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THE CHURCHMAN.

AUGUST, 1907.

The Month.

An Impossible Position. THE address of Lord Halifax at the annual meeting of the English Church Union has given Churchmen yet another opportunity of understanding the position he occupies in regard to Church matters. In his attack on the Royal Commission we are enabled to see more clearly than ever that what he means by Churchmanship is something really indistinguishable from the position of the Church of Rome. This is true of his doctrines of the Eucharist and Eucharistic worship, of the invocation of saints, and of the future life. He objects to the findings of the Royal Commission mainly on the ground that they

“strike a most serious blow against the two main reasons why we value our position in the Church of England—namely, first, because the Church of England has a continuous history, which goes back through the Apostles to our Lord Himself; and, secondly, because whatever outward divisions there may at the present time be in the Church of Christ, the Church of England is in the deepest sense unsevered from the rest of the Catholic Church, and as such is in possession and the enjoyment of that great body of truth which has been handed down continuously in the Church.”

Is it not astonishing that Lord Halifax is able to overlook entirely what happened in the sixteenth century and the relations since that time between the Church of England and the Church of Rome? On any showing, the Reformation made a break between them—a break that abides to-day, and is written deeply on the whole history of our country for the last 300 years. It is, therefore, curious that Lord Halifax, however he may object to the Reformation, should ignore

facts that are patent to almost every one else. The best way, perhaps, of testing this is to ask what the Roman Church itself thinks. Does that Church consider that the Church of England is "in the deepest sense unsevered from the rest of the Catholic Church"? The reply of the Pope with reference to Anglican Orders some few years ago is surely a sufficient answer. Lord Halifax himself would not be allowed to partake of the Mass in the Roman Church without submitting to Confirmation. Where, then, is the "unsevered" condition? The Reformation may be "repented of in tears and ashes," but at least it cannot be ignored; and when the Royal Commission speaks of certain practices as lying on "the Romeward side of a line of deep cleavage between the Church of England and that of Rome," it must be obvious to every plain man that Lord Halifax's position is an absolutely impossible one.

Clearing
the Air.

We are exceedingly glad that Lord Halifax is able to see that the recommendations of the Royal Commission about certain practices being "promptly made to cease" do really involve doctrine. Of course they do; and when the practices are made to cease, the doctrine necessarily goes with them. It is this simple but significant fact that is at the root of Lord Halifax's opposition to the Royal Commission, and it is well to have it clearly understood on both sides. His plea for the observance of All Souls' and Corpus Christi Days and for the invocation of saints are all based on the assumption of an essential oneness between the Church of England and the Church of Rome, and so we have the patent fact that Lord Halifax represents one view and the Royal Commission one that is diametrically opposite. It is obvious that these cannot both be right, and equally clear that if Lord Halifax is right, not only the Royal Commission, but the past 350 years of English Church history, are altogether wrong. Merely to mention this is to show its utter absurdity. Meanwhile we will venture once again on the assertion that on all such matters as the doctrines of the Real Presence in the

elements, invocation of saints, observance of All Souls' and Corpus Christi Days, the Tractarians and their successors represent a line of teaching and practice which was absolutely unknown in the Church of England before Tractarian days. The *Guardian* not long ago admitted that it was only partially true to say that the Tractarians were the lineal successors of the Caroline High Churchmen, and that the former represented in particular an effort to reunite the Churches of England and Rome. It is well to have all these facts before us, for the two sides represent two utterly opposite ideals, and in the contest that is coming upon us one of them will certainly have to go to the wall. It is a great satisfaction to get the issues so clearly and narrowly defined.

