in their ministerial work, while laity will see here how one of the best-known parochial clergymen views these modern and often pressing problems. It is always of real service to compare notes with a well-informed, well-balanced, and fully-equipped mind, and we heartily commend this volume to the special attention of our readers. The Greek words on p. 288 will need attention in any subsequent edition, as the accents and breathings are nearly all incorrect.

OLD THEOLOGY RESTATED. By the Rev. E. J. Kennedy. London: *Religious Tract Society.* Cloth. Price 3s. 6d.

Expository addresses, doctrinal and practical, nineteen in number, on the Epistle to the Ephesians, delivered on Friday mornings by the well-known Evangelical preacher at Boscombe. They are marked by spiritual insight, earnestness of purpose, and faithfulness of application.

GIFT-BOOKS.

THE OLD PEABODY PEW. By Kate Douglas Wiggin. London: *Archibald Constable.* Price 3s. 6d. net.

A simple love-story of New England life is always pleasing when written by a good author. This sketch by Kate Douglas Wiggin is no exception to the rule. She has the artistic touch of the American short-story writer, and gives us in a small space quiet humour, deep pathos, and the homely romance which reaches the heart. The small church which is the scene of renovations in paint and carpeting by a company of "Dorcases" becomes the place of a happy Christmas reunion of long-parted lovers. The book is well got up, and makes a very pretty gift.

THE VOYAGE OF THE "BLUE VEGA." A Story of Arctic Adventure. By W. Gordon Stables, M.D., R.N. London: *Religious Tract Society.* Price 3s. 6d.

To boys who love the sea and its adventures this book will make a strong appeal. The voyage of the *Blue Vega* introduces us to that romantic and mystical region, the Arctic Circle. One chapter is devoted to "Sealing," and from the careful rules given out by the skipper we learn how cruel this sport can be. A tame sea-lion figures as a strange pet. There are shark stories, troubles among the Eskimos, a plantation ship, and other exciting episodes, and, interwoven with all the wonders, an interesting story adds zest to the pleasure of reading. This is an excellent book for boys.

THE LOST CLUE. By Mrs. O. F. Walton. London: *Religious Tract Society.* Price 6s.

This is not a book for children, although it is written by a well-known author of books for little folks. Quite an exciting story is unfolded, showing us how the hero, from a very comfortable position, becomes practically a poor man. A lost letter discovered by the heroine is the means of showing his claims as the heir to an earldom. Of course the hero and heroine marry. We hardly need to add that the story has a fine religious tone, and the characters are well drawn. As a gift-book or a Sunday-school prize we heartily recommend it.

BURI'S BAIRNS. By Jessie V. Kelway. London: *Church of England Zenana Missionary Society; Marshall Bros.* Price 2s. 6d. net.

So charming a juvenile missionary book we have seldom read. The "grown-ups" also are sure to enjoy it. It describes for us in a very interesting way the mission-school work among Bengali girls. The several chapters give us a bird's-eye view of different phases of girl-life in India, with the awful hopelessness of it apart from a reception of Christianity. The border illustrations by Ethel Woolmer are very choice, and these, with the attractive style of the author, make this little work worthy of attention.

PAMPHLETS AND PERIODICALS.

THE EXPOSITOR FOR 1908. Seventh Series. Vol. iv. London: *Hodder and Stoughton.* Price 7s. 6d.

This half-yearly volume contains some very valuable papers, including four by Sir William Ramsay, dealing mainly with his special subject on Asia Minor; one by Professor Margoliouth, on the remarkable discovery of papyri of the Old Testament, which is likely to reopen a number of critical questions; three by Professor Deissmann, on problems connected with the Greek New Testament; two by Principal Iverach, on Pantheism; one by Professor Zahn, on missionary methods in the times of the Apostles; and one by Professor Denney. One of the most timely and valuable articles is by Professor Mackintosh of Edinburgh, on Christian theology and comparative religion, which gives a summary of the present position in relation to Christian apologetics. There are other articles by well-known scholars, making up a valuable volume. We are glad to see this old theological magazine renewing its youth and strength, both in the size and the quality of its contents. No serious student of present-day theology can dispense with it.

THE LITERARY YEAR-BOOK FOR 1908. London: *George Routledge and Sons, Ltd.*

This twelfth annual volume contains full directories of authors, publishers, periodicals, booksellers, etc. There are several new features in this issue, including a classified list of the contents of cheap series of reprints which have been so widely circulated of late. All who are in any way concerned with or interested in literary work will find this year-book indispensable.

CHURCH DIRECTORY AND ALMANACK. London: *James Nisbet and Co., Ltd.* Price 2s. net.

This admirable almanack is now in its eighth year, and grows in size and usefulness year by year. Over 700 closely printed pages for two shillings. It is a marvel of cheapness, and constant use of preceding volumes from the commencement is the best testimony we can give to its accuracy and value.

THE CHURCH PULPIT YEAR-BOOK. London: *James Nisbet and Co., Ltd.* Price 2s. net.

As in previous years, this volume provides sermons for every Sunday of the year, one sermon for particular holy-days, together with sermons appropriate to special occasions. Another new feature is a series of addresses for Holy Week. The object of the book is to supply clergy with suggestions for their sermons, and we entirely agree with the words of the preface in believing that the volume will be found invaluable for this purpose. With careful use, many a hard-worked and hard-pressed clergyman will find suggestions and

help for himself and his people. But we think acknowledgment of sources should have been made. A preacher might easily be charged with plagiarism by preaching one of his own sermons used in this book.

NISBET'S FULL DESK CALENDAR FOR 1908. London: *James Nisbet and Co., Ltd.* Price 1s. net.

A pad, giving one leaf for each Sunday and holy-day of the year, with Psalms and Lessons, suggestions for hymns, and blank spaces for notices. Nothing could well be more useful than this calendar. Clergy will find it of the greatest possible convenience. We deprecate once again, as we did last year, the announcement of various "colours" about which the Church of England knows nothing. The publishers would be wise to make this calendar acceptable to all loyal clergy of the Church of England. We would also suggest that succeeding issues should be printed in the usual way, from top to bottom, rather than across the page.

NEW TESTAMENT CRITICISM DURING THE PAST CENTURY. By the Rev. Leighton Pullan. London: *Longmans, Green and Co.* Price 1s. net.

The substance of a lecture by a well-known Oxford New Testament scholar. His very pronounced ecclesiastical bias prevents him from being an impartial guide, and he is far too fond of identifying Evangelical Protestantism with the Rationalistic Protestantism of the Continent. Orthodox Protestantism is as strongly opposed to Rationalistic Protestantism as is the author of this pamphlet, and so it by no means follows that Mr. Pullan's ecclesiastical view of things is the correct one. On the contrary, the more the New Testament is studied, the further we recede from his view of what he calls Catholic Christianity. Apart from these special peculiarities, there is a good deal of interesting and valuable information about the present condition of New Testament criticism.

THE GREAT SALVATION. By J. S. Flynn, M.A., B.D. London: *Truslove and Hanson.* Brighton: *S. Combridge.* Price 6d. net.

Four sermons preached in St. John's Church, Hove, Brighton. We only wish that all churches were similarly favoured with such faithful, definite spiritual teaching. What a difference it would make to the state of our Church and nation!

THE LAW OF CHRISTIAN MARRIAGE. An Address by the Rev. Darwell Stone, M.A. London: *Longmans, Green and Co.* Price 3d.

A contribution to the recent controversy by a very extreme Anglican. His view of the teaching of the Bible on this subject is in our judgment entirely wrong, and this necessarily vitiates his conclusions with reference to the duty of Churchmen. Those who favour the author's view will find their position clearly and ably stated in these pages.

THE LORD'S DAY. By E. W. Bullinger, D.D. London: *Eyre and Spottiswoode.* Price 6d.
THE TRANSFIGURATION. By E. W. Bullinger, D.D. London: *Eyre and Spottiswoode.* Price 6d.
LEAVEN. By E. W. Bullinger, D.D. London: *Eyre and Spottiswoode.* Price 3d.

Three pamphlets of real interest to Bible students. That on the Lord's Day examines the question whether we are to understand the phrase as meaning the day of the week or "the day of the Lord." The author's conclusion is in favour of the latter alternative. That on the Transfiguration discusses very helpfully its historical interpretation and its spiritual application. The paper on Leaven discusses every passage where the word occurs, and comes to the conclusion that in every case "leaven" typifies evil.

LIVINGSTONE COLLEGE ANNUAL REPORT AND STATEMENT OF ACCOUNTS.

All who are interested in the work of medical missions will be glad to read this account of Dr. Harford's valuable work.

AN OUTLINE OF SCIENTIFIC METHOD IN THEOLOGY. By the Rev. Francis A. N. Parker. London: *Elliot Stock.* Price 6d.

The method here suggested is a theory of knowledge which refers to God, not as He is in Himself, but as He wills to reveal Himself through the universe and in human consciousness. It contains some suggestive thoughts worthy of consideration.

THE RELIGIOUS SIDE OF SECULAR TEACHING. By L. H. M. Soulsby. London: *Longmans, Green and Co.* Price 2d. net.

An admirable booklet, which ought to be widely circulated among teachers of elementary and secondary schools.