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# THE CHURCHMAN.

*MAY*, 1908.

## The Month.

The Spirit of Peace.

THE past month has been crowded with events which are full of encouragement to those who, like ourselves, have been pleading for peaceful compromise as the basis of a settlement of the Education question. The introduction of the Bishop of St. Asaph's Bill was itself a noteworthy event, especially when it is remembered that it came from the Bishop who has been for years the most strenuous leader of the opposition to Welsh Disestablishment. The way in which the supporters of the Government in the Press have met the Bishop's Bill is also very encouraging. The Archbishop of Canterbury's courageous and statesmanlike speech in the House of Lords was another powerful appeal for a peaceful settlement. The hearty response made by the leading Nonconformist organs in favour of a settlement by compromise is also full of significance. Nor must we overlook the leading article in the *Times* entitled "A Way of Peace," expressing "the long-felt weariness of a struggle constantly acknowledged to be somehow unworthy of the venerable truths for which men fight." In the light of these and other similar noteworthy and remarkable expressions of opinion we are confirmed in our conviction that it cannot be impossible for men of all Churches and parties to bring about an amicable settlement. Not the least potent factor in the situation is the marvellous effect of the action of the Archbishop and the majority of the Bishops in support of the Licensing Bill. It has cleared the air and deeply affected the relations of Church and Nonconformity on the question of Education. The result

is that a new atmosphere has been created which, it may be safely said, has never existed since the introduction of the Bill of 1902. If only such a state of feeling had existed in 1906, we believe that Mr. Birrell's Bill would have become law. We rejoice in the present situation, and most of all because of its signal proof of the potency of moral forces in the public life of our country. With all possible heartiness we endorse the words of the new Chancellor of the Exchequer when he said "God bless the efforts of those who are striving to bring about an arrangement on the Education question."

An Education Conference.

From various sides, including the National Society, some Government organs, and several leading Nonconformists, proposals have been made for a Conference of all parties, religious and political, in connexion with the Education question. We do not blind ourselves to the obvious difficulties in the way of a settlement, but it is much that such a Conference has been proposed, and it would certainly be worth while to hold it. At the same time it must be manifest to all that an arrangement can only be reached if each side is prepared to grant a great deal for which the other contends. There must be no spirit of mere bargaining in which everybody endeavours to obtain all that he needs. There must necessarily be a large amount of "give and take." It is satisfactory to know that on the authority of the Archbishop of Canterbury three fundamental principles are accepted by the Church party, namely, popular control, abolition of tests for teachers, and no State aid for denominational teaching. On the other hand, Nonconformists will have to face the necessity of making very definite and large concessions. There is the question of facilities, and also of the liberty to be given to teachers who volunteer for denominational teaching. If these two vital points can be settled, we believe that other matters will not be difficult of adjustment. The greatest difficulties will of course be found in connexion with the Roman Catholic and Unitarian schools, and we entirely agree with the words of Dr. Dale,

quoted in the *British Weekly*, that no concordat seems to be possible with either of these parties because their ideas and principles are necessarily and diametrically opposed to those of Churchmen and Evangelical Nonconformists. But whatever special arrangement will have to be made to meet these and, it may be, other minorities, we cannot help feeling that a settlement suited to the needs of the vast majority of parents and children is well within the power of such a Conference as is now proposed. We hope that even before these lines appear in print steps will have been taken to summon it, in order that we may see whether we cannot solve our problems, or whether after all we must confess before the world that Christian men cannot agree upon the teaching to be given to the children of our land.

**The Secular Solution.**

It has been urged by not a few Church-people that there is no necessity to discuss the secular solution of the Education question, inasmuch as it is not, and is not soon likely to be, within the sphere of practical politics. We take leave to doubt this optimistic view, for the simple reason that there are not wanting signs of what the *Times* speaks of as "the long-felt weariness" of the present struggle. And while leading men like the Bishops of Carlisle and Chester and Professor Gwatkin write in serious strain deprecating the secular system, we are thoroughly justified in facing the possibility, and doing our utmost to prevent its realization. The following words of the Bishop of Chester are deserving of special notice:

"May I add a few words concerning those, belonging to different political and religious camps, who are enamoured of the plan of secular education supplemented by purely denominational efforts? I say nothing now of the certainty that, under such a system, a vast multitude of children will be in imminent danger of growing up in anything but 'the nurture and admonition of the Lord.' I say nothing of the point forcibly put by Professor Gwatkin (the *Times*, March 21), that 'to banish religion from the schools is a counsel of despair, dishonouring to both Church and State, and deeply harmful not only to religion, but to common morals.' I must content myself with remarking that the attractive notion of secular education being likely to provide 'port after stormy seas,' a paradise where 'beyond these voices there

is peace,' where passive resistance and other anarchical devices will vex not more—all this bright prospect is unsubstantial."

We happen to know of a very large Council School in one of our great cities where an inquiry was made as to how many of the children attended Sunday-school. Only about three or four out of some hundreds went to any Sunday-school whatever. We do not believe that this is at all an exceptional case, and the obvious conclusion is that if these children were not given Bible teaching in the day-school, they would obtain it nowhere else, and would grow up almost entirely without any real instruction in Bible knowledge and morality. This is what the secularist propaganda is aiming at and striving for with all its might Let us be on our guard to prevent the accomplishment of this malign endeavour.

**The Provided Schools.**

It has long seemed to us a very serious blot on the Church policy of elementary education that little or nothing has been done in the interests of the large numbers of Church children who attend Council Schools. In our endeavours to safeguard our own schools we have been too apt to forget the very large proportion of our own children who do not come within their walls. It is this forgetfulness of Church children in Provided Schools that appears to us to give serious significance to the following words of the Bishop of Birmingham in his speech in the House of Lords on the introduction of the Bishop of St. Asaph's Bill:

"At present their stronghold was the position of the denominational schools, and he did not think they would be justified as trustees of a great public duty in surrendering that stronghold for the prospect of additional facilities in all schools. The reason why he thought so was because he did not believe that the parents of any very large number of children would ask for special facilities where any kind of religious teaching was already given as the normal and established kind. If special facilities were allowed, it was highly probable they would be very little used."

It is one of the welcome features of the Bishop of St. Asaph's proposal that there shall be facilities for Church teaching in Provided Schools, and yet the Bishop of Birmingham seems to

be quite content to maintain denominational teaching in Church School without considering whether the interests of Church children in Provided Schools could not be furthered. The frank admission of the Bishop that no very large number of parents would ask for special facilities is of great importance and significance, more particularly in view of the persistent statements that the parents are the people to decide as to the character of the religious teaching given to their children. Mr. A. C. Benson, like many other people, has expressed his doubts whether the demands for parents' rights come from any large number of the parents themselves. "It seems to me," says Mr. Benson, "that the outcry principally comes from the people who want to give other people's children denominational teaching rather than from those who wish their own children to receive it." At any rate, the Bishop of Birmingham's admission has seriously shaken the "Parents' Rights" theory, and it would surely be well worth our while as Churchmen to see whether we cannot do something to give proper Church teaching to the Church children in Council Schools.

**The Attitude of Churchmen.**

At the risk of being charged with unnecessary repetition, we again venture to call our readers' attention to the absolute necessity of some positive policy on the part of Churchmen. The present situation is directly due to the Act of 1902, and since Churchmen do not find themselves satisfied either with Government proposals or the Bishop of St. Asaph's Bill, it is surely for them to say what they require, and to show how the policy of rate-aid introduced by Mr. Balfour's Act can be reconciled with the admitted principles of popular control and the abolition of denominational tests for teachers. If neither Mr. Birrell's nor Mr. McKenna's Bill will satisfy Churchmen, if the Bishop of St. Asaph's Bill is regarded as surrendering vital positions, and if the Archbishop of Canterbury is thought to be far too generous and hopeful, it is essential that Churchmen should say what they want and produce their solution. This opposition without any definite

suggestion does not carry us forward at all. Is it not a striking fact that throughout the controversy of the last two years those who have opposed the Government proposals have never put forward any positive plans of their own? What we desire to know is, how those who prefer denominational education can continue to have it in the schools if those schools are supported out of the rates. It is perfectly true that at the present moment half the schools of the country are denominational, but it is also true that they are being paid for almost entirely out of public money. How is it possible to overlook this simple but all-powerful fact in contending for the maintenance of Church Schools? We would plead, then, that, whether at a Conference or in some other way, Churchmen should be prepared with a definite, positive, constructive, and statesmanlike policy of their own for the settlement of this question.

The Licensing Bill.

While the outburst of violence which followed the introduction of this measure has subsided, the opposition has not really decreased. It is one of the saddest features of our public life that political feeling should be allowed to enter so largely into questions which involve great moral issues. From the purely political and party point of view the Government had much—indeed, almost everything—to lose by the introduction of this measure; and this fact alone, it seems to us, ought to have led men of all parties to give a dispassionate consideration to the Bill on its merits. A measure which can unite such very different men as the Archbishop of Canterbury and the Bishops of London, Durham, Liverpool, and Birmingham must have a great deal to recommend it, and we heartily rejoice in the bold and unflinching utterances of all the Prelates we have now named in support of the Bill. That the Government is ready to consider all amendments which are in harmony with the general principles of the Bill has been clear since Mr. Asquith's speech in introducing it. That the Government proposes, or Parliament will allow, "confiscation and robbery" we simply refuse to believe; and as to the threats

of the loss of subscriptions to Church work from men in the brewing interest, we will only say, in the words of the Archbishop of Canterbury, that "it is difficult to conceive of any course of action less likely to influence our opinion in the direction the writers desire." We are old-fashioned enough to remember and to believe some familiar words: "But what shall we do for the hundred talents? . . . the Lord is able to give thee much more than this." In the debates and discussions which are soon to come in Parliament we believe it will be abundantly evident that this measure will prove one of the greatest steps in moral reform that we have had in the present generation.

Some Salient Facts.

The discussions of the past month have gone far to confirm the view we expressed in our last number that the time limit is the *crux* of the situation. It must never be forgotten that the interests of all persons closely connected with a licensed trade have always been strictly limited, and this limitation has been well known to the officials of the trade. The Act of 1828 expressly provides that licences shall endure for one year and no longer. It has been known that at all times the discretion of magistrates to refuse renewals has been absolutely the same as the discretion to grant new ones. The judgment of the House of Lords in Sharp *v.* Wakefield, in 1891, was simply a confirmation of what had been laid down as the unmistakable law in one case after another whenever the question arose. We commend to the earnest and serious consideration of all those who are interested in this subject the following significant words of the *Morning Post*. We quote them because they come from one of the most strenuous political opponents of the Government, and they carry all the more weight on this account:

"Under these circumstances, and in view of the constant temperance agitation, anyone familiar with the licensed trade was clearly bound to regard investment in licences as of the nature of a gamble. The trouble is, however, that since the case of Sharp *v.* Wakefield there has been much reconstruction of brewery undertakings and formation of limited liability companies, in which ordinary investors have been led to take part as ordinary investors do—on general impressions and without expert knowledge of the trade con-

ditions. In doing so the general public are only too constantly embarking upon enterprises whose foundations are insecure; that is the inevitable dark side of the Companies Acts. The State cannot be expected, at great cost to its own prosperity, to save men harmless from such misfortunes. That is to say, it cannot be expected, by abandoning any idea of a time limit, to convert existing licences into freeholds, and so render secure investments which a very slight inquiry at the time of their making would have shown to be speculative. What the State can do and must do is to give these licence-holders, not a freehold, but a period in which to turn round and escape from their position, perhaps with diminishing profits, but without catastrophic loss."

These are some of the salient facts which, in our judgment, dominate the situation, and no consideration of the Government Bill can in any sense be adequate which does not keep these facts continually in view.

Vestments.

Although the question of Vestments has been temporarily laid aside amid the stress of other controversies, the Report of the Five Bishops is giving rise to not a little discussion in the Church papers. We wish to call special attention to a new contribution to the discussion in the form of a pamphlet by Mr. J. T. Tomlinson, "An Examination of the Bishops' Report" (Robert Scott, 1s. net). Mr. Tomlinson examines the conclusions of the Bishops in detail, and provides material for a further and fuller consideration of the entire subject. Mr. Tomlinson's great authority on all liturgical questions, coupled with the fact that the Bishops singled him out for severe criticism, lends special importance to this new pamphlet. It is a weighty contribution to the discussion, and will enable readers to see that the Bishops' contentions are not quite so obvious and conclusive as several recent reviews and articles would have us believe. Mr. Tomlinson makes some very important points, and gives abundant reason for showing that to act upon the Bishops' advice would be not only to go clean contrary to our own Church history for three and a half centuries, and thereby commit a serious breach in the unity and continuity of Church usage, but would do more than anything else to bring about a catastrophe which would be prejudicial to the highest interests of the Church and nation.

# Christian Imperialism.

By Mrs. ASHLEY CARUS-WILSON, B.A.

SIX weeks hence the Pan-Anglican Congress will meet in London. For over five years preparations have been made for this muster of the Church's forces at the heart of the Empire, and the general public are now giving thought to its meaning and learning something about its programme.

In one sense this year's gatherings will be the fifth of a series; in another sense they will be unprecedented. For the first Pan-Anglican Conference there came to Lambeth, in the year 1867, at the invitation of Archbishop Longley, 76 Bishops. For the second there came, in the year 1878, at the invitation of Archbishop Tait, 100 Bishops. For the third there came, in the year 1888, at the invitation of Archbishop Benson, 145 Bishops—as many as there had been to invite twenty years earlier. For the fourth there came, in the year 1897, at the invitation of Archbishop Temple, 194 Bishops; and the evangelization of the world, concerning which previous Conferences had been almost, if not altogether, silent, was described officially as "the work that at the present stands first in rank of all the tasks we have to do." For July, 1908, the invitation of Archbishop Davidson goes to 300 Bishops, the Episcopate having doubled in the forty years since 1867.

Their deliberations at Lambeth will be preceded by a Congress in June of the whole Anglican communion—public, not private—and comprising clergy, laymen, and women, for whose evening meetings only the Albert Hall will be large enough. The official description of its object begins thus: "It is to give expression to the thoughts and desires and hopes of Churchmen regarding the spread of the Gospel throughout the world; to take counsel as to the co-operation and co-ordination of missions; and the building up of independent churches." We are further told that, "though not technically a missionary congress, the subjects discussed will necessarily be of a missionary

character, just because the problems of the future are in the main missionary problems."

In preparation for it a deeply interesting and suggestive book has been published, entitled "Church and Empire."[1] Part II., on "The Need of Action," forming three-quarters of the whole book, is contributed by the Archbishops of Brisbane and the West Indies, the Bishops of Lahore, Rangoon, Auckland, and Mashonaland, and two Canadian clergymen. One gains from it a strong conviction that the present opportunity is wonderful, the call most urgent, the response to it quite insignificant; that not in one, but in many places, the Church's efforts to keep the white man Christian and to win the coloured man are put to shame by the zeal of Roman Catholics and Nonconformists; and that of all excuses for doing so little, perhaps the worst is an assertion that attempt to convert the heathen has been made and has failed. Take two testimonies only out of many that might be quoted on this point: "Not infrequently do our Maori clergy minister to the white settler in things spiritual." "Since 1865 all the missionaries of the Pongas Mission in West Africa have been West Indian negroes."

It is, however, Part I., on "Principles of Action," by the Warden of Keble, the Rector of Lambeth, and the Vicar of Windsor, that has stirred debate; that must, as the Archbishop of Canterbury says in his preface to the whole volume, "set men thinking." For in dealing with the generally acknowledged fact that "missionary societies do not touch the nation as a whole," and that "the area from which they draw their support is far too narrow," it proposes that "the vaguely cosmopolitan policy" hitherto pursued should give place to a policy based on the principle that "work in the Empire stands first in obligation." "Each separate Christian Church" is "to carry with it into its work the force and inspiration of its own national life, and to concentrate its efforts upon that portion of the earth's surface

[1] "Church and Empire: a Series of Essays on the Responsibilities of Empire." Edited by the Rev. John Ellison and the Rev. G. H. S. Walpole. (Longmans, Green and Co.)

where a soil congenial to its teaching has already been prepared by the existence of its own Christian government." Thus "missionary sentiment and imperial sentiment" may be brought "into line with one another."

We are already bound to recognize their close connexion, to see that the Pan-Anglican Congress is of national, rather than merely ecclesiastical, importance: for as Christians we hold that man does not live by bread alone; that what individuals or nations believe concerning things unseen matters ultimately more than how they are governed or how they get a living; that the Empire's foremost problems are neither political nor economic, but spiritual.

But the editors of "Church and Empire" not only maintain that imperial sentiment should stimulate missionary sentiment, but that it should dominate it by limiting the scope of missionary effort. In short, the cosmopolitan view that we as Christians have a general obligation to the whole race, since "the field is the world," is to yield to the imperial view that we as Britons have a particular obligation to those within the Empire. The latter view claims, like the former, to have "a wide horizon." We must see how wide that horizon is, and in what respect the views harmonize, ere we can consider in what respects they disagree, and judge between them.

Both lift out of spiritual provincialism, holding that the Divine injunction "Freely have ye received, freely give," applied first of all, not to sharing one's substance with the indigent, but to sharing one's light with the unenlightened. Both mark an advance in the general education of the Christian public as to the paramount obligation to evangelize the heathen. Both recognize that missionary interest is narrow and narrowing when limited to a pet society or a particular small enterprise identified with one's personal regard for an individual friend or a particular set of ideas, and rebuke a tendency on the part of Churchmen of extreme views—either highest of the High, or lowest of the Low—to patronize such enterprises rather than the great and long-accredited Church societies. Both recognize that

the crying need at this moment is for a widened basis of support at home for work whose inevitable expansion abroad has quite outgrown its income.

The idea of Christian Imperialism carries us back to the greatest of the empires that preceded our own. When Christ came the nations had been welded together by a common civilization and a far-reaching rule. The Roman Empire unconsciously prepared the way for the Gospel. From this familiar fact Sir W. M. Ramsay has lately led us on to the idea that St. Paul's own missionary strategy deliberately followed the lines of the great State of which he was proud to own himself a citizen. He first saw a vision of Christianity as the religion of the Empire, and laboured for its realization. It is certainly noteworthy that only one generation ago Professor Freeman could still assert that "Christianity has hardly anywhere taken firm and lasting root except in the countries which either formed part of the Roman Empire or learned their religion and civilization from it."

The twentieth century dawns upon a world-wide Empire, as the first did. But King Edward has more than four times as many subjects as Augustus had when he sent out his decree that all the world should be taxed, for he rules at least a fourth of the 1,500,000,000 inhabitants of this globe. Moreover, the subjects of this State, which is Christian if any State can claim to be so—this State which is the most widely extended of any State to-day—represent all the other eight religions of mankind.[1] Within this Empire are to be found all the Hindus, Sikhs, and Jains; all the Parsis, except a petty handful; the largest Moslem community in the world; and a rapidly growing multitude of Jews. It contains some 10,000,000 Buddhists in Burma, where Buddhism is seen at its best; and not only scattered pagans in North America and Australasia, but also one-third of the massed pagans of Africa. Of its 129,000,000 pagans, 96,000,000 are thus distributed: 25,000,000

[1] Omitting Shintoism, Confucianism, and Taoism, which are not in the strict sense *religions* at all.

independent, over 27,000,000 under French protection, over 43,000,000 under British protection. According to the Blue book of the Local Government Board of March, 1906, there are 330,000,000 non-Christians within the Empire. And among all the lands to be evangelized India takes the front place, whether as Britons we regard it as containing three-quarters of our fellow-subjects, or the Christians recognize it as the cradle of creeds and the citadel of heathendom. Truly our responsibility in any case is vast enough and varied enough to divert us from the paltry ambitions and paltrier controversies that have hitherto absorbed so much of our energy.

The magnitude of both Church and Empire was picturesquely suggested at the annual meeting of the Church Missionary Society last year. On the President's left the claims of the remotest of Western dioceses were pleaded by the Bishop of Selkirk, a typical representative of the young nation developing in the great Dominion which forty years ago had not even a name. On his right the claims of our vast Eastern dependency were pleaded by the Professor of Law in the University of Allahabad, son of a Parsi and a Hindu, typical representative of peoples whose civilization is at least twice as old as our own, yet so absolutely one with us in faith and culture that a blind hearer might well have supposed that he was listening to an unusually eloquent and erudite English gentleman. He is an Oxford M.A. (Balliol College), and proud to be reckoned a British citizen.

Let us, then, confine ourselves to the Empire, concentrate on India, and so ultimately win the whole East. Is this to be the method by which we rise to our whole missionary responsibility, and secure for the Church's work abroad the support of all who care for the higher side of our national life? After all, do the imperial and cosmopolitan views differ from each other only as do the views of Edinburgh from the Castle and the Calton Hill, practically including the same things?

From both points of view we might leave South America as

outside the Empire, and as containing at most but one heathen to twenty-four heathen in India. From both we might omit French and German spheres of influence in and about Africa, with independent States like the Moslem lands of Persia, and Morocco, Arabia, and Afghanistan, or the Buddhist lands of Siam and Tibet; for either by the jealousies of European neighbours or through the intolerance of their own authorities, these lands are wholly, or to a great extent, closed to the missionary; while, from the cosmopolitan point of view, as well as from the imperial, we may, if we choose to do so, urge the duty of entering in by many open doors, instead of more or less vainly knocking at closed doors.

The question at issue cannot, however, be so easily disposed of; for outside the Empire, and never likely to be inside it, lie two fields second only in importance—if second—to India itself, and their doors (to quote the phrase of Bishop Taylor Smith) are not only open, but taken off their hinges. "Church and Empire" does indeed qualify its contention that "imperial duty" is the "ideal put before us," by adding: "No one would, of course, propose that existing work should be abandoned." But this could not cover the present conditions in China and Japan. They claim from Christendom not merely sustained, but immediately increased, missionary activity. Some thinkers are, indeed, of opinion that their evangelization may be the most important strategic step in the whole campaign.

They are seeking for Christian teaching as for hid treasure. Take one incident more suggestive than statistics. Side by side in Manchuria were two young men, both of good social position—a Japanese officer and a British attaché. Presently the Japanese asked, "Are you a Christian?" and when the Englishman, somewhat taken aback, replied, "I hope I am," his companion produced a pocket Bible and begged him then and there to explain a hard passage. He had been lately won to the faith when lying wounded in hospital, and represents a large class of eager inquirers and new converts. The accounts of the cordial reception which the World's Student Christian Federation Con-

ference had at Tokyo in April, 1907, thrill us. Between 600 and 700 delegates, from twenty-five lands, met there for the first International Christian Conference that has ever met in Asia—the first International Conference that has ever met in Japan; and the *Japan Times* wrote a leading article of welcome, not as "an organ of Christianity, or of any other religion, but as gladly giving their support to any spiritual movement that aims at social reformation and purification." Lately, also, Japan has sent two ministers, an Anglican and a Congregationalist, to preach Christianity *in English* to educated natives of India. And China is *buying* Scriptures from the British and Foreign Bible Society at the rate of over a million copies a year, and sending her most promising young men in thousands to Japan, to acquire from her neighbours, who have already assimilated it, the culture and the science of the West. The influences that mould the island empire must ultimately mould the mainland of Asia also. Whither, then, shall Japan lead the East?

Our own connexion with these two fields is not, as in the case of South America, for instance, a matter of British capital and commerce entering them through the action of private individuals. Great Britain had at least as large a share as the United States in compelling Japan to emerge from the seclusion of two centuries and a half; Great Britain not only insisted upon commercial relations with China, but forced opium upon the Chinese with the bayonet.

How, then, are we as a Church aiding their quest for a religion that their intellectual renaissance will not discredit? Some readers will recall Mr. Kanzo Uchimura in his autobiography describing how the type of Christian teaching evolved in our old historic Church appealed to him. Won to Christ in Japan by American Congregationalists, and confronted with many "isms" during his travels in the States, he learns at last from an Episcopalian that there is such a thing as chivalric Christianity, a thing very much to his national heart, and without weakening in his attachment to Puritanic truths, commits much of the Prayer Book to memory. Our apathy, therefore, rather

than predilection of these ancient peoples for another form of Christianity, must account for the fact that in Japan Presbyterian, Congregationalist, and Methodist Christians outnumber Anglicans; while in China, out of fifty societies or more, it is the interdenominational China Inland Mission that stands first in number of missionaries, the Church Missionary Society taking the second place.

Moreover, we are here confronted with a further difficulty in "laying down the outlines of a policy in 1908 which shall have for its aim the Christianization of the British Empire." The Anglican Communion, which has grown out of the Church of England, is not co-extensive with the British Empire, which has grown out of England, and of this fact China and Japan are the most striking illustration.

First, the Anglican Communion includes more than the Empire. Four independent Churches now rapidly growing up within it would, as Bishop Montgomery points out, still remain an integral part of the Anglican Communion in the deplorable, and we may trust improbable, event of Canada, South Africa, Australia, and New Zealand being severed from the Empire. The Protestant Episcopal Church in the United States of America has been independent and outside British territory for over a century; the Nippon Sei Kokwai is already fully organized and independent, and its sister Church in China will become so ere long.

Secondly, the Anglican Communion includes less than the British Empire. Let us suppose that next year the Lambeth Conference were to affirm strongly the principle of National Churches, and limit the work of our own Church, or at least its further developments, by the confines of our Empire. Suppose, further, that all the Anglican societies, including the South American Missionary Society and the Universities' Mission, whose spheres lie wholly without the Empire, were loyally to bow to this decision. Would the Presbyterians in China and Japan, or the Baptist leaders of the China Inland Mission and the Congo-Balolo Mission, arrest their successful work;

or the London Missionary Society withdraw from Lake Tanganyika; or the North African Mission from Morocco and Algiers? Still less can we imagine American missionary activity confined to Cuba and the Philippines. As things stand Britain and the States contribute 85 per cent. of the total funds for Protestant missionary enterprise all over the world.

And even if practically impossible, is such a policy theoretically desirable? What of the lands quite independent of any Christian Power? All of these are now wide open to the Gospel except Arabia, Afghanistan, and Tibet. Moreover, the melancholy story of Dutch Christianity in Ceylon and the happy story of the Church built up in Uganda before the British Protectorate existed are two out of many illustrations of the fact that advantage may lie with the missionary who has nothing to do with the ruling Power. For that reason alone our missionaries in India may well be glad that so many Americans work beside them.

In this the great missionary age of the world's history we need wider vision of a privilege not of our seeking, of a responsibility which we should thrust aside to our loss and shame. For as Britons we belong to an Empire which cannot, like heathen Rome, remain unconscious of her place in God's high purpose; and as Anglicans we want (as Bishop Gaul says) "an Anglican Communion thrilled through and through with the imperial ideals of St. Paul." We are far from this as yet. Our two great Anglican societies—the Society for the Propagation of the Gospel and the Church Missionary Society—have together received in the last five years £2,700,000, which means that the Church of England contributes annually less than one halfpenny for every heathen within the Empire. The Church Missionary Society had in June, 1907, 130 posts to fill, fifty candidates ready for them, and funds to send out ten of these.

And besides wide vision, we need a plan of campaign, that effort may be systematic, not spasmodic. But here we are in danger of pressing too far the imperial strategy of St. Paul, to whom the Roman Empire really was "the world," since all

beyond it lay unknown and inaccessible. For great and inspiring as was his vision of a Gentile Church and of a Christian Empire, it gives place as the New Testament closes to the greater and even more inspiring vision of St. John—of a Catholic Church of every nation, kingdom, and tongue. St. Paul's vision must have seemed further from realization to his contemporaries than St. John's ought to seem to our generation and to our Empire, whose social and commercial, intellectual and spiritual influence extends far beyond her political boundaries.

We need, above all, a compelling sense of our individual responsibility and obligation laid anew on every member of our Church, and we may well pray for and labour towards such a result from the Pan-Anglican Congress of 1908.



## The Licensing Bill.

By Sir THOMAS P. WHITTAKER, M.P.

I HAVE been asked to reply to Canon Ford's article on the Licensing Bill in last month's issue of this Review. I do so with pleasure because it is a reasonable statement of the views of a much-respected critic. I must be brief, and therefore I will at once join issue on one or two points.

In reply to the argument that licence-holders have no right to require that an additional number of licences shall not be granted, and that the State has the right to establish free trade in drink, and that if it did the monopoly value of existing licences would disappear, the Canon says—(1) That investors are justified in "reckoning" that the Legislature will not do anything so foolish, and (2) that free trade in drink would so enormously increase the output of beer that brewery shareholders would make as much profit as ever.

Upon this I would remark that there is all the difference in the world between a "right" and an "expectation." A man may "reckon" that this, that, or the other will occur, but that

will not justify a claim for compensation if it does not happen. Men "expect" a horse to win a race, and bet on it, but the majority of them speedily learn that there is a great difference between expectation and realization. If money be expended on the strength of an "expectation" it is a speculation, a venture—possibly a perfectly legitimate one—but if the expectation be not realized there can be no ground for talk about compensation. If a man expends money in the belief that the State, or the municipality, or another individual will not do something which he thinks would be extremely foolish, he must not talk of vested interests and compensation if what he did not expect be done.

But, as a matter of fact, it is not necessary that there should be free trade of the kind indicated by Canon Ford in order to destroy the monopoly value of licences. There has never been any agreement or understanding with licence-holders that they should always have their licences on the same terms as at present. In fact, the terms and conditions have been changed frequently. It would be quite feasible and legitimate for Parliament to decide that in future the charge for a licence should be considerably higher than it is at present, and that anyone of good character could have a licence for suitable premises on paying the stipulated annual charge for it. It would be easy so to adjust the charge that the number of licences would not exceed, or would even be considerably less than the present number. Such an arrangement would immediately destroy the present monopoly and the value which it gives to licences. It would be no departure from sanity, nor would it enormously increase the output of beer.

Canon Ford, however, says that there is a great difference between extinguishing the monopoly value of a licence by letting every one have one who will comply with the conditions, and appropriating that value to the State. I have shown how there could be something like a combination of the two processes. But, apart from that, surely the right to extinguish the monopoly value involves the right to appropriate it. If the monopoly value be the property of some one who has a right to its

continuance, where is the difference, as a matter of justice and of practical effect, between "extinguishing" it and "appropriating" it? A man might "extinguish" one horse by killing it, and he might "appropriate" another by stealing it. Would not the practical result to the owner be the same in both cases?

After all, the real issue is, Do the licences belong to the nation or do they not? If they belong to the nation, it can from time to time determine whether it will regrant them at all or not, and on what terms and conditions it will issue them if it decides that they shall continue. Canon Ford challenges and impugns the statement:

> "That every licence is granted for one year only, that there is no legal right to renewal in the case of any, and that there is consequently no vested interest or property in a licence, but at best only an expectation of renewal."

He declares that, as a matter of law and fact, this is not true. In order to establish his contention, he attempts to read into the law conditions and limitations which, I submit, have no existence, and for which there is no warrant. He says that the justices cannot refuse renewal if the premises are suitable and the licences are not in excess of the legitimate needs of the district. But this is not so. Apart from the fact that unsatisfactory conduct on the part of the licence-holder is not at all an unusual reason for the refusal of a licence, justices are entitled to refuse the renewal of any public-house licence on precisely the same grounds as they would refuse to grant a new licence. Indeed, strictly, each renewal is the grant of a new licence. Lord Halsbury, during the hearing of the Dover case in the House of Lords in 1897, said:

> "You draw a distinction between the original granting of the licence and the renewal of the licence. One must clear one's mind and see what it is. It is a new licence for the new year. It is important to observe the accuracy of language. It is not a renewal of the licence, *it is another licence for another year.*"

The justices have to consider the public interest and well-being, and if they are of opinion that it is not desirable on any sound ground of public policy that a particular licence should continue,

it is not only within their power, but it is their duty, to refuse its renewal. There are no conditions under which "they are legally bound to renew the licence," other than some omission to comply with such formalities as giving notice of objection. Mr. Thomas Nash, the legal adviser of the Licensed Victuallers Association, put the position quite accurately in his celebrated letter to the *Morning Advertiser* on September 5, 1883, when he said: "Subject to appeal, the licensing magistrates can refuse to renew the licence of any and *every* holder of an on-licence."

As to whether there is or is not a vested interest, the declarations of the judges have been as numerous as they have been emphatic and clear. In 1882, in the Over-Darwen case, Mr. Justice Field, afterwards Lord Field, said:

> "The Legislature recognizes no vested right at all in any holder of a licence."

In the course of the judgment, he said:

> "As to the distinction between new licences and licences granted by way of renewal, every licence is a new licence, although granted to a man who has had one before, for it is only granted for one year. . . . The Legislature meant to vest the absolute discretion in the justices."

Mr. Justice Stephen said:

> "It seems to me clear that this Act was intended to give licensing justices an absolute power, and that they can either refuse or confirm these certificates on any ground they like, and whether the application is for a new certificate or made for the twentieth time, and whether the applicant is of unblemished character, as in the present case, or of bad character."

It is not a question of "superfluous" licences only. The statutes say nothing about superfluous licences, and the decisions in the courts have never so limited the power and discretion of the justices. When similar contentions have been raised they have speedily brushed them aside. The following discussion between Mr. Candy, Q.C., the counsel of the liquor trade, and the judges in the Court of Appeal in Sharp *v.* Wakefield is very instructive:

> *The Master of the Rolls:* "Not renewing is not taking away; it is not giving."

* * * * *

*Mr. Candy:* "He has expended his money on the strength of an unwritten contract between himself and the State as represented by the local authority, that so long as he conducts himself properly and commits no offence against the tenor of his licence so long will he be allowed to keep a licensed house."

*The Master of the Rolls:* "Where do you find that unwritten contract? You are assuming the point that you have got to argue."

*Lord Justice Fry:* "If you have got a contract you can enforce it."

*The Master of the Rolls:* "It is a blank assumption in the way of argument of the thing which you have got to prove. You say that there is an unwritten contract that the magistrates will renew. That is the very thing you have got to prove."

*Mr. Candy:* "Perhaps I ought to omit the words 'relying on an unwritten contract with the justices.'"

*The Master of the Rolls:* "He has nothing to rely on. He has got a licence for one year and nothing more."

*Lord Justice Fry:* "He cannot create an obligation on the justices from any expectation of his own. He cannot deprive them of any discretion which is vested in them because he chooses to expect something."

*Mr. Candy:* "Perhaps I ought not to have used such a pompous word as 'contract.' I ought to have said 'bargain.'"

*Lord Justice Lopes:* "You cannot put it higher than expectation."

Yet Canon Ford says that if the premises are suitable and the licences are not superfluous "the licence-holders have a legal right to a decision renewing their licences. It is not a case of mere expectation"! Even the leading brewers do not assert as much as that. In the letter which Lord Burton, Mr. Samuel Whitbread, and Mr. W. Waters Butler issued on January 27 this year, after referring to decisions to the effect that the case of each house should be considered on its merits,[1] they said:

> "That is what we have always relied upon—*not the right* of renewal.
> "We relied upon *the expectation* of renewal."

An "expectation" is at best but a "probability," and may be only a "possibility." It certainly does not give "a legal right" to what is "expected." It is not a freehold; it is not even a leasehold. It cannot possibly be put higher than something that can quite equitably be liquidated by a time notice.

There seems to run through Canon Ford's article an

[1] It may be noted in this connexion that they carefully omitted to refer to the judgment in the Farnham case.

assumption that at the end of the time limit all licences are to be suppressed. That, of course, is not so. The monopoly value of those which remain is to be charged for them. That is to say, fourteen years' notice is to be given that at the end of that time licences which have hitherto been granted for an altogether inadequate payment are to be charged for at a proper rate. Is that unreasonable or unfair?

A licence-holder is very much in the same position towards the State as the annual tenant of an ordinary shop is towards his landlord. If such a tenant had occupied a shop for many years at an absurdly low rent, and his landlord came to him one day, and said: "Look here, this shop is worth a great deal more than you are paying for it. I cannot let you go on like this; but I recognize that you bought this business when the premises were let at this rent, and you may have made your arrangements on the assumption that the rent would continue the same, although I never said it would. Consequently, I won't raise your rent just now, but I give you *fourteen years' notice* that at the end of that time I shall require the full annual value of the premises to be paid"—if Canon Ford were that tenant would he talk of "vested interests," "legal rights," "expectation which had become certainty," make a demand for compensation, and raise a cry of "robbery and spoliation"? Would he not be far more likely to say to such a landlord: "You are the most considerate and generous man I have ever met with, and I thank you most warmly for your great kindness"?

I have neither time nor space to follow Canon Ford in what he says about the necessity for the time limit, beyond observing that the fixing of a date when the nation will exercise its undoubted right to dispose of its own licences precisely as it deems best is absolutely essential, not for the revenue that will result from obtaining the monopoly value at the end of it—that is a very minor consideration—but because it will be impossible to effectively restrict and control the liquor-trade until we get it. It is the key to the whole position.

# Messages from the Epistle to the Hebrews.

By the BISHOP OF DURHAM.

## XI.—Hebrews XII. 14-28.

THE paragraph before us is largely concerned with the inner life of the believing community, its cohesion member with member, and the call to each member and to all to "walk warily in dangerous days," in the path of evangelical holiness. The writer lays it upon them to "pursue peace with all," such peace as always *tends*, even in bad times, to reward the "sons of peace," while they so behave themselves as never on their own part to contribute a factor to avoidable strife, and as the influence of their meek consistency leavens in some measure the mass around them. With equal and concurrent care they are to "pursue sanctification." It is to be their strong ambition to develop and deepen incessantly that dedication of themselves to the Holy One which will give them at once the standard and the secret of holiness, by bringing them into immediate contact with Him who is at once their law and their life. They are to "live out," in the spirit of a resolute quest after fuller and yet fuller attainment, the fact that He has redeemed them to be "a people of His own possession"; remembering, with a solemn simplicity of conviction, that only "the pure in heart" shall ever be able to "see God." For the spirit which refuses to come into a surrendered harmony with His Spirit may be set in the midst of heaven itself, yet it would be blind, it would be blinded, by that *alien* glory. They are to keep watch and oversight upon one another (ver. 15), mutually observant all round, to see that the life of faith and love is alive indeed. Does anyone find his fellow-believer "falling short of the grace of God," sinking into a life no better than the world's? This must at once disquiet the observer, and call out his loving warnings, or at least his anxious intercessions; for the declining convert inevitably extends an influence of decline around him, and the issue will be, in the end, a declining Church. Is "any root of

bitterness growing up"? Is there (see Deut. xxix. 17) any Christian in the company so fallen, so "embittered" by alienation from his Lord, as to be a cause around him of "defilement," so as to stain ultimately large circles (οἱ πολλοί) with the deep pollution of a practical apostasy from holiness? Is there here and there a personal example of spiritual infidelity (πόρνος) to the Lord, of that radically "secular" (βέβηλος) spirit (ver. 16) of which Esau is the type, to which some "mess of meat," some material advantage, proves overwhelmingly more momentous than the unworldly "birthright" given by the promise of God? Let them all watch as for their life against such symptoms. It is a matter of eternal import. The ancient Esau found too late that he was an outcast, irrevocably, from the great blessing, though then he cried for it with a cry great and bitter. In vain he asked his father to reverse the destiny; there was no "place of repentance" in Isaac's will, for Isaac knew he had but carried out, blind as he was, the will of God.

Then follows (18-24) that sublime antithesis of Sinai and Sion which forms one of the greatest examples of rhythmical, of almost lyrical, eloquence in the whole New Testament. On the one hand looms on the view the Thing,[1] material, tangible (ψηλαφωμένῳ), all on fire, black with tempestuous cloud, its echoes pealing (ver. 19) to a tremendous trumpet-blast and then a yet more awful "voice of words." At its base cowers an awe-struck, horror-struck host of men, shuddering at the warning (ver. 20) not to touch the fatal rocks, crowding for refuge round a leader who himself owns (ver. 21) to heart-shaking fears.[2] On the other hand, as the eyes of faith are lifted, is seen, and in closest spiritual proximity (for the believing company has actually "come unto it," ver. 22), the hill eternal, the true Mount Sion, where shines the city of the living God, the Jerusalem of heaven. No barren rocks are there, nor do

[1] The word ὄρει is certainly absent from the true text. We are left as in presence of a mysterious *somewhat*, a mighty mass, wrapt in terror and without form or name.

[2] A traditional utterance must be referred to. But the whole narrative in Exodus and in Deuteronomy supports it.

articulate menaces of thunder sound from and around that height. All is light, and all is life. Yes, above all things all is life. Behold the countless thousands (*μυριάσιν*) of radiant denizens, the angelic friends of man; and then, beatified men besides (ver. 23), "festal assembly and church of first-born, enrolled in hèaven"; the blessed gone before, the "great cloud," seen now in their other character, as the triumphant throng of a celestial Passover, or of a Tabernacle-feast of palms kept in the better Canaan to commemorate the mercies of the mortal wilderness. And there, centre and sun of the wonderful scene, is the glory of the "Judge of all," Vindicator (so we read the meaning of the word *κριτής* here) of His afflicted ones, treading down their enemies and presiding in majesty over their happy estate. Around Him rest and rejoice the happy "spirits of the just made perfect," the dear and holy who have lately passed through death, "perfected" already, even before their resurrection, in respect of the finished course, the fight fought, the faith kept, the trial for ever over. Lastly (ver. 24), the form is seen of the more than Moses of this better Mount of God. Behold the Mediator, not of the old covenant but of the new, the covenant of the eternal Spirit, the promise of the holy heart, sealed with that sprinkled blood of the Incarnate Lamb which, in Divine antithesis to the call for vengeance on the fratricide sent up from Abel's death, claims for the "brethren" who once slew their Deliverer—not remission only, but holiness and heaven.

It is a wonderful picture, the Hill of the awful Law confronted by the "Hill whence cometh our help." And we ask ourselves why, just here in the Epistle, it is painted for us and left upon our spirit's eyes for ever. Surely it is that the Hebrew disciple (and we in our turn to-day), may be quickened in watching and in walking alike by an immense encouragement and a warning of corresponding power. The call has just been made, all through the twelfth chapter to this point, to endure, to watch, to warn each other, to pursue to the uttermost the ambition of holiness. Let this be done as by those whose pilgrimage tents

are pitched as it were in a valley between those two mountains of God. Let the true Israelite turn his eyes sometimes upon Sinai, to learn again from its shadows and its thunders the infinite importance of the eternal Will, the awfulness of transgression, the terrors of the law when it is met only by the miserable failures of the sinner. Then, humbled lower than the dust, let him turn towards the eternal Sion, and not only turn towards it but recollect that in the Spirit, and in the Son, he has "*come to it.*" In the Lord Christ, his better Moses, his saving Mediator, he has already arrived beside it and rests upon it. No voice of thunder bids him not to touch it "lest he be thrust through." He is commanded to come as near to it as it is possible to be, because he is to come to "the Lord of the Hill" Himself in the absolute proximity of faith, love, and life. He is welcomed to its recesses, and to its heights. The first-born are his brethren; the just made perfect are his own beloved; every angel of all the host is his friend; the supreme Judge is his omnipotent Protector; Jesus is his Peace, through the blood of His Cross. "Blest inhabitant of Sion, washed in the Redeemer's blood"—shall he not address himself to the path and pursuit of holiness with a heart beating with an inexhaustible hope, and with a life present while eternal?

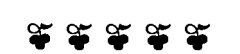
Then, as the great paragraph approaches its climax, the note of warning sounds again (ver. 25). The convert, fresh from the reminder of the "voice" of the sprinkled blood of the better covenant, is cautioned not to "refuse" it, not to "decline" it (*μὴ παραιτήσησθε*). The primary reference is manifestly to that perpetual danger of the Hebrews, the temptation to turn back from the Gospel, with its spiritual order and its hopes of things not yet seen, to the outworn Dispensation, with its outwardly majestic circumstances of glorious ritual and imposing shows of polity and power. They would need again and again to open the soul's ears and eyes, and steadfastly to recollect (against all appearances) that we "*are come unto* the Mount Sion," if they were to resist the magnetic forces which drew them back towards Sinai—and towards death. So they were to hear the

sweet voices of heavenly love, and festal life, and blood-bought covenanted peace, sounding from the true Sion, with joy indeed but also with holy dread. They were to *fear* lest they should "decline" them, lest sense should conquer faith, and the soul be lost under the mountain of condemnation after all. "For if they did not escape who on earth declined Him who spoke oraculous warning (χρηματίζοντα), much more shall we not escape, turning from Him who warns from heaven." The contemner of the ban of Sinai fell "stricken through" the body. The "decliner" of the admonition to turn no more to the hill of doom, but boldly to climb the hill of peace, will fall stricken through the soul. That warning voice, which once shook the desert, has now promised (ver. 26),—for a promise, the promise of an eternal redemption, lies deep in that threatening (Hag. ii. 6) —that not earth only, but heaven is to yet feel His shaking, and once for ever when it comes. He "yet once more" shall work one vast "removing"; and then (ver. 27) a stability irremovable shall come in for ever. "The things that have been made," the terrestrial and material "figures of the real" (ix. 24), are to pass away, never to return, in order that "the things incapable of disturbance" (τὰ μὴ σαλευόμενα) "may remain." And what are these things? Nothing less than the spiritual, final, all-fulfilling truths and glories to which the "things made" served as preparation, type, and foil, but which themselves to all eternity shall know no successors, no "new order" through which God shall otherwise "fulfil Himself." For what are they, in their inmost essence? They are the truths which spring always from the eternal Son and return always into Him; "the redemption that is in Christ Jesus, with eternal glory."

So let the disciples clasp their sublime privileges, and greatly rejoice—and also greatly fear to "decline" them, to surrender them, to treat them lightly. They "are in receipt (παραλαμβάνοντες) of a kingdom unshakeable," for they have become the willing vassals of the eternal David of the true Israel, in whose kingship they too are kings, reigning over "all the power of the enemy." But, for the very reason that they hold a royalty, and

such a royalty, let them address themselves to a life of adoration, and reverence, and awe, deep as that of the holy ones who, close to the throne above, veil their faces and their feet evermore with their wings, not in terror, but in a joy full of wonder and of worship. "Let us have grace," let us take and use the grace which in the covenant is ours,[1] and in it let us live this life. For it is to be a life all the while not of alarm and doubting, but *of grace.* Only it is to be lived as before Him who is (ver. 29) "consuming fire, a jealous God" (Deut. iv. 24), "jealous" against all "forsakers of their own mercy" (Jonah ii. 8), rejectors of His Son, even when they seem to fly for refuge to His law.

Thus the great concatenated passage concludes with one of the most formidable of Scripture utterances. But let us boldly gather peace and hope even from this word of fire. For what is the true message of the verses we have traversed, when we look back and sum them up? It is the glory, the fulness, the living richness, the abundant lovingkindness, the supreme and absolute finality, of the Gospel of our Lord Jesus Christ. It is Himself, the supreme and ultimate revelation of the grace and peace of God. And the fiery jealousy of the close, the warning that we shall lose our souls if we "decline" the blessed Son, what does it mean as to His Father's heart? That He so loves the Son, and so loves us, that He adjures us by all His terrors as well as all His mercies never to turn for refuge for one hour away from the ever-blessed Christ.



## The Report of the Five Bishops on Vestments.—II.

By the REV. CANON NUNN, M.A.

THE purport or tendency—we must not say the "purpose," as all bias is disclaimed—of the Report of the five Bishops is to overthrow the Ridsdale Judgment.

That Judgment condemned the use of the Vestments as

[1] *Cf.* Rom. v. 1 : ἔχωμεν εἰρήνην—"Let us use the peace which is ours."

illegal, but the conclusion of the Report is that the Ornaments Rubric "cannot rightly be interpreted" as excluding them.

The Judgment asserts that, apart from the Injunctions of Queen Elizabeth, "other order" in the matter of the Ornaments was certainly taken by her Advertisements, according to the proviso of the Act of Uniformity, 1559. But the Report would overthrow the authority of the Advertisements, because of alleged defects in their origin or contents. It does not seem absolutely to deny their authority, but throws doubt upon it.

The Report, in the next place, argues that if the Advertisements were authoritative, their purpose was only to secure a "minimum" of ritual order, and that they were "not necessarily prohibitive" of the Vestments.

The Report further argues that, in any case, the Rubric as altered at the final Revision in 1662 seems to "exclude any reference to the Advertisements as authoritative in the future, whatever might have been the case in the past."

Now, these three questions—whether "other order" was taken in the Advertisements in strict accordance with the terms of the proviso, whether the suggestion that a "minimum" only of ritual is intended by the requirements of the Advertisments, and whether the Rubric of 1662 is to be interpreted as setting aside all previous regulations—are questions for the law to decide. The Highest Court has decided them against the use of the Vestments. If the five Bishops regard the Judgment of the Court as wrong, it would appear to be their duty to seek to obtain a new trial. But instead of doing this, they proclaim their private opinions, and, further, take advantage of their commission, which appears to have been simply "to draw up a historical memorandum," to give publicity to their "conclusions" in a manner which must encourage many to disregard the law as at present declared.

It is necessary, then, that we should first inquire carefully into the character and authority of the Advertisements, that we may know whether they constitute "other order" under the proviso of the Uniformity Act of 1559.

The requirements for "other order" are simple—*i.e.*, the authority of the Queen, with the advice of the Commissioners in causes Ecclesiastical or of the Metropolitan. The Advertisements were signed by Archbishop Parker and three other Commissioners. But their authorization by the Queen has been called in question. Many writers of a certain school affirm that the Queen never took "other order" under the Act, and describe the Advertisements as "Parker's Advertisements."

It will be well that we should have before us the Title-Page and the Preface of the Advertisements:

THE TITLE-PAGE.

"Advertisements partly for the due Order in the Public Administration of the Holy Sacraments, and partly for the Apparel of all Persons Ecclesiastical, by virtue of the Queen's Majesty's Letters commanding the same, the 25th day of January, in the seventh year of the reign of our Sovereign Lady, Elizabeth, by the grace of God, of England, France, and Ireland, Queen, Defender of the Faith, etc."

The words of the Preface are still more explicit:

THE PREFACE.

"The Queen's Majesty of her godly zeal calling to remembrance how necessary it is to the advancement of God's glory and to the establishment of Christ's pure Religion for all her loving Subjects, especially the state Ecclesiastical, to knit together in one perfect unity of Doctrine, and to be conjoined in one Uniformity of Rites and manners in the ministration of God's Holy Word, in open prayer and ministration of Sacraments, as also to be of one decent behaviour in their outward apparel, to be known partly by their distinct habits to be of that vocation (who should be reverenced the rather in their offices as Ministers of the holy things whereto they be called), hath by her Letters directed to the Archbishop of Canterbury and Metropolitan, required, enjoined, and straitly charged, that with assistance and conferences had with other Bishops, namely such as be in commission for causes Ecclesiastical, some orders might be taken, whereby all diversities and varieties among them of the Clergy and the people (as breeding nothing but contention, offence, and breach of common charity, and be against the Laws, good Usage, and Ordinances of the Realm) might be reformed, and repressed, and brought to one manner of Uniformity throughout the whole Realm, that the people may thereby quietly honour and serve Almighty God in truth, concord, unity, peace, and quietness, as by her Majesty's said Letters more at large doth appear. Whereupon by diligent conference and communication in the same, and at last by assent and consent of the persons aforesaid,

> these Orders and Rules ensuing have been thought meet and convenient to be used and followed; not yet prescribing these Rules as Laws equivalent with the Eternal Word of God, and as of necessity to bind the Consciences of her Subjects in the nature of them considered in themselves; or as they should add any efficiency of more holiness to the virtue of public prayer, and to the Sacraments, but as temporal orders meer Ecclesiastical, without any vain superstition, and as rules in some part of Discipline concerning decency, distinction, and order for the time."

It would appear to be plain that the Queen authorized the document which is thus set forth.

But we must now inquire how the Report treats the Advertisements. It gives (pp. 71-73) a "Chronological sketch of their production. Theories—(*a*) that they are a taking of 'other order'; (*b*) that they are the Bishops' orders."

The "sketch" shows how, during more than a year, the publication of the Advertisements was delayed, owing to objections made by the Queen or her Council. Much use has been made by certain writers of the fact that on one draft of them the words were endorsed "these were not authorized nor published."

But the "sketch" omits to notice the most important fact of all—that the Queen, after long delay, approved of them. This is recorded by Strype, "Life of Parker," vol. i., p. 427.

"But now, at last, upon the late address of our Archbishop to the Queen and Secretary, she forthwith issued out her proclamation publishing her will and pleasure in print, peremptorily requiring uniformity by virtue thereof."

This result ought clearly to have been recorded by the five Bishops. But, then, the arguments subsequently given to prove that the Advertisements were merely the "Bishops' orders" must have been omitted.

The Report then proceeds to give in detail proofs that the Advertisements were a taking of "other order." These are eight in number. Any one of them might suffice for the purpose, even if the "Title" and the "Preface" did not furnish argument enough. The Report adds: "These seem to be the

only direct pieces of evidence in favour of the view that the Advertisements are a 'taking of other order.'"

Had the same zeal been displayed in gathering arguments for this purpose that seems to have been shown in the sustaining of the other "theory," the evidence might have been largely increased.

One piece of evidence, at least, we must rescue from the obscurity of a mere reference, page 76 (10). It is taken from the "History of the Reformation," by Peter Heylin, Chaplain to Charles I., and was written in 1661.

"The Queen thought fit to make a further signification of her Royal pleasure not grounded only on the sovereign power and prerogative Royal, by which she published her Injunctions in the first year of her reign, but legally declared by her Commissioners for Causes Ecclesiastical, according to the Act and statutes made on that behalf . . . and that they might be known to have the stamp of Royal authority a preface was prefixed before them, in which it was expressed that the Queen had required the Metropolitan by her special letters, that upon conference had with such other Bishops as were authorized by her Commission for Causes Ecclesiastical, some order might be took, etc."[1]

The fact is that, as stated by Lord Selborne in his "Liturgy of the English Church," p. 13, "No writer of reputation in any work published before the eighteenth century seems to have suggested a doubt that they—the Advertisements—were, as a matter fact, authorized by Queen Elizabeth."

We therefore next examine with some curiosity the pieces of "evidence" adduced by the Report in favour of the theory that the Advertisements were the "Bishop's orders." They turn out to be chiefly objections to the Ridsdale Judgment founded upon the writings of Mr. J. H. Parker, Canon McColl, and Mr. Perry. They relate to such facts as that the Advertisements "as a whole" could not be "other order," to the proper placing of a comma, the name of the Queen's printers, the description given of the Advertisements by the Archbishop, etc. Not one of these old objections is of any substance, though we owe a debt to the five Bishops for gathering together all the

[1] Tomlinson, "The Prayer Book, Articles, and Homilies," p. 82.

"arguments" by which we have been often told that the Ridsdale Judgment has been "discredited."

But the Report has some "new light" of its own upon this subject.

The most remarkable piece of evidence against the authority of the Advertisements is that found on p. 80, where it is contended that the Advertisements were intended only for the Province of Canterbury.

The Bishop of Salisbury dwelt upon this point in the Convocation of Canterbury.

"A most important point in the controversy is the fact that they—the Advertisements—are limited in their scope to the Province of Canterbury, both in the mandatory letter of January 25, 1565, and in one of the rules as regards licences for preaching actually issued. Is it conceivable that a document can be supposed to fulfil the requirements of the Act of Uniformity, where the matter is one of enforcing uniformity throughout the realm of England, and yet be limited to one province? I think that, if this fact stood alone, it would be enough to prove that the Advertisements were not a taking of 'other order' under the Act. But the whole of the Ridsdale Judgment rests on the supposed proof that they are such 'other order.' Are we not therefore justified in concluding that the Ornaments Rubric cannot rightly be interpreted as excluding the use of all vestments for the clergy, other than the surplice in parish Churches, and in Cathedral and Collegiate Churches the surplice, hood, and cope?"

But this important discovery, which was to confute the Ridsdale Judgment and justify the users of Vestments, turns out upon examination to be a mistake.

Whoever copied the Preface to the Advertisements for insertion in p. 80 of the Report omitted certain paragraphs (supplying their places with dots . . .) which, if inserted, show very plainly that the document was intended, not for the province of Canterbury only, but for the whole Church. The omitted passages include the following: (1) "all her loving subjects," (2) "the realm," (3) "the whole realm," (4) "her subjects." (See the Preface above given.)

How the omission of these expressions, some of which appear in a previous page, escaped the notice of the five Bishops when composing a "historical memorandum," is at present not known, but should be explained.

The Report proceeds to say that "there is no trace whatever of any publication of the Advertisements for the Province of York."

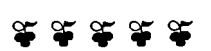
But this error is corrected on the very same page, for we read that Archbishop Grindal (the Queen having promised that the Advertisements should go to York) "adopts the language of the Advertisements," and we further read that they took effect in the Diocese of Durham.

The only portion of the Advertisements really peculiar to the Province of Canterbury is the fourth Advertisement, touching licences in that province.

If we were fortunate enough to possess a copy of the Advertisements as sent, according to the Queen's promise, to York, we should expect to find in it a similar admonition respecting licences in that province.

It thus appears that the first contention of the Report, that the Advertisements were not "other order" authorized by the Queen, cannot be substantiated.

Whether their second line of defence—*i.e.*, that the Advertisements were only intended to secure a "minimum" of order—can be successfully held, and whether, failing this, their last resort—*i.e.*, the position that all previous orders were superseded by the Rubric of 1662—can be maintained, are matters which seem to require further elucidation.



## A Layman's Thoughts on Old Testament Criticism.

By P. J. HEAWOOD, M.A.

### III.

WE have now examined several arguments put forward in support of the extreme critical view. We must be excused for saying that we have not found them very convincing. Many of them depend upon inaccurate statements or

gratuitous assumptions—if they go to the root of the matter at all. The more definite the conclusion, the cruder the argument generally seems. Some cases are of even more serious significance, where the drift of a passage is boldly stated, as though lying on the surface, when it is quite foreign to its natural meaning. If such a misuse of words is possible where their substance can be tested, can better be expected of a critic on ground where few can follow, and which he claims as his own? We shall be told that the conclusion does not really depend on such arguments as those examined, and, of course, we have not sounded the profundities of Higher Criticism. Yet we might expect it to make a better show even on common ground. Critical analysis, we are told, "depends not only upon differences of vocabulary, phrase, and idiom, but still more upon differences of fact and substance in narratives which relate the same events." But the critic has an extraordinary eye for contradictions. It is said that in one document Judah "is the chief of his brethren," and in another Reuben, because the latter, who is the elder, sometimes attempts (not very successfully) to play a prominent part —a sufficiently natural occurrence in actual life. We may be told that the trained critic must be the judge of such matters; but *everything depends on the alternatives between which he is deciding.*

The phrase "It is impossible to believe that these came from the same hand" may merely mean that two stories cannot have been *invented* by the same person, and the assumption of invention may vitiate the whole argument. Assumptions of all sorts seem so common that what we might take for the main question is often made the basis of reasoning. Thus a late date is taken for granted where it might seem to be the very point at issue. "We have in the stories of the Hebrew Patriarchs just what their late date would lead us to expect." The reasons given for such dating are of the vaguest. "On the whole, the religious atmosphere of the Jahwist and Elohist stories throughout Genesis is that of the early kingdom of Israel." The clever (but somewhat shocking), though now familiar, suggestion that

the book of the law "found" under Josiah was not really an old copy hidden during Manasseh's idolatrous reign, but a recent forgery, is assumed from the outset. The unanimity which critics have reached is perhaps exaggerated. But there would be no limit to the amount of common error that might result from a common false assumption. And there have been startling changes of front. It is said (without much justification) that the Priestly document "cannot be understood, except in the light of the exile." Yet it "has many archaic features," and was by former critics "considered the earliest of the four."

The additional stress laid by the Chronicler on matters of organization and ritual is certainly remarkable, yet the difference is not greater than that between one orthodox Churchman and another at the present day; and the vividness and freshness of detail often give an impression of first-hand information (*e.g.*, 2 Chron. xxi. 20, xxvi. 6-10, xxxii. 2-8, xxxiii. 23). Considering the frequent brevity of the Judean narrative in Kings, its silence counts for very little. The brief reference to Josiah's passover (2 Kings xxiii. 21-23), the greatest "from the days of the Judges," shows how little we can expect to hear about lesser occasions. In 1 Sam. i.-ii. we get, perhaps, the most vivid incidental picture of the sanctuary and its worship—the priesthood, the ark, the lighted lamp, the sacrifices, the yearly feast—yet, humanly speaking, it is only their unusual connexion with one striking personal history which brings them into the narrative. It is, however, confirmed by many scattered hints in Samuel–Kings, *if we may take these books as they stand.*[1] If the law is cut up, and sections expunged from the history at the critic's fancy, the text may be made to prove anything. We are told of "proofs, derived from the history of Israel itself, that the Pentateuchal legislation was not in existence in the time of the judges or earlier kings." From the nature of the case, the history can only show that it was not strictly adhered to. We

[1] 1 Sam. xxi. 6; 1 Kings ii. 3, viii. 2-9, 53-65, ix. 4, 25; 2 Kings xii. 4, xiv. 6, xvi. 15, xviii. 6, xxi. 8, xxiii. 21-23. See Jer. vii. 12-14, xxvi. 6, 9; Ezra ii. 62.

may remind ourselves that there are not only canons which have never been repealed, but rubrics printed in our Prayer Books, which either are not, or for long periods of time have not been, generally obeyed or enforced. When we consider the unsettled periods of oppression, and Israel's grave lapses into idolatry, we need hardly expect that even reformers should begin by enforcing such a "counsel of perfection" as the restriction of sacrifice to one central sanctuary. It would not be without parallel if we supposed that the rigidity of later observance betokened the revival of a ritual of the past.

Of general arguments it is hard to assess the value of such as are based on vague suspicions, engendered by coincidence between the names and characters of individuals and those of tribes. The ground seems very uncertain for saying that Jacob and Laban "plainly represent two peoples." It is admitted that many patriarchal names are not names of tribes, and that their characters contain many individual traits. Simeon and Levi, whose history was in such marked contrast, are coupled together in Genesis in respect of their personal conduct (Gen. xxxiv. 25-30, xlix. 5-7). Of a different kind is an inference from Jacob's words about bringing down his grey hairs with sorrow to the grave, that "the state in which a man enters Sheol is his state for evermore." Is this to be taken seriously? He said once, "I will go down to the grave to my son mourning" (Gen. xxxvii. 35). On the view taken he might rather try to find some comfort first!

It is arguments like this which seem least respectable. They are used to support the foregone conclusion that "to whatever heights the religion of Israel afterwards rose, it remained before the age of the great prophets not only similar to, but" in many points "identical with, the general Semitic religion" — based, it seems, on analogies between Jewish customs and those of other Semitic peoples, of which an imposing list is given. Many of these are trivial, others (as the "discovery of the Deity's will through dreams") too common to deserve a place among Semitic peculiarities. The most

serious, "the presence of human sacrifices with as much infrequency and sense of the awful crisis that demands them as elsewhere in the Semitic world," is certainly not justified. The proposed sacrifice of Isaac arose out of no crisis; that of Jephthah's daughter (if she was sacrificed) was the unintended consequence of a rough chieftain's rash vow. Whether the real parallelisms justify the inference that Israel in the ninth century was only just emerging from a state like that of their Semitic neighbours, or that because they were the special people of Jehovah He was in their eyes much what Chemosh was to Moab, is another question! It is puzzling to learn that "Micaiah Ben Imlah breaks away from the racial idea that the tribal god must necessarily give his tribe the victory"; for the crudest tribal idea must surely involve conditions of loyalty, *not then fulfilled in Israel.* What we are evidently meant to understand is that such conditions were not of a moral or spiritual type. It is said that the "popular religion of Israel," though involving ideas of covenant with Jehovah, "did not therefore become ethical." We find the amazing idea emerging that the abuses against which (*e.g.*) Amos protested were in some sense the measure of what religion had attained to before his days; that he introduced quite new ideas of faith and morals, "new notions of the terms on which Jahweh made His covenant." This runs quite counter to the prophet's words. The men of Judah "have *rejected* the law of Jehovah." Israel has been false to the purpose for which He brought them up "to possess the land of the Amorite," and they receive the final warning, "the end is come upon My people Israel. I will not again pass by them any more" (Amos ii. 4, 10, viii. 2, etc.). It is once admitted that "it would be unscientific to wholly doubt" the prophet's "testimony that the principles which they enforce were not new in Israel." Yet the view drifts in a direction which makes their denunciations unmeaning and unfair. As well might we take those whom an Apostle denounces as "holding a form of godliness, but denying the power thereof" (2 Tim. iii. 5), as representatives of early Christian morality.

It is not strange that from such a standpoint it should be necessary to cut up and rearrange the books of the Old Testament. The view apparently fails to recognize that in every age the preacher has to inveigh against serious deficiencies of faith and morals, combined with an external or superstitious religionism, which are no measure of what religion has really done for morality. It seems that religious misconceptions may have more to do than at first appears with critical conclusions.

On other lines the extravagance of their pretensions is sufficient in itself to cause deep distrust. It is hard to take seriously the claim that the critic can analyse the Pentateuch into its component parts in a way which involves the splitting of verses and even of sentences. And not only so, but that the parts can be dated. We are told in an off-hand way to what centuries different parts of the patriarchal narrative belong; and if we wish to select the "contemporary, or nearly contemporary, documents" in Samuel–Kings, "any modern translation or commentary will enable" us to do so. The blessing of Joseph (Gen. xlix. 22-26) might seem sufficiently general and figurative, but the critic knows exactly to what the verses refer. They "reflect the experiences of Northern Israel during the Aramean wars of the ninth century." One sentence throws some light on the attitude which can assume such certainty on such seemingly uncertain ground: the main conclusions "are as solid as the results can be of a science at work upon so remote a period of history." We catch here a glimpse of an idea which seems to be the bane of modern science, as it pushes its researches into the unknown, beyond the limits of verification. It seems to be thought that, in default of sufficient materials for a true scientific induction, a true result will emerge if we proceed on scientific lines with what we have. And the confidence with which such results are stated seems often to be in inverse ratio to the grounds on which they are based, and measured only by the difficulty of disproof.

In all this there is no intention of urging that the facts adduced are of no interest or importance because we take

exception to conclusions drawn from them. Often they suggest questions or present problems which have, perhaps, been too much neglected; some of them may point to certain modifications of what, for want of a better term, we may call traditional views; and there may even be a gain in a certain freer moral and intellectual attitude.

(*a*) A minute investigation of the Old Testament brings more clearly before us the necessity of admitting some minor inaccuracies or uncertainties in the narrative. Many tend to disappear on closer inspection, but where Kings says 40,000 and Chronicles 4,000, there must be a mistake somewhere, at least according to our present text. It is no novelty to admit such uncertainties. They are involved in the very existence of various readings or uncertain renderings. The strange thing is that in some cases we get over so easily what disturbs us in others. When in Acts vii. 16 Stephen speaks of the tomb which "Abraham bought . . . of the sons of Hamor in Shechem," we see that either he, or his narrator, or some copyist, has made a mistake. And we do not much care which! Such cases, though not denied, are sometimes unfairly slurred over. But they do not suggest the turning of the history topsy-turvy. We may perhaps come to see that they do not really diminish the amount of Divine revelation which we recognize in the Scriptures; though we may be constrained to admit that "we have this treasure in earthen vessels"[1] in a sense which those who value the treasure have been sometimes loath to do.

(*b*) More serious in its influence has been the effect of modern discoveries in the history of religion. Things in Jewish doctrine and worship which once stood out clear and distinct are seen to have their background in the practices of other nations, and nothing at first sight pulls us up more sharply, or suggests more urgently some change in our point of view. Yet in principle there is nothing new in this. Jewish and Gentile conceptions of sacrifice challenge comparison in the pages of Scripture itself, and it has always been known that circumcision, the fundamental

[1] 2 Cor. iv. 7.

condition of admission to the privileges of the Jewish covenant, was not peculiar to the Jews. Further discoveries only emphasize this principle, as opposed to the (non-Biblical) view of a ritual invented, cut and dried, for the edification of the chosen people. But if we find a deeper underlying unity, this does not prevent us from recognizing that Jewish ritual was used by God for their education in a special way. It does not detract from the most sacred rite of Christianity that it is connected by analogies with the customs of many countries and many ages. It seems to be God's method thus to use common things, and we may recognize true ideas underlying even heathen sacrifices.

What no doubt repels people is the thought that God should be pleased with the slaughter of animals. But consider the attitude of the worshipper. This really involves a deeper sense than we always maintain of the sacredness of life. To sacrifice life was to sacrifice the most sacred thing the world contained, too sacred to be commonly used, except in explicit recognition of its Divine source.

Some ideas mentioned as merely Semitic—the recognition of God in the phenomena of the natural world—are expressions of profound truths now too much lost sight of. It is only our cramped materialism which prevents us from instinctively seeing in a tree a striking embodiment of the Divine gift of life.

(*c*) More important still than any specific discoveries is the effect of the general scientific attitude, which insists on tracing in everything a coherent and orderly development. Though the principle that no change takes place *per saltum* must be applied with caution, the idea of development (not altogether a new one) is seen to have its place in the history of revelation. What seems too common is the determination to find not merely development, but development of a special kind, which we may perhaps term naturalistic. It is this that turns the whole course of the Old Testament upside down, which hardly tells in its favour. In the narrative, as we have it, we trace an orderly development, but of a very different kind, passing upward from the naïveté of childlike simplicity to the full growth of enlightened

spirituality; but not necessarily from baseness and polytheism to virtue and monotheism (as seems often supposed), as though it followed from the analogy of backward races in historical times. Some, perhaps, feel a difficulty in admitting that the Jewish Church were in a superior position—with respect to immediate communications from God—to ourselves under the dispensation of the Spirit. Yet may we not say, as has been often said, that the definite aids are now less needed? The reason of the human agent is superior to the instinct by which the bird builds its nest, yet the latter is, so far as it goes, more precise and unerring, and in some respects more wonderful. As we pass upwards there is something that is lost.

In the Bible atmosphere is there not a natural progress? The freshness of morning hangs about the Book of Genesis; the tone becomes more strenuous and solemn in the record of the Exodus and the giving of the Law, and it culminates in the sunny and glowing optimism of Deuteronomy (in spite of its tremendous warnings). How different all this from the atmosphere of any of the later stages: the first flush of success under Joshua, followed by the troublous times of the Judges, passing on through the brief glories of David and Solomon to the chequered history of the two kingdoms, lit up by the occasional splendours of prophetic vision, but ending in irretrievable disaster. How changed, again, is the commonplace atmosphere after the exile, as seen in the avowedly post-exilic books. And though the prophet's bright visions for the future still continue, there hangs over the present a tinge of sadness. The old men's tears at the laying of the temple foundation (Ezra iii. 12, 13) seem typical. It is all that the later prophets can do to revive the people's drooping hearts (Hag. ii. 1-9; Zech. iv. 10). How different is the prelude in the Pentateuch! And as we pass on to the higher dispensation (which again has its full measure of sadness mixed with triumph) we recognize how each preceding stage has its fitting place in the revelation of God's purpose. We do not "bring to naught the law through faith. . . . Nay, we establish the law."[1]

[1] Rom. iii. 31.

# The Centre of Indifference.

By the Rev. F. W. ORDE WARD, B.A.

THE age of faith with Newman and the Oxford Church Movement was followed by the age of unfaith and Science and Herbert Spencer. First the Everlasting Yea, and then the Everlasting Nay. And now, after the great action and the great reaction, we seem hardly to know exactly where and how we stand, and, what is worst of all, we do not seem to care. Meanwhile, half unconsciously, perhaps, in quiet workshops of thought and theology, and even in some laboratories of science itself, the old swords are being sharpened and new weapons are being forged, aimlessly and not quite in earnest, till a fuller formula or a burning epigram, flashed from the lips of some irresponsible poet or prophet, once more inspires a new idea or new ideal, and sets the whole world on fire. This generally means the sudden discovery of the required connecting-link, or fresh relation, which in a moment sheds on the encroaching shadows the very light of eternity. We are all waiting for some big affirmation that will swallow up in the sweetness of its revelation the obsessing doubts and chilly negations, even if it only affirms by way of contradiction. Perhaps some ancient manuscript, still not disinterred, holds the keys which will unlock the secret desired, and lead us into the Promised Land of a broader and brighter faith. Perhaps some quiet, unknown student, playing with dusty old problems, as a child amuses itself with a toy, already trembles on the verge of a new continent of thought. The cross-purposes, the crude theories, the fine-spun speculations of Oxford, and the encyclopædic advance of Germany buried beneath its unwieldy weight of learning—all point to a sunrise gathering and kindling below the horizon.

Reason in the eighteenth century, history in the nineteenth, with their accumulations of converging arguments and evidences, seem for a while, at any rate, to have exhausted their effect, if not their resources, in the presentment of religious truth and its

interpretation. The appeal now appears to be increasingly the experimental. "If any man will do [willeth to do] His Will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself." Faculty implies function. We possess faith, we proceed to apply this, in the natural direction with the appropriate outlet. Will it work? Does it really reveal God to us, and us to ourselves? Has it any true practical value as a principle of guidance, explaining doctrines and making them, not merely intelligible, but living? "By their fruits ye shall know them"—the first and last and most convincing criterion. Christianity translated into terms of action justifies itself by producing finer characters and fairer conduct, in raising the standard of morality, and so it needs no other vindication. Falsehood may exist for years, not as a falsehood, but because it happens to have incorporated in itself a saving element of truth; and it is this sovereign admixture that redeems it from being an unmitigated evil, and enables it even to accomplish a certain amount of good. The cleverest and most beautiful lie, when all lie, if treated as a pattern to follow and a mainspring for behaviour, could only beget more lies. It could not exalt the tone of society or advance the interests of ethics; it would not tend to spiritualize a nation or render people more religious. *Fortes creantur fortibus et bonis.* And, in like manner, no kind or degree of falsehood can generate truth. Falsehood cannot long survive the test of experimental proof, and must be productive of ulterior falsehood, and propagates itself in kind. But beyond this mere repetition—what only deludes at the best—and this mischievous self-multiplication of error we meet the crucial fact that a lie does not act, does not help, does not profit, does not really live. It begets no fruit but the fruit of death and corruption. "Neither doth a corrupt tree bring forth good fruit." It may be urged, on the contrary, that history affords quite a different view or verdict of such results. Peoples with false religions and worshipping false gods have nevertheless attained to a colossal majesty and magnificent civilization, and made earth tremble with the tramp of their invincible legions.

Nor can it be denied for a moment that the "glory which was Greece and the grandeur which was Rome," to say nothing of older and almost mightier empires, have risen to tremendous proportions in wealth and culture and shaken the world. But this has been attained, as we said before or suggested, in spite of, and not because of, their false religions and false gods. Besides, we know that God never left Himself quite without a witness; and the Christianity before Christ, admitted now by all competent judges, has ever operated as a saving clause in the most extravagant cults and cosmogonies with vital, if with little apparent, effect. And the great question now imperatively asked by all thoughtful students and perplexed believers, out of the sleeping Centre of Indifference, is this: Have we a practical principle in Christianity? What is its value as a spiritual dynamo or producing power? Does it really and truly answer as a working, everyday, religious system? Will it enter into our business and pleasure, to colour and guide and control them, to transform and elevate and inspire all our conduct? Is it an authentic illuminating force, an inspiring passion, building and rebuilding old faculties and materials into finer character and fuller, richer life? The most careless and unreflective persons at the present day, though unaware of the fact, are lazily and sceptically putting this problem before themselves. In noting the three great distinctive periods of the Everlasting Yea and the Everlasting Nay, and the Centre of Indifference, we do not mean to imply that any one of the three great factors or forces ever actually terminates or dies. We only intend to show that, at particular times, one of them predominates as the differential tone or temper of the age, while the others are more or less quiescent. They seem to be constitutive parts in the ultimate contents of the human consciousness; they are built into the very structure or machinery of our psychological identity. Man, resolved into his final elements as a rational and therefore religious creature, is a being who eternally affirms and eternally denies, and eternally hesitates or suspends his judgment. Now he believes everything, and hopes everything, and expects

everything ; then he repudiates everything, and burns the gods whom he adored but yesterday, and presents his life as "one great mouth-filling damn"; and yet again he accepts nothing, and refuses nothing, and commits himself to nothing. And at the present crisis, before a fresh departure in thought and consequently in action, before he formulates some far more splendid and more spacious affirmation, he is indolently and incuriously and unknowingly preparing by an otiose and purblind cynicism for another aggressive leap into the great Peradventure. *Je vais chercher un grand peut-être.*

Common sense, public opinion, hidden behind which we shall often detect, if we look deep enough, some radiant dream or gracious illusion, first overstimulated by a too rapturous confidence, and then underfed by a Science which pretended to be Omniscience, and was often little better than a learned and educated Nescience, have at last cried to the fanatics in both camps, "Halt!" Have we been marching too fast or too slow? Is our so-called progress forward or backward? Are we really moving in the right direction, or even moving at all? Is religion anything or everything? and shall we keep the sacred and the secular in separate water-tight compartments or let them be interfused, because perhaps at bottom they prove to be identical? Must we make life material or spiritual, or can we conceivably escape from God, "in whom we live and move and have our being," and from the far-resonant and everlasting action of Christ and His Blessed Cross? Some have, for the sake of a heedless Hedonism, shelved for good, or rather for evil, the whole question, and launched out on the shining shallows (mistaken for the Divine deeps) of a voluptuous lotus-eating existence that is not life. Others, who profess to be nothing if not severely practical, seem content to coin their souls into dollars, as if Christianity were not the most intensely and infinitely practical thing in the whole world. "For what is a man profited if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" Not a few imagine they believe that all inquiry has been, and

therefore still must be, hopeless, and endeavour to be satisfied by schemes of reform and philanthropy and for the amelioration of society, and delegate the Divine government to the London County Council or to Lady Warwick and the Labour party. Nevertheless, in spite of adverse appearances, the Centre of Indifference performs a useful and indispensable part, and fills a fruitful office. The great heart of humanity sleeps between its *systole* and *diastole*, only to beat again with a fuller and more free world-throb. The expiration must be followed by inspiration. The human mind, the human spirit, has been giving out and going out in all directions, and now, though in ignorance, it is taking in during the interval of idle rest and aimless discussion without a plan or purpose. But, where lies abound or superstition abounds, it may be that no bigger lie was ever uttered than this —the assertion that Christ has no message for the toiling masses. If the One who was a Working Man Himself, and enlisted in His service for His mission and ministry none but working men —for even St. Paul the scholar was a tent-maker—can say nothing now helpful to the cause of Labour and Want, then no poet or prophet or preacher (ancient and modern alike) ever did or ever will. For only at the Cross does drudgery, as George Herbert says, become Divine, and receive at once its supreme defence and superb interpretation. Even the very Secularists and extreme Socialists—a noisy and narrow and unrepresentative minority—who crucify Christ again, and put Him to an open shame with one hand, yet with the other hand uphold that Gospel, which, while they profess to condemn, they actually endeavour to practise. "Master, where dwellest Thou? He saith unto them, Come and see." Yes, and even His crucifiers themselves, though they know it not, keep returning again and yet again to the House Beautiful which Christ inhabits to renew their strength and revise those truths which under other names alone give them all their courage and their confidence. "Jesus answered and said unto them, Go and show John again those things which ye do hear and see: the blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear,

the dead are raised up and the poor have the Gospel preached to them. And blessed is he whosoever shall not be offended in Me." In these words there lies the secret at once of Christianity's grand failure and Christianity's grand success—namely, the Offence of the Cross. Each generation in its peculiar way reopens the perpetual problem. The time spirit, the world spirit, proceeds to set itself in opposition, to accuse and judge and condemn. With the old charge of failure it pronounces sentence and dismisses the case from court, in entire ignorance of the sublime truth that the very failure of Christianity was to constitute its exceeding success. "He saved others, Himself He cannot save." But there are some defeats, and here was the typical and supereminent one, better than any and all victory. Had not Christ failed from the earthly point of view and estimated by temporal standards, He could never have been the spiritual success He was and is, and will be for ever and ever. But who will dare to allege that the course of history, and the moral condition of the race, and the upward religious trend, have not been vastly and vitally affected for the better by the broadening and reverberating influence of the Divine Victim of Calvary? Still, as from the beginning, blind souls receive their sight and lame souls walk, lepers of sin are cleansed and deaf hearts hear, and dead, damned spirits rise from their graves and hell at the summons of Him who is the Resurrection and the Life. We learn by failing and we live by failing, when we make God and His Truth the goal, and contend, not for triumph, but for light. "He was in the world, and the world was made by Him, and the world knew Him not." It always was so, and always will be so, from age to age, from culture to culture, till the end of time. When it becomes generally fashionable to be religious—for mere slumming is but a society disease, and does not count in the main current of things—Christianity will be doomed. No crucifixion could be quite so bad and ruinously fatal as that of patronage. When the drawing-room exhibits the Cross as a counter-attraction to the divorce court, the epitaph of Christianity will be written and

ready. But of this prospect we need entertain no apprehension. It is the unfashionable, and not the fashionable, that will regenerate mankind, and uplift the masses, and feed the hungry, and clothe the naked, and redeem the unemployed. Salvation will come, as it comes invariably, *for* the poor and weak *from* the poor and weak, and the honeycomb of life will be found between the ribs of death. The victories of mere worldly wisdom and of brute might have passed, and the new principle of meekness is now the conquering force. By the frailty of women, by the mouths of babes and sucklings, by the power of right and unarmed and unprotected charity, God fights His battles through us and wins them at the present day. It is His glorious failures that succeed—the broken remnants, the miserable minorities, the ragged regiments of the despised and rejected. And this constitutes the eternal paradox and the eternal stumbling-block. Every succeeding period must be shattered upon it before it can be made whole. But the Offence of the Cross is its best and its ultimate defence, and by the little leaven of the few elect and select will the total mass be quickened. But, as Emerson has said, "we balance one man with another, and the health of the State depends on the seesaw." The incessant friction between conventionalism and dead orthodoxy on the one hand, and the lost causes and forsaken beliefs and impossible loyalties on the other hand—between the progressive and the retrogressive elements, the Everlasting Yea and the Everlasting Nay, the angel that affirms and the devil that denies —salvation somehow proceeds, and the business of souls is carried on. Now the positive factor rises in the ascendant and then the negative, and God in both stands glorified, and His cosmos keeps adjusting and readjusting itself to new religious relations. Just at present, from the Centre of Indifference and its simmering, seething murk of unconcern or cynicism, emerges the horrible suspicion that the Church of Christ has become the Church of the classes and their salaried servant. Labour grows sullen and estranged and darkly critical when it believes that the Gospel of to-day has one law for the rich and another law

for the poor—a relaxed morality and discipline for the former and a severe code for the latter. It sees no equitable common measure in judgment. The sins of the first, euphemized as errors and indiscretions and imprudences, and toned down and explained away, can always be atoned for by a big or bigger subscription; while the lapse of the last, however justified or extenuated by want or heredity or circumstances, are never inadvertencies, but terrible violations of law, human or Divine. And while the pulpit debases the moral coinage by its glaring respect of persons, and the preacher remains indifferent to the sovereign claims of supreme Truth, how can the people escape from their slough of indifference and rise to the dignity of some new and nobler spiritual affirmation? "For all the promises of God in Him [Jesus Christ] are Yea, and in Him Amen, unto the glory of God by us."

## Professor Ramsay's "Cities of St. Paul."[1]

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

THIS last book of Professor Ramsay's is a further addition to that rapidly accumulating body of proof of how important it is that we should study the work of any great teacher in the light of the fullest available knowledge of the age and circumstances amid which he lived and worked. This is especially true of the writers of Holy Scripture. And the more carefully we pursue this method, the more surely shall we be convinced how essentially these were men of their own time, and how by serving to the full their "own generation" they performed an invaluable service for all time. With no one has this been more the case than with St. Paul. And I would venture to assert that no one can study this volume without coming to the conclusion that it is by rendering the best and most intelligent service to those among whom we live that we shall most permanently promote the cause of righteousness, which is the cause of Christ.

The book is divided into seven parts. The first deals with "Paulinism in the Græco-Roman World"; the next five deal respectively with the conditions of life at the time in the cities of Tarsus, Antioch in Pisidia, Iconium, Derbe, and Lystra; while the last part is entitled "St. Paul in

[1] "The Cities of St. Paul: their Influence on his Life and Thought." By W. M. Ramsay, Knt. London: Hodder and Stoughton. 12s.

the Roman World." For lack of space to do more, I purpose now to confine myself to the contents of the first of these parts. Of the wealth of suggestion which even this offers I can give only a mere indication.

We have all been accustomed to regard St. Paul as a great missionary, a great religious teacher and spiritual leader—as the one to whom the rapid expansion of Christianity into a world-wide religion with a world-wide message was, humanly speaking, mainly due. We have also been taught to regard him as a great organizer of Churches, as a great "ecclesiastical statesman."[1] But here Professor Ramsay sets St. Paul before us as a great Imperial or Roman statesman—as a force and a leader in the world's history. The argument is closely reasoned. St. Paul's knowledge of the actual, internal condition of the Empire could be compared to the knowledge possessed by the Hebrew prophets of Israel and of the surrounding nations. He knew the nature and estimated correctly the strength of the causes of degeneration which were already proceeding within the Empire, and he foresaw that unless these were checked they must bring about, as they eventually did produce, its ruin. He realized that a new foundation was needed on which to build up civilized life, and that only Christianity could furnish this foundation. St. Paul's insight was largely due to the strong and close intermixture in his own nature of Eastern and Hellenic elements, an intermixture in his case so close that it must be likened to that of a chemical compound. Professor Ramsay believes that we have not yet[2] realized how strong the "Hellenic" element in St. Paul was; he attributes this to the inability of scholars to perceive and appreciate it, from their own ignorance of its real nature. Students of St. Paul have known the Old Testament; they have known, also, something of rabbinic literature and theology; but they have not known the Hellenism of St. Paul's day; and because men can only perceive what they have been trained to see, the Hellenism of St. Paul has escaped their notice.

Professor Ramsay deals at some length with St. Paul's "philosophy of history," which he declares was for St. Paul the history of religion; for to him "there is nothing real except God. Things are permanent and firm only as they partake of the Divine. All else is evanescent, mere illusion and error and uncertainty." He then cites the first chapter of Romans to show that St. Paul saw that idolatry, which "obscures the true and good ideas of men as to the nature of God," was the cause of degeneracy, for "in idolatrous worship . . . an invariable accompaniment was immorality; you can never have the one without the other." Also, "any serious error about the nature of God—*i.e.*, any idolatry—must distort our conception of the world and of external nature." Another great lesson we learn from St. Paul is man's right use of the world in which he lives. St. Paul freely acknowledges that he had learned from the world—Jewish and pagan—of his own day; "that he was indebted to it; that he was bound to pay his debt; and that his young Churches should regulate with wisdom their conduct to the pagan world around, and buy to the full all

[1] Dr. Lock's "St. Paul, the Master-Builder."

[2] Though he gratefully acknowledges the work of Canon E. L. Hicks and other scholars.

that was profitable to them from the opportunity that the world afforded. 'Whatsoever is true, or holy, or just, or pure, or courteous, or reputable, all excellence, all merit, include these in the account-books of your life.' From whatever origin they come, they are for you."

There is in this first part of the book much food for thought for the would-be social reformer, and especially for those who are inclined to discount the influence of religion upon the welfare both of the individual and the State. There is also much which those who are inclined to set great store upon ritual and ceremonial may learn to their advantage; for when we speak of the influence of religion for good we must assume that this religion is lofty, spiritual, and living. The following judgments of Professor Ramsay seem specially worthy of attention: (1) "Wherever you find a religion that grows purer and loftier, you find the prophet, the thinker, the teacher, who is in sympathy with the Divine, and he tells you he is speaking the message of God, not his own message. . . . Is it not the fact of human history that man, standing alone, degenerates; and that he progresses only where there is in him so much sympathy with and devotion to the Divine life as to keep the social body pure and sweet and healthy?" (2) "It is characteristic of all degeneration in religion that the devotees of each cult guard it jealously as a private possession, which they must keep to themselves, lest others should share in its possession and diminish the advantages of its present possessors." (3) "In a society where the standard of thought and moral judgment is rising amid part of the community, any old religious idea or rite which persists among the unprogressive and uneducated masses tends to lose the higher possibilities which once were latent in it, to be hardened into a lifeless superstition, and to become a magic ritual or formula." Such judgments as these, which are generally of the nature of conclusions drawn from a wide knowledge of history and a careful study of comparative religion, are plentifully scattered throughout the first portion of the book.

Another very suggestive idea is the connexion between St. Paul's teaching and education. Professor Ramsay's argument is briefly as follows: "A firm grasp of the law of growth is the determining and characteristic fact in the thought of St. Paul. . . . Where Pauline ideas have been strongly operative, there freedom in thought and life has been most conspicuous." Now, "Hellenism evolved a national and public education," and the vitality of the Hellenic cities "depended on their careful attention to public education." "Did St. Paul aim at making an educated, or was he satisfied with an uneducated, Church?" St. Paul's ideal was freedom. "Freedom is the growth of education; it does not really exist for the uneducated man. . . . True Christianity demands an educated people." In contrast to such a religion as Mohammedanism, "it is the religion of educated minds." Thus Christianity in the Empire became the religion of the educated middle classes. At that time the Empire suffered from a twofold danger—first, from the supreme power being based on the soldiery; second, from the enormous preponderance of an uneducated populace. Had the teaching of St. Paul been accepted by the State, "the ignorant proletariate would have been automatically diminished, as the Church increased and absorbed into itself the ignorant by educating them."

The foregoing are merely samples of the suggestive ideas we meet with in this fascinating book. I had hoped to have said at least something about the last chapter, "St. Paul in the Roman World," and especially about the lucid treatment it contains of that difficult passage in 2 Thess. ii. 7 *et seq.*, but I must forbear. In what I have written I have had only one object in view—to send my readers to the book itself. One thing I can promise them, if they will study it—that they will gain fresh and valuable light, not only upon the conditions amid which St. Paul lived and worked—upon the influences constantly acting upon his rich and varied personality—but they will gain a deeper insight into the meaning of many a familiar passage in his writings.

## Literary Notes.

DR. WASHINGTON GLADDEN, a leading American Congregationalist, has just published a new work entitled "The Church and Modern Life." In this book Dr. Gladden meets the question whether the Christian Church is an effete institution. He points out frankly some of its short-comings and failures, and shows what it must do to be saved, and to save society. He deals specifically with the Church in the United States, and by Church he means "all who call themselves Christians and are organized into religious societies, united in promoting the teachings and principles of the Christian religion." He holds that religion is a fact as all-pervasive in the social realm as gravitation is in the physical realm; that the life of religion is nurtured in social worship and service, and its fruit is gathered in the transformation of society; but that the Church has so neglected its true business that a new Reformation is needed, and a new leadership, which must be found in the young men and women of this generation. There is always a demand in this country for Dr. Gladden's books.

Last month I referred to, among others, the writings of Horatio W. Dresser. He has written a number of books, all of which have the mark of a devout mind in them. They express the thoughts of an earnest student, and the gentleness of a simple soul, while the influence of Emerson is writ large on many a page. Mr. Dresser is now seeing through the press a new volume entitled "The Philosophy of the Spirit." It is a study of the presence of God from the point of view of an interpretation of the higher nature of man. The Divine presence is regarded in the light of human responsiveness, the effect on man's conduct, the powers involved, and the faculties at work. Definite meaning is given to the term Spirit, regarded as God in action. Unlike speculative studies of the subject, this book is concerned with verifiable human experience; it aims to examine religious experience with sympathetic appreciation.

It is of more than ordinary interest to note that the great scheme of the "Victoria County Histories" is progressing rapidly, and, I believe, success-

fully. During the present year some five volumes have appeared, making a total of forty-three since the commencement of the publication of this big series of volumes. The immense labour involved in the production of these histories can hardly, perhaps, be grasped by the ordinary book-buyer. A great amount of care is exercised by the editors in their endeavours to compile a lasting historical memorial worthy of the greatness of the subject. Quite an army of readers are engaged in research work. Material for further volumes has been accumulating, and the publishers believe that the scheme will eventually be completed without any particularly troublesome obstacles. The topographical volumes, which will constitute by far the most interesting section of the histories, are now being published.

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"The Naturalization of the Supernatural" is a forthcoming volume which Mr. Frank Podmore has just written. It will be recalled that he has already written a number of other important and impartial books on the subject, which are very helpful in the study of the various matters with which the Society for Psychical Research deals. The present volume is really a review of the work effected during the past twenty-six years by the society. On the one hand, Mr. Podmore shows that the society's investigations have done much to expose the fraudulent performance of "spirit mediums," and to shatter the primitive conception of a "ghost." On the other hand, it furnishes evidence of a new mode of communication—thought-transference or telepathy—and further shows how many dreams, clairvoyant visions, and apparitions of the dying can be explained by this means. The latter part of the book is devoted to a critical examination of the evidence, so far accumulated, for communications with the dead. On this question the author's verdict is "not proven."

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Professor Henry C. Vedder, who wrote a very good biography of "Balthasar Hubmaier" in the "Heroes of the Reformation Series," has finished another work entitled, "Christian Epoch-Makers." In one of the chapters Professor Vedder gives an account, at some length, of the great leaders of the missionary epochs of the Christian Church.

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It is good news to know there is to be a collected and uniform edition of W. E. Henley's works. He is hardly appreciated as much as he ought to be, at least by the general public. Of course, the cultured man, and particularly the enthusiastic poet-lover, knows all about his work, and finds much in him to admire. And, really, there are a considerable number of gems in his poetry—gems which, if not fully appreciated in these times of strenuousness, will, at no distant date, when his value as a singer is better understood, become a treasure to the more thoughtful man and woman. The poet's actual troubles and sorrows, with which his life was rather overburdened, have given the outpourings of his soul a distinction which no space of time can eradicate. The collected edition starts with his "Poems," continues with his "Views and Reviews," and ends with the plays which he wrote in collaboration with R. L. S.

Here are a couple of new books, and good ones too, on angling. One is by that veteran angler, Mr. Edward Marston, who is perhaps as widely known as "The Amateur Angler," dealing with the lives of Bishop Ken and Izaak Walton. They are very sympathetic sketches, as, I suppose, they naturally would be, seeing that they are written by an enthusiast. There is included in the book a considerable amount of new matter not heretofore published in book form, while there will be a considerable number of full-page and other illustrations of scenes on the rivers well known to Walton. The other book is entitled "Elements of Angling," and is a book for beginners, by Mr. H. T. Sheringham, who is the angling editor of *The Field*, and the author of several books on angling, notably "Anglers' Hours." There are full descriptions of the principal branches of fresh-water angling, and it is altogether just the kind of happy volume the peaceful fishing novice should have.

Mr. G. L. Gomme, the secretary of the London County Council, who seems to know all that is worth knowing about London, and who writes very pleasantly of anything which he essays to deal with, is keenly interested in all that appertains to folklore. This is, I think, as it should be; for one might say that the history of old—very old—London and folklore may find much in common in each other. Mr. Gomme has based his book pretty largely upon his unrivalled collections. The work is entitled "Folklore as an Historical Science." It deals with the psychological, ethnological, and anthropological problems in folklore, and shows how the special European conditions affect the problem of "survivals" in Western civilization.

The other day two capital volumes were issued on "London Churches, Ancient and Modern," by Mr. T. F. Bumpus, who is quite an authority on the subject. The period dating from the Gothic revival has been given especial attention by the author. I gathered from a hasty glance at the volumes that they are replete with information. Mr. Bumpus gives in an early chapter a very interesting sketch of architecture in London, from the time of the Norman Conquest to the present day. The first volume deals with those churches which were fortunate enough to escape the great fire of 1666, while the second volume treats of those churches built in the times of Anne and George I. It is an exceedingly interesting work, and contains many illustrations.

Bishop Dowden's new volume which has appeared this month, entitled "Furthur Studies in the Prayer Book," contains a guide to the literature of Prayer Book history and criticism. This is a capital idea, and I feel sure that a good many readers of the CHURCHMAN, who, doubtless, make a special study of the Prayer Book, will find this bibliography exceedingly valuable. The studies themselves treat in a very able manner some of the more minute problems in the history and interpretation of the Prayer Book. Not a little fresh light is cast on several of them.

The following three volumes are worth noting: "Flowers of the Field," by the Rev. C. A. Johns; "Types of Floral Mechanism," by Dr. Arthur

H. Church; and "The Naturalist in the West," by Mr. W. H. Hudson. The first book is called attention to by reason of the fact that it has actually reached its thirty-first edition, which proves its popularity. This volume must be well known to many, while the new edition has been entirely rewritten and revised by Professor G. S. Boulger, who holds the Chair of Botany in the City of London College. The second work is the first volume of a series of floral studies by Dr. Arthur H. Church, illustrating "the hundred best flowers," all selected as being representative of those features which are of special botanical interest. The fact that these hundred types may be reared in the ordinary garden speaks well of the popular attitude of the book. The sub-title reads: "A Selection of Diagrams and Descriptions of Common Flowers arranged as an Introduction to the Systematic Study of Angiosperms." Mr. Hudson's book is entitled "The Naturalist in West Cornwall." The author has a very attractive manner of writing, as was evidenced in that particularly intimate volume, "Green Mansions." While this new book of his is, perhaps, somewhat different to the two preceding volumes, it owns sufficient kinship to justify a neighbourly position. It is always a pleasant occupation to read Mr. Hudson's books, and this new one, which describes the rugged country of the north-west of Cornwall, should be no exception.

The Rev. G. R. Balleine, who until recently was one of the secretaries of the Church Pastoral Aid Society, and is now Vicar of St. James's, Bermondsey, has prepared for publication a work entitled "A History of the Evangelical Party in the Church of England." I hear that it is likely to prove of real value to the Evangelical cause.

Dr. E. M. Gordon, of Bilaspore, has written a new work entitled "Indian Folk Tales: Side-lights on Indian Village Life in the Central Provinces." Dr. Gordon is a missionary who incidently gives interesting information concerning the progress of Christianity among the natives in the district in which he has lived and worked for many years. It will be published immediately by Mr. Elliot Stock.

"The Letters of a Mystic," by the Rev. Roland W. Corbet, is about to be republished by Mr. Elliot Stock. The late Mrs. Russell Gurney, the author of "Dante's Pilgrim's Progress," was the means of the issue of the work originally, and it has been out of print for many years.

The "Latimer Manuals," on Confession and the Holy Communion, by the Rev. James Simpson Thirtle, are now published in London by Mr. Robert Scott. These booklets are suitable to put in the hands of Confirmation candidates and young communicants. They consist of popularly written statements of Evangelical Church teaching, with complete Scriptural proofs, the subjects being devotionally treated.

*The Church of England Endeavourer*—the official organ of the Church of England Union of Christian Endeavour—will henceforth be published by Mr. Robert Scott. Arrangements have been made for an immediate enlargement of the magazine, and it will in future contain, in addition to the ordinary Church of England news and articles on Christian Endeavour work, some notes on current topics, intelligence from the mission-field, and other items of interest to Christian workers generally. M. C.

## Notices of Books.

A Dictionary of Christ and the Gospels. Edited by James Hastings, D.D. Volume II. Labour—Zion. With Appendix and Indexes. Edinburgh: *T. and T. Clark.* Price 21s. net.

Those who have used Volume I., which was reviewed in these columns a year ago, have been eagerly waiting for this volume, and now that it has come they will not be disappointed. It is a worthy companion of the former one, and in spite of the hackneyed phrase we venture to say that it will be indispensable to preachers and teachers. It is, of course, impossible for us to review it; the most we can do is to call attention to some of the noteworthy articles. The work varies in quality and also in standpoint, ranging from the freest criticism to very definite conservatism. Nothing seems to have been overlooked, the smallest and least significant subject being included. There are a great many new names in the list of contributors to this volume, and not a little of the best of the work comes from comparatively unknown men. The editor's breadth of view is seen in the allocation of the subject of the Lord's Supper to two writers, a Presbyterian and a Ritualist. The article by the former is a splendid piece of work, with which we are in cordial agreement. The latter is by Mr. Darwell Stone, of Pusey House, whose book on the Holy Communion has led us to expect what we get here, a view of the Holy Communion scarcely distinguishable from that of Rome. The articles on the Synoptic Gospels are by the Rev. W. C. Allen on Matthew, by Bishop Maclean of Moray on Mark, and by the Rev. A. Wright on Luke. Two of the finest articles in this volume are on "Personality" and "Presence." They are written by one of the younger of the Congregational ministers, Mr. A. Norman Rowland, whose work generally is very fresh and first-rate. One of the most remarkable articles is on "Preaching Christ," by Professor Denney, and his conclusion is that it means preaching to Jesus "in the absolute significance for God and man which He had to His own consciousness and to the faith of the first witnesses, and to preach Him as exalted, and as having this absolute significance now and for ever." The article on "Propitiation" is by an American writer, Dr. Goodspeed, and is an able presentation of the Godward side of the Atonement. He points out that propitiation is something objective for us and not subjective in us. This is a very refreshing and satisfying article in these days of fear and shallowness

on the doctrine of the Atonement. Equally valuable on their subjects are three articles by Dr. Orr on "Ransom," "Reconciliation," and "Redemption." They are marked by all the writer's great scholarship, clear statement, and close adherence to the New Testament. No one who wishes to know what the sacrifice of Christ really means should fail to study the four articles now mentioned, together with the valuable discussion in Volume I. on the Atonement by Principal Simpson of Leeds. The subject of Regeneration is dealt with in a characteristically fresh and forceful way by Professor Denney. Mr. Sparrow Simpson very appropriately has allotted to him the "Resurrection," and Dean Bernard writes on "Revelation." The article on "The Trinity" is by Bishop D'Arcy of Ossory, and, like everything he writes, is very clear and suggestive. In an Appendix there are five articles dealing respectively with "Christ in the Early Church," "Christ in the Middle Ages," "Christ in Modern Thought," "Christ in Jewish Literature," "Christ in Mohammedan Literature." They will provide much material for study and use by all preachers. Last, but by no means least, the Appendix has a very valuable article on the "Apostle Paul" by Dr. Sanday. It is well known that the subject of St. Paul's relation to our Lord is coming up with great prominence in German theological circles to-day, and many writers consider that the main subject of controversy in the immediate future will be as to who was the real founder of Christianity, Jesus Christ or the Apostle Paul. Dr. Sanday has this important point in view throughout his article, and it will prove of real importance for preachers and teachers to be forewarned and forearmed by the authority of our great Oxford scholar. Our space is at an end, and we have given but a slight idea of the wealth of material in this volume for students and preachers. In spite of the (to us) regrettable differences of critical attitude taken up by the writers, it is a book that cannot fail to provide information and guidance to all who are called upon to work for Christ in the ministry. We can only repeat what we said when introducing the first volume: preaching and teaching which is fed on the materials provided in this book can never be thin and poor, but ought to be strong, attractive, and used of God.

THE HISTORY OF THE CHRISTIAN CHURCH SINCE THE REFORMATION. By S. Cheetham, D.D. London: *Macmillan and Co., Ltd.* Price 10s. 6d.

It is well known that Archdeacon Hardwick wrote two valuable works dealing with the history of the Christian Church in the Middle Ages and during the Reformation. Soon after his death Archdeacon Cheetham formed the project of completing his work, with the result that he has given us two volumes, one dealing with the history of the first six centuries, which appeared several years ago, and the other the book now before us. It was a bold task to attempt an account of the modern period of Church history from the Reformation within 500 pages, but Dr. Cheetham has accomplished his task with signal success. The history of the Church in England and on the Continent, as well as the story of the Eastern Church, are passed in review, and although the scale is necessarily small, the work is written with constant reference to original authorities, and includes all the more important events and movements of the last three centuries. Dr. Cheetham writes with scrupulous fairness, though it is, of course, easy to note his own

personal preferences. The streams of thought during the seventeenth, eighteenth, and nineteenth centuries are succinctly and often vividly brought before us, and we are enabled to see the movements of the Church in the various countries at different times. We do not know of any book so convenient and valuable for ordinary readers and students. We congratulate the venerable author on the completion of this work, which will keep its place for some time to come as a book to be constantly referred to and used by all who would know what Church thought and life have been during the time since the sixteenth century.

THE CANON AND TEXT OF THE NEW TESTAMENT. By Caspar Rene Gregory. Edinburgh: *T. and T. Clark.* Price 12s.

The newest volume of "The International Theological Library," and one which has long been needed and expected. Of its 540 pages, 300 deal with the Canon and the rest with the Text. The history of the Canon is traced from the beginning to the age of Theodore of Mopsuestra, and then we are led through the history of the New Testament Text from papyrus and parchments to uncials and cursives, versions and Fathers, until we come to printed editions, and the consideration of the history of textual criticism. Two things stand out as the result of a reading of this volume. One is the extraordinary interest and freshness of the treatment. Dr. Gregory has invested a difficult subject with fascination by his bright and easy manner of writing. He moves over the field with perfect ease, and has at the same time the power of investing with real attractiveness a subject which in other hands might easily have proved dry and uninteresting. Of course, we have to suffer Americanisms, and not a few Germanisms, but we are quite ready to tolerate them because of the interest of the book. In the next place, the fullness of Dr. Gregory's knowledge is simply astonishing. He is a perfect master of the entire field, and nothing seems to have been overlooked. We are not prepared to say that his book will set aside Scrivener and Kenyon, but it will certainly be necessary to use it in all serious study of the Canon and Text. The one weakness we find is the absence of any idea that there were ruling principles in the formation of the Canon. According to Dr. Gregory, the Canon "simply grew," and there was "no general rule" which guided inclusion and omission. We cannot believe that there was anything so accidental in the formation of the New Testament Canon, especially in view of the constant suggestion of a Divine Rule of Faith which the early Church possessed in the Old Testament Canon. We believe that a New Testament Canon was inevitable from the first, and that the fundamental principles of selection were clear and definite. With all respect to Dr. Gregory's great learning, we consider there is much more to be said on this subject than he seems prepared to allow. Dr. Sanday's Bampton Lectures on Inspiration would worthily supplement the present work on this point, though even these do not contain everything that can and should be said. The early Church had a much clearer conception of what constituted a canonical book than we are taught here. This apart, however, the volume is a perfect mine of information on all questions of history, and as such will be welcomed and constantly used by all students.

PARAGUAY ON SHANNON. By F. Hugh O'Donnell. London: *P. S. King and Son.* Dublin: *Hodges, Figgis and Co., Ltd.* Price 6s.

If this book had been by a Protestant it would either have been passed by unheeded, or else treated with contempt as rabid, but as it is by a Roman Catholic, and a Nationalist to boot, it is impossible to dismiss it so summarily. The meaning of the title is that as the province of Paraguay became celebrated in the eighteenth century for the absolutist system of government established by the Jesuits over the Indian tribes, so Ireland is now dominated by a political priesthood. There is, however, this great difference: the Jesuits are credited with promoting materially the prosperity of their followers, but in Ireland material ruin has accompanied clerical despotism. The political priesthood has depressed as well as demoralized. We must refer our readers to the book itself for the proof of these very serious statements. It is not necessary to be a Unionist and a Protestant to feel the immense amount of truth in the author's contentions. The book will take its place at once with the works of another well-known Roman Catholic authority who writes under the name of "Pat" (Mr. P. Kenny). It should be consulted by all who would know the secret of Ireland's woes and the way in which they may be removed. The author supports his contentions with a mass of authorities which cannot be questioned.

EXPOSITIONS OF SCRIPTURE. Volumes V. and VI. By the Rev. A. Maclaren. Vol. V.: 2 Kings viii., Chronicles, Ezra, Nehemiah. Vol. VI.: Esther, Job, Proverbs, Ecclesiastes. London: *Hodder and Stoughton.* Price 7s. 6d. each.

Dr. Maclaren's great work makes steady progress, and each volume, as it appears, is very welcome to all who love to have Scripture truly and effectually expounded. Dr. Maclaren's gifts as an expositor are too well known to need any introduction to our readers. It will suffice to say that we know of nothing to compare to his writings for a combination of the qualities best fitted to help the clergy and other Christian workers in their use of Holy Scripture. Here is food for mind and heart in rich abundance. No sermons or Bible-class expositions can possibly be poor if fed on Alexander Maclaren. He is one of the greatest gifts to the Church of the present generation.

HEBREWS. By the Bishop of Derry and Raphoe. Devotional Commentary. London: *Religious Tract Society.* Price 2s.

Dr. Chadwick's writings are always welcome, for they are sure to be marked by spirituality and insight, freshness and forcefulness of thought, and a charm of expression which invariably delights his readers. The present volume is more exclusively expository and less directly devotional than other volumes of this series, but the very variety will be of service to those who are familiar with the other volumes, and will enable readers to provide their own devotional applications. It is a useful contribution to the elucidation of an Epistle on which we cannot have too many commentaries, if they are as good as the present. As a companion to the Epistle to the Hebrews this little volume will take high rank.

HANDY ATLAS TO CHURCH AND EMPIRE. Edited by the Rev. G. H. S. Walpole, D.D., and the Rev. C. Barton. London: *Elliot Stock.* Price 1s. 6d. net.

This is a new popular atlas of missions in book form, comprising 120 maps, plates, and statistical tables, showing the advance of missions in all parts of the British Empire to the present day. It is a happy idea admirably carried out, and the book ought to be in the hands of all Churchmen. It will provide them with the opportunity of obtaining an intelligent knowledge of the Christian work that is being carried on within the Empire, and will lead to more intelligent prayer and effort in proportion as it is studied. The editors have done a truly valuable bit of work, and have made us all their debtors.

THE WINGS OF THE MORNING. By the Rev. G. H. Morrison, M.A. London: *Hodder and Stoughton.* Price 5s.

The author is to be envied for his gifts. Culture, insight, and originality are devoted to the highest ends. The Gospel thus proclaimed will not only secure an audience, but strengthen souls. The book contains thirty-one sermons, and not one of them fails to inspire us. Wings are better than weights, and the flight of the lonely soul to the only God is the true cure for the wounds of life.

THE ISLES AND THE GOSPEL. By the late Hugh Macmillan, D.D. London: *Macmillan and Co.* Price 4s. 6d.

The book contains ten Bible Studies, of which the first gives the title to the whole. There are miscellaneous papers also on "The Numerical Relations of Nature," "Sacred Fish," and "An Early Celtic College." It would be almost an impertinence to commend the works of this ardent spirit. A student by habit, a poet by nature, and a minister by call, his messages came to us with irresistible force. It is wonderful to discover the depths of a text like "The isles shall wait for His law," when Dr. Macmillan lets in the light.

THE CHURCH PULPIT COMMENTARY. London: *J. Nisbet and Co.* Price 7s. 6d. per volume.

This is a great contribution to homiletical literature, dealing as it does with the whole Bible and specially from the Church of England point of view. Nearly 4,000 sermons are available here, the product of some of the Church's best scholars. There is also a wealth of notes and anecdotes. It claims to be a complete pulpit equipment for parochial clergymen, and it substantiates the claim. Special and liberal terms are given by the publishers to those who order early.

TABERNACLE TALKS WITH LITTLE PEOPLE. By Lettice Bell. London: *Morgan and Scott.* Price 1s. net.

The talks are as clear as the writer's name, the print is good, and so are the illustrations. They will be a tremendous help to the young. We venture to welcome the little book with the cordiality evinced by the Bishop of Durham in his letter which will be found at the beginning of the book.

IN THE BEGINNING AND THE ADAMIC EARTH. By William Kelly. New edition, revised. London: *T. Weston.*

This volume consists of papers which have already appeared in the Bible Treasury. The writer is well acquainted with scientific thought, but he

urges a simple and entire subjection to the written Word. He shows the inadequacy of mere science or mere philosophy apart from faith. The "days" of Gen. i. are, in his opinion, real days and not age-long periods. He carefully distinguishes between the earth as created originally and as prepared for the abode of man. The gap between vers. 1 and 2 will supply the tremendous periods of time demanded by geologists. The studies on the whole chapter (Gen. i. and Gen. ii. 1 to 3) are distinctly illuminating, and would prove a wholesome corrective to rash thought.

WALKING WITH GOD. By G. F. Trench, B.A. London: *Morgan and Scott.* Price 1s. net.

This is a reprint of "Communion" added to "Walking with God," the latter of which is enriched by two years' experience of solitude and suffering yet lived in the "secret place." It is full of fervour and valued spiritual truth and experience.

GOOD WITHOUT GOD. By J. B. Hunt, B.D. London: *H. R. Allenson.* Price 2s. 6d. net.

This is a thoughtful book. The writer has lived, he tells us, for years surrounded by very advanced civilization, but also where the supernatural has been ignored. His conclusion is that "modernism," when separated from the supernatural, tends not to "altruism," but selfishness. In a word, you cannot be good without God. "They who are within the fold practise virtue because they love God." They who are without, if they practise virtue, do so because other people love God. He describes his book as an experiment in natural theology, not in revealed religion. We thank him for a thought-stimulating book, and one which deals with an essentially modern problem.

THE COLLECTS. London: *R.T.S.*

Printed in clear type on a strong card and placed in a frame that stands up. We confess ourselves delighted with this idea. As the Sundays or Saints' Days come or go, to be confronted with our collects, and reminded of our needs and duties in their inimitable language, cannot fail to do us good. They can be silent witness in any room in the house.

## PAMPHLETS AND PERIODICALS.

THE OXFORD AND CAMBRIDGE REVIEW. Lent Term, 1908. London: *Archibald Constable and Co., Ltd.* Price 2s. 6d. net.

The opening article of this third number discusses the question of "Large *v.* Small Colleges in America," and gives for English readers a very informing account of University and College life in the United States. "The Value of Greek Accents," by S. E. Winbolt, is a plea for the rejection of the accentual system, except so far as certain accents are needed for pronunciation. What a joy this reform would bring to the hearts of all our boys! Two interesting articles discuss respectively "The Cambridge Man from the Oxford Standpoint" and "The Oxford Man from the Cambridge Standpoint." Mr. P. L. Bickley writes on "The Tendency of Modern Poetry," but takes far too materialistic a view of life to be true to human experience. Other articles are on "Universities and the Public Schools," by J. L. Stocks; "Oratory at the University," by Gervais Rentoul; and "Human Nature and the Historians," by Mr. G. K. Chesterton. Whilst there is no article of outstanding importance, the number as a whole is of undoubted interest to Oxford and Cambridge men.

HUMAN NATURE A REVELATION OF THE DIVINE. By C. H. Robinson. London: *Longmans, Green and Co.* Price 6d. net.

A popular cheap edition of a book that was first issued some years ago. It advocates the modern critical position with reference to the Old Testament, and takes for granted as

ascertained results many things that are still as uncertain as ever. The author does not appear to have ever considered the position of a man like Dr. Orr. In our judgment, this book, so far from being, as the author puts it, "an argument for the inspiration of the Old Testament," is an argument of an entirely opposite character. The Old Testament for which he pleads is *not* the Old Testament of our Lord and His Apostles.

ORIGINES EUCHARISTICÆ. By A. E. Alston and Z. H. Turton. London: *Wells Gardner, Darton and Co., Ltd.* Price 1s.

The object of this little book is to trace the development of the Eucharistic liturgy from the New Testament through the elaborated rituals of the Church down to the present day. It is compiled from documents bearing upon the subject which have been made available in recent years. It will prove distinctly useful to all students of liturgical questions.

THE SIMPLE PSALTER AND CANTICLES. By the Rev. H. K. Hudson. London: *Henry Frowde.* Price 9d. net.

This edition will, of course, only appeal to those who use plain-song.

THE INTERNATIONAL JOURNAL OF APOCRYPHA. April, 1908. London: *International Society of the Apocrypha.* Price 6d. net.

This quarterly journal, issued in the interests of a fuller knowledge of the Old Testament Apocrypha, contains several articles of interest. The most generally useful is by the Bishop of Barrow-in-Furness on "The Use of the Apocrypha in the New Testament." The Rev. G. H. Box discusses "Some Characteristics of Apocalyptic Literature and its Writers." There are other smaller articles and reviews of books.

CHURCH OF ENGLAND PENNY MANUALS: No. 1. THE HOLY COMMUNION. By Bishop J. C. Ryle. No. 2. I DO; or, THE GOOD CONFESSION. By the Rev. A. Kennion. No. 3. DO YOU BELIEVE? By the Rev. R. C. Burr. No. 4. RITUAL IN THE LIGHT OF GOD'S WORD. By the Rev. George Everard. London: *Charles J. Thynne.*

Reprints in cheap form and suitable for general circulation.

A SHORT HISTORY AND DESCRIPTION OF BOW CHURCH, CHEAPSIDE. By the Rev. A. W. Hutton. London: *Elliot Stock.* Price 1s.

A short but very interesting account of this historic church from its foundation, by the present rector. There are many new and interesting illustrations of the interior of the church and crypt. Many will be glad to read the story of this well-known City centre.

AN EXAMINATION OF THE BISHOPS' REPORT ON VESTMENTS. By J. T. Tomlinson. London: *Robert Scott.* Price 1s. net.

Mr. Tomlinson submits the Bishops' Report to a very searching examination, and has no difficulty in showing that they have overlooked the main facts relating to the Elizabethan settlement, and while professing to furnish "new light," have largely misunderstood and misrepresented many of the writers whom they quote. No consideration of this important subject must overlook Mr. Tomlinson's searching and, to our mind, convincing pamphlet.

We have received from the *Society for Promoting Christian Knowledge* the following additional Pan-Anglican papers which have been published since our last number. They are intended for consideration at the forthcoming Pan-Anglican Congress.

THE ANGLICAN COMMUNION: IN RELATION TO ITS PARTS. I. THE ANGLICAN COMMUNION: IN ITSELF. RELIGION AND THE PRESS. CHURCH WORK AMONG THE JEWS IN CHRISTENDOM. CHURCH WORK AS AFFECTED BY RACE PROBLEMS. POLITICAL AND SOCIAL CONDITIONS OF MISSIONARY WORK: I. POLITICAL AND SOCIAL CONDITIONS OF MISSIONARY WORK. II. THE CRITICAL STUDY OF THE BIBLE.

The variety of subjects and authors makes these papers of particular interest and value, though we are exceedingly sorry to observe that the subject of "The Critical Study of the Bible" has been given entirely into the hands of one school of critics so far as the Old Testament is concerned. At least we might have had the conservative view represented by one paper. We should also be very sorry to think that Professor Burkitt's paper on "How to Teach the Bible" in any way represented the full extent of our practical use of Holy Scripture. It is one thing to lecture on critical subjects, and quite another to use the Bible for practical destruction. Qualification for doing the former evidently does not necessarily carry with it the qualification for the latter.