Misrepresenting the Commission. Loyal Churchmen will be grateful for the valuable letter of the Bishop of Oxford with reference to the way in which Lord Halifax, Mr. Athelstan Riley, with others, have been misrepresenting the findings of the Royal Commission. The terms of the Bishop's letter seem to us to offer a fine opportunity for Churchmen of various schools to come to something like an agreement on the main question at issue connected with the Holy Communion. We hope the letter will be pondered, and that some action will be found practicable. The Bishop's description of the medieval teaching of the Church of Rome on the Sacrament of the Holy Communion is very significant, and he shows that the ceremonial objected to by the Royal Commission is expressive of this medieval teaching, and is, therefore, to be "promptly made to cease." If only this first recommendation were thoroughly carried out, the way would be cleared for such reforms and adaptations to modern needs as would enable our Church to go forward on the pathway of blessing to the nation and the world; but if these practices are not stopped, our troubles will be increased and accentuated. The closing words of the Bishop's letter deserve to be heeded by all who are concerned for the best interests of our Church:

“A year ago I hoped much from the work of the Commission. I knew, of course, how that work had been done. I had watched the reverence, the sincerity, the patience, and the prayer which had kept it straight and true. The outcome seemed to me strangely different from all that anyone could have forecast when the work began. I thought it showed an ungrudging and unprecedented recognition of the rightful strength of the position of High Churchmen. I thought it offered them a way in which, without any surrender of Church principles, they might bear part in a great common effort to rescue the Church of England from the quarrels which are wasting its power and bringing dishonour on its name. The hope of such an effort has been overclouded and imperilled; but I do not think that it is quite gone, and I trust that it yet may be recalled and realized.”

When High Churchmen like the Bishops of Oxford and Gloucester can unite in such expressions, it shows at once the dangers and the hopes of the situation. Will not Churchmen realize the true gravity of the crisis that is upon us?

In the Bishop of Oxford's letter he speaks of Defining our Terms. the truth of the Real Presence as tenable in the Church of England, and we are not surprised to find that Lord Halifax asks the Bishop to define what he means by the Real Presence. This is Lord Halifax's own definition :

“The doctrine of the Real Presence is not the doctrine of a presence of Christ in the whole rite, but the doctrine that the bread and wine—sacramentally, mystically, but really and in an ineffable manner, by virtue of consecration and the operation of the Holy Ghost—‘become,’ ‘are made,’ ‘are changed into’ the Body and Blood of Christ.”

This is certainly plain enough, and we are once again glad to know what it is that Lord Halifax really believes, for we can the more readily join issue when we know precisely what it is that we are opposing. And we do not hesitate to oppose this doctrine of Lord Halifax from the standpoint of the Church of England on the following grounds: (1) It is not distinguishable from that of the Roman Catholic doctrine which our Articles oppose, and for opposing which Cranmer and Ridley died. (2) It is nowhere found in our Prayer Book and Articles. (3) It has not been found in any Church of England formulary since 1549. (4) It is opposed to the plain words of the Communion Office, especially the words of the Consecration

Prayer, which speak of "receiving these Thy creatures of bread and wine." Is it not significant that the Church of England never once uses the phrase "Real Presence" because of its ambiguity? Churchmen believe with all their hearts in a real and blessed Presence of Christ in the "whole rite" of the Holy Communion, but with equal strength and conviction they absolutely disbelieve the view that that Presence is in or "under the veils" of the bread and wine. The one simple question is whether consecration effects any change in or makes any addition to the nature and substance of the bread and wine. The Church of England view is that it does *not*. Consecration involves a change of use or purpose, the elements being separated or consecrated for the purpose of becoming signs and symbols of the Body and Blood of Christ. Beyond this consecration does nothing, and we would challenge anyone to disprove this position from our Prayer Book. On this simple but really decisive point we must be prepared to fight the battle against those who hold the views propounded by Lord Halifax.

In the course of the report of the Royal Com-
mission, the Bishop of Oxford's letter, and Lord
Halifax's reply, references have been made to the
Bennett Judgment in connexion with certain language about
the Holy Communion. As the matter is one of great importance,
and there is no little misunderstanding on the point, we should
like to call attention to a very valuable pamphlet by that great
authority the Rev. N. Dimock. It is entitled "The Bennett
Judgment cleared from Misconception" (Vivish and Co., Maid-
stone, 1s. 6d.), and it discusses very thoroughly the whole
position. It ought to be widely known that Mr. Bennett
escaped condemnation only because of the ambiguity of his
language, and that on this account alone the judges gave him
the benefit of the doubt. As Mr. Dimock rightly says, the
crucial test of the doctrine of the Eucharistic presence is the
reception of the Body and Blood of Christ by such as are void
of a lively faith, and on this our Article XXIX. is quite clear and

The
Bennett
Judgment.

unambiguous. The matter can be brought to a very simple test by asking whether a Roman Catholic or a Lutheran would endorse the teaching of that Article. The plain answer is that they would not, and yet that Article has been signed, or otherwise accepted as true, by every clergyman of the English Church.

A
Distinctive Vestment. The discussion about a distinctive vestment for Holy Communion has been making progress during the month, and the air has been full of rumours which connect the Canterbury and York Convocations with suggestions for recommending the permissive use of a distinctive vestment. It is therefore timely to have so definite and clear a pronouncement as that recently put forth by the National Church League, in which the League affirms "the necessity of strict adherence to the principles on which the Prayer Book was constructed by the English Reformers—namely, of conformity with Holy Scripture and with the example of the primitive Church." The League will therefore

resist any proposal for legalizing a special vestment or vestments for the Holy Communion, and in the event of such a proposal being accepted by Convocation must use all practicable means, both in Parliament and in the country, to prevent its adoption.

We have reason to know that this view is upheld by a very large and powerful body of Churchmen whom it will hardly do to ignore. If the Committees of Convocation should report in favour of a permissive use of vestment or vestments, and if by any possibility this should become law, it is the simple truth to say that it will lead in no long time to disestablishment, with its inevitable consequence of disruption. It ought to be known to those who are pleading for such permissive use that on this question no compromise is possible. Those who are represented by the resolution now quoted are not at all likely to give way, and if the permissive use of a distinctive vestment passes into law the end is not difficult to see.

An Urgent
Plea. Meanwhile it is impossible not to endorse and re-echo the solemn words recently uttered by the Bishop of Ely :

“ It would be idle to try to minimize the importance of this question of vestments. But its importance is only a relative importance. Essentially it is a very minor matter. I pray God that we may have the wisdom and the mutual patience which are needed for its settlement. Its settlement is worth working for, worth praying for, for this end : that we may be the better able as Churchmen to devote ourselves to the work which our Master has given us to do for Him and in Him. When I think of the grave intellectual problems which confront our generation ; when I think of the vice, the ignorance, the godlessness, which prevail and which are sapping the nation's strength, of the men and women and children whom the Church has as yet failed even to attempt to evangelize ; when I think of the imperious calls of the colonies and of the foreign mission-field, I long with an intensity which no words can express that we as a Church may be free from the entanglement of controversy—free to give ourselves, with all our energies and all our powers, to the one supreme work of the furtherance of the Gospel of the grace of God.”

Is it not unutterably sad to think of these differences between Churchmen on such a question as the precise character and form of vestments in Divine service ? Surely those who insist upon the doctrinal significance of such vestments have a great and grave responsibility. For the first centuries the Church knew absolutely nothing of vestments, and yet the Holy Communion was none the less valid or spiritually efficacious. Let us also make bold to say that the Holy Communion would be the same to-day in its spiritual blessings without the use of any ecclesiastical vestments at all. With the Bishop of Ely we think of the grave intellectual problems that confront us, the ignorance and sin which are affecting our nation, and the urgent calls of the world-wide field, and we marvel that Churchpeople should be occupied with such comparatively trifling matters as vestments and ceremonials. Oh the pity of it in the light of eternity !

The Church
and Social
Questions. The Convocation of Canterbury has been doing real service in discussing various social questions, especially that of the housing of the poor. The

speeches of the Bishops of London and Birmingham were admirable, and gave Churchmen a true lead on the subject. The question of overcrowding is, as Bishop Gore said, only part of a very much larger problem, all the parts of which are vitally and necessarily interconnected—such as, for example, the problems of sweating and the establishment of a minimum wage. One resolution proposed “that compulsory registration of ownership is urgently required to bring home a sense of responsibility to owners”; and it was remarked that there is the greatest possible reluctance to publicity as to ownership of a very large body of people desiring to keep dark the fact of their ownership of slum property. But, as the Archbishop of Canterbury said, it is “a public scandal that houses of the worst description should be owned by people who would be horrified at the thought that it should leak out that the property belonged to them.” Christian people have a grave responsibility in this matter. Should they not inquire earnestly as to the sources whence their dividends come, and not rest content until these sources of income are beyond reproach?

The Clergy
and Social
Questions.

The debate in the Representative Church Council on the Witness of the Church on Economic Questions was very fruitful in suggestion, and the following resolution was passed :

“That more attention should be given in the public teaching of the Church to the obligation resting on all Christians to apply in practice the principles of the Gospel as to the duty of the Christian to his neighbour, with special reference to the moral character of the actual conditions of industrial life, but that care should be taken to guard against the risks involved in any partisan use of the Christian pulpit.”

It is perfectly true, as Lord Hugh Cecil said, that the clergy must not be “the Court Chaplains of King Demos,” and it is also true that they must continue to proclaim the principles of New Testament morality; but we believe it to be equally true that many people need to have these principles applied as well as proclaimed, and to be shown how they bear on the practical matters of everyday life; it is not enough to lead the applica-

tion to individual consciences. As one speaker said, "There was no intention to make the clergy busybodies; but they did want to say that the clergy were not only what the Americans called 'sky pilots,' but guides to their earthly pilgrimages as well." The Church has a great part to play in bringing these social questions first before her own members, and, through them, influencing the nation. It is by such work as this, rather than by ritual controversies, that the true life and work of the Church will be gauged.

The
Bishop of
Newcastle.

We welcome with great heartiness the translation of Bishop Straton to the See of Newcastle. It is a fitting acknowledgment of his long and strenuous service in Yorkshire and the Isle of Man. It is also a welcome indication, like the appointment of the Rev. E. A. Stuart to the canonry of Canterbury, that firm and outspoken Protestantism is not necessarily a bar to preferment in the Church of England. There has, perhaps, been a tendency of recent years to think that what are usually termed the "safe" men—by which is meant men of not too pronounced views on Church matters—are best for promotion to the highest posts; but if this view has been held, we are glad to find some exceptions to it. The way in which Bishop Straton's appointment has been received by the extreme Anglican party is, it would seem, an evidence that they are fully alive to the meaning of the appointment. On Lord Halifax's unfortunate reference to Bishop Straton's appointment we prefer not to comment beyond saying that we sincerely hope that by this time its author is deeply sorry for his deflection from the pathway of Christian courtesy. In the days now before us in the Church we shall need the strength and courage of men of Bishop Straton's type. The time is passed, if it ever really existed, for timorousness and hesitation. What is needed is a courageous adherence to the great principles of the Prayer Book and Articles. Many prayers will follow Bishop Straton in the great and difficult work which awaits him.

Health and Holiness.¹

BY THE RIGHT REV. THE BISHOP OF SODOR AND MAN
(BISHOP-DESIGNATE OF NEWCASTLE).

“Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth.”—3 JOHN i. 2.

HERE is the expression of an earnest desire on the part of one of the most noted of our Lord's Apostles—the Apostle of love—that a friend well known to and dearly beloved by him might in all respects prosper and be in health, even as his soul was already prospering. A desire such as this is one which we may suitably consider to-day, and with a few opening remarks as to the thoughts which underlie it, and especially as to the meaning of one of the terms employed, I propose to invite your attention thereto, on the present interesting occasion. First of all, then, I would ask you to observe that St. John's desire is founded on a reflection of primary importance, namely, that man does not consist of soul only, but rather of body, soul, and spirit. If we fail to grasp this assumption, we shall lose sight of the close relationship which ought to be recognized as existing between those who are engaged in making efforts for man's health and welfare in his threefold aspect. I take it that it is a recognition of this fact which has led to the courteous invitation you have extended to me, as Bishop of this Diocese, to address you at the opening of this Conference, and, though I sincerely wish that this duty had been confided to abler hands than mine, I am so deeply impressed with the cordial relation which should exist between all who labour either for the spiritual, intellectual, or physical well-being of man, that I cannot refrain from giving expression to this thought at the very outset of my remarks to-day. Freely do I admit that any one branch of the subject of man's renovation may be advantageously considered and pursued separately; yet I cannot but first emphasize the thought (a thought which seems to me very obviously to under-

¹ Sermon before the Health Congress, preached at St. George's Church, Douglas, Isle of Man, on Sunday, June 30, 1907.

lie the text) that, in all the three respects to which I have alluded, man needs to be renewed and restored, ere the Great Creator can again pronounce him "very good," and that in whatever branch of renovation we may work, we are happily entitled to regard ourselves as brethren.

We may notice, next, for our encouragement, that the desire to which St. John here gives expression as regards his friend, is one in closest harmony with the general will of Almighty God as revealed in the pages of the New Testament. Thus, in the Acts of the Apostles, we find St. Peter speaking of the "times of the restitution of all things," while, in his Epistle to the Ephesians, St. Paul is not content with exhorting the members of the Church there to be "renewed in the spirit of their mind," but reminds them also that our Lord is "the Saviour of the body." Then, again, in his First Epistle to the Thessalonians, he makes distinct mention of man's tripartite constitution, and prays that those to whom he writes may be preserved "spirit, soul, and body," adding for our comfort, "Faithful is He that calleth you, Who will also do it." And when to these considerations, derived from the New Testament, we add the thought which can hardly fail to strike us, as we note in the Mosaic law the strict sanitary regulations laid down in the Old Testament for Israel (with good results, which, I believe, can be traced till to-day), we cannot doubt what is God's will for man, in his entirety, and we may be sure that His will will not only eventually be accomplished in all who use the appointed means, but also that His blessing, meantime, will rest on all efforts to promote it.

I want, also, to remark, very briefly, on that word in the text which seems so closely to connect it with the object which brings us together on this occasion. Observe, St. John's desire was that his friend might be "in health." I do not suppose that the Greek verb, whereby the Apostle expressed this desire, could be more accurately rendered into English than by the terms "in health," "sound," or "whole." These words appear to be used indifferently, according to the context, as the transla-

tion of this verb throughout the New Testament, while the prosperity which is also craved for seems to indicate a gradual progress in health and well-being, rather than an instantaneous acquisition. But what I want you especially to notice is the close alliance between our English words "health" and "whole," and another word, the meaning of which is often misunderstood—I refer to "holy." It will be remembered that Almighty God said of old to Israel, "Ye shall be holy unto Me; for I the Lord am holy," and this command is repeated to the Christian Church by St. Peter. But few people, comparatively speaking, seem to realize how closely connected are the ideas which are thus expressed. It is well worthy of note, then, that the old word for "holy," in the Teutonic language, means also "healthy." Thus the same word, in German, signifies indifferently "holy well," or "health well." We have also that Scotch word "hale," and I suppose that our English word "whole"—whole with a *w*—all of one piece, without any hole in it, has the same origin too. I find, then, that you can get no truer definition of the words "healthy," or "in health," than "holy"—a sound mind in a sound body—and we shall all admit that there is no greater acquisition than that. A great French financier (a man who could command his millions) once said: "But there is no health to be sold." Everything else was on the market, but health was not quoted at any price. And in this consideration—that health and holiness are at least closely akin—I confess, I find a thought well calculated to stir men to the pursuit of holiness. There is a shrinking from disease which is natural to all of us, and this very shrinking seems to add peculiar weight to the desire expressed by St. John, that one he loved might be in health, which is also holiness. Let no man, then, allow himself to think that holiness is merely something for the cultivation of the morbid, the effeminate, and the weak. No! Holiness, as I think I have shown, is the best of all God's good gifts to His creatures, for it is health in every respect. And though this view of things may reverse a good deal of what is thought by those who think that in the plenitude of their strength and vigour they can outsin other men with

impunity, I beg you to note that, after all, the unholy man is the unhealthy man, the sickly man, the stricken man—the man stricken with that worst, foulest, and deadliest of all diseases—the disease of sin. Whatever else, then, we forget or lose sight of, let us never lose sight of this, that holiness is no contemptible thing; but unholiness is disease and holiness is health, which, if it is to pervade the whole man, must pervade him, body, soul, and spirit too.

Now, then, we are ready to turn at once to the expression of St. John's desire, as recorded in the text, noting first the measure of health which, in a physical and in other points of view, he craved for him to whom he wrote. Observe, then, that he describes his friend as one whose soul was already in health and prospering, so that we may conclude that the quickening, health-giving, and renovating influences of the Holy Ghost had been brought to bear upon his spirit. And, in reply to any question which may arise as to what is the "spirit" of man, I would remind you of those significant words of Solomon: "The spirit of man is the candle of the Lord." I need hardly remark that the human spirit is the seat and spring of a man's aims, desires, and ideals; and the wise man here likens it to a candle, because, just as there is affinity between a candle and a flame, so also the spirit of man is capable of being lighted with fire from on high. It is that part of man with which the Divine influences come most directly in contact, and where this is so it becomes the candle of the Lord. And if it be true of our Lord Himself that He was the "Light of the world," this is true also, in a measure, of those who are touched and illumined by the Divine flame. "Ye," said the Saviour, "are the light of the world"; and the Divine purpose is that, through the windows of the life of such a one, the spirit thus lighted should pour forth its beams for the illumination of those around. I will not enlarge on the opposite side of the picture, although I must remind you that the human spirit may also be made to burn with unholy aims and desires, and thus kindled with a lurid flame it will only serve to lure others to evil. I merely wish,

however, on the present occasion to describe what is set before us in the picture in the text. Suffice it, then, to say that no unlit or tainted candle is here presented to us. Divine light, health, and renovation had been brought into operation on the very sanctuary of this man's being ; and the briefest glance at the verses which follow will be enough to show that he was walking in charity and righteousness of life, and so letting his light shine before men that they saw his good works, and glorified their Father who had illumined him. It has been beautifully said by the late Bishop Phillips Brooks that when "the fire of the Lord has found the candle of the Lord, then the candle burns clear and steady." And, again, he says : "The candle is glorified by the fire, and the fire is manifested by it, and the two bear witness that they were made for one another by the way in which the inferior substance renders obedience to the superior. The candle obeys the fire. The docile wax acknowledges that the subtle flame is its master, and it yields to its power ; and so, like every faithful servant of a noble master, it at once gives its master's nobility the chance to utter itself, and its own substance is clothed with a glory which is not its own." To this vivid description of a spirit illumined from on high, I venture to add one thought which it has suggested to my own mind : Just like the cruse of oil in the history of Elijah, the candle in such a case will not waste in the using, but its light will grow ever brighter as time goes on. For the same pen which likens the spirit of man to a candle writes thus also : "The path of the just is as the shining light that shineth more and more unto the perfect day." Here, then, is St. John's picture of a friend of his own—one Gaius—whose soul was in health and prospering. It is a very attractive picture—a picture which, as we study it, fires us in turn with a strong desire to grow like it. So far as his soul and spirit were concerned, Gaius was being renewed from day to day into increasing conformity to the image of the Holy One. He was daily putting off the old man, which St. Paul tells us "is corrupt according to the deceitful lusts, and putting on the new man,

which after God is created in righteousness and true holiness"; and should any question arise as to the distinction between the soul and spirit, I would merely say that I regard the soul of man as the sheath, so to speak, of the spirit, even as the body is the sheath of the soul.

But now, mark, St. John was not yet satisfied. Attractive as was the condition of his friend, he still desired something more for him. How was this? Because, like other men, Gaius did not consist of soul and spirit only. The Apostle considered him not merely in a spiritual point of view, but in a physical one as well; and, therefore, said he: "Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth." We are thus at once led to consider the very important object which the Health Congress seeks to promote, and, further, to consider it as a part of the Divine will for the eventual and complete restoration of man to his creation state. This is the true account of the end at which this Congress aims, and, this being so, it obviously claims the active support and sympathy of every Christian. That man should be renewed in the very sanctuary of his being—his spirit, his very holy of holies, wherein he holds communion with his Maker—this I must assert to be the first and chiefest thing to be sought after. Nevertheless, reason, no less than this clear expression of desire on the part of an Apostle of Jesus Christ, assures us that something more is to be sought after as well, for be it remembered that spirit, soul, and body are intimately connected together. In a marvellous way do they act and react on one another, and, as an eminent physician once remarked to me, "To slight and neglect God's sanitary laws, as we usually speak of them, is a course which comes next door to insanity." As an instance of this close connexion between the soul and spirit on the one hand, and the body on the other, I may mention that not long ago I heard of a little child who was excruciatingly burnt, and it was found most difficult to alleviate her pain. At last some one suggested that she should be urged to sing her usual evening hymn. She did so, and the soul

satisfaction thus engendered at once produced the desired effect, and she immediately fell peacefully asleep. Let no one imagine, then, but that body and soul are closely allied, or that what ministers to the well-being of the one fails to minister also to the other. There is no kind of work, therefore, which Christian people may promote with greater confidence as to good results all round than work which tends to the health of the body. Certainly, as I have already said, the renovation of the sanctuary of the human temple comes first in importance. The moral and intellectual development of man, in what I may term his holy place, comes next ; but we make a terrible mistake if we allow ourselves to suppose that the outer courts of this temple may, so far as religion is concerned, be neglected, or to forget that it is through the outer courts that the inner ones may most easily be reached, at least by human agency.

We have only to look at the example set by our Great Exemplar to assure ourselves of this. It cannot be impressed on us too deeply that the religion of Jesus Christ is a practical thing. The tendency used to be too much to view it as a purely doctrinal thing. People used to hold that lives, to put it mildly, of a most unsatisfactory and un-Christlike kind, might be compounded for by orthodoxy of opinion. And so strongly did this delusion prevail that, while hopes of impunity were eagerly held out for all sorts of ungodliness of life and neglect of others, unorthodoxy of opinion was thought best committed to the stake. That was, so to speak, the Scylla of bygone days ; though I fear the superstition lingers in some quarters still ; but, after all, in our eagerness to avoid this Scylla, there is no reason why we should wreck ourselves on the opposite Charybdis, and indulge the thought that there are no definite opinions worth holding or being burned for. All I wish to say, however, is that there is a far healthier tone around us to-day as regards the importance and obligation of practical religion—a stronger disposition to look at all sides of the teaching of Christ's ministry, and a greater readiness to accept the statement of the great Apostle from whose writings I preach to you this morning when he says, "He that doeth righteousness" (not merely he that

talks and thinks about it) "is righteous." All this, I think, comes from increasing healthiness in the moral and intellectual part of man. People see that our Lord and His Apostles did not merely content themselves by denouncing the errors, weaknesses, and infirmities of human nature and correcting erroneous opinions. No! the Great Founder of our holy religion went about doing good. "Go and tell John," said He—John, who had sent two disciples to ask Him if he were indeed the Christ—"the things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them."

But, though I emphasize this thought, do not misunderstand me; I am far from saying that Jesus did not teach that human nature was depraved and very far gone from original righteousness. How could I say or think otherwise, in view of what He plainly tells us proceeds forth out of the heart of man, and what I presume every man knows for himself by experience of the dictates of his own heart, and many constantly confess in those well-known words, "There is no health in us"? But I do say that, while He recognized all this, and pressed it on our attention, His example clearly proves that He only recognized and pressed it in order that He might fire us with a desire to be cleansed, and that He Himself might display His Divine compassion. While the mission of Christ, then, was primarily spiritual in its aims, still a great portion of His work was to heal the sick, to minister to the diseased, and to show care for the human body. And so, when He admonished His disciples to go out into the world to preach the Gospel of His Kingdom, He carefully charged them also to fulfil like practical duties. It is impossible, I think, not to perceive how this view of things sweeps away that unfortunate line of demarcation between what people call their religious and their secular duties. Nothing that is done in the following of Christ can properly be called a merely secular obligation, and in this reflection I find the highest encouragement to support such a movement as that at which the Health Congress aims.

There is an old saying that cleanliness—and health depends on this—comes next to godliness, and a very true saying it is. Not only for our own sakes, but in the spirit of the truest altruism, which is the very essence of Christianity, it is our bounden duty to do all that in us lies to promote health around us, as also a clear knowledge of those laws on which health depends. The violation of those laws is a constant source of misery, disease, and loss to the human family; and notwithstanding all our boasted civilization, ignorance of these laws is still widespread. The accounts which anyone may read as to the spread of various diseases, and of the preventable injuries thereby inflicted on communities and individuals, are lamentable. Surely the time has come when an earnest desire, such as that recorded in the text, should pervade the hearts and minds of all, and that we should look to the wide promotion of such a desire rather than to the penalties of the law for the amelioration of many of the evils which so largely oppress and degrade us; and when I read the programme of addresses to be delivered and the subjects to be discussed during the present week under the auspices of this Congress I feel much hope and confidence that the great importance of the movement, now happily begun in our island, will be deeply appreciated, and that it will raise us all to a clearer perception of our duty in this matter alike to God and our fellow-men.

Cherishing this hope, then, it only remains for me to say that, although (whether we think of the moral or physical evils which sin has entailed on man, producing unhealthiness in every part of his being) we cannot hope for these results to be completely swept away till sin is, at last, wholly banished, and God Himself shall wipe away all tears from all eyes, and there shall be no more pain, sorrow, sickness, or death; yet, inasmuch as we find such an expression of desire on the part of an inspired Apostle as that which we have now considered, and such clear indications of the general will of God in the matter as may be gathered from other passages of Scripture, we need entertain no doubt but that a

clearer knowledge of, and more careful attention to, the laws which God Himself has ordained for man's health and well-being will secure the most beneficial results, and lead to a happier state of things than in many places at present prevails. Many of these evils are remediable, and we may reasonably expect the blessing of God on those who set themselves to recognize and act on the remedies which He has put within our reach.



Leaders of Religious Thought. III.—Hooker: Anglican Thought.

BY THE RIGHT REV. THE BISHOP OF BURNLEY.

OUR two former sketches, Martin Luther and Thomas Cranmer, afforded occasion for touching our breach with Rome, and the consequent revision of our formularies and the ritual and worship of our island Church. Our present task is to combine a rapid review of our position in the times of Elizabeth with a sympathetic notice of a notable writer who before all others understood that position and defended it—Richard Hooker.

To the prosecution of the first part of this task a citation from Bishop Creighton's "Queen Elizabeth" may helpfully contribute at the outset:

"Nothing is more curious in Elizabeth's career than the steadfastness with which she refused to allow of Parliamentary interference in ecclesiastical matters. She was determined that the large system which had approved itself at the beginning of her reign should be allowed to shape itself into accordance with the needs of the nation, and that time should be given it for that purpose. . . . We have seen," he continues, "how great were the difficulties which beset the restoration of religious unity in England.

"Besides the Romanist party, which, unfortunately, had a

political significance which the State deemed it impossible to overlook, there was also a party which wished to go further in the direction of Continental Protestantism. The Romanists stood aloof from the Church, and claimed only to go their own way. The Puritans aimed at transforming the Church into agreement with the system of Calvin, and they continued to raise one question after another. When the contest about vestments ceased, the Puritans put forward the system of Church government which Calvin had set up. They were greatly aided by the action of the Papacy towards Elizabeth, that action culminating in her excommunication, and Philip II.'s attempted descent on England by means of the Armada. This action made the majority of Englishmen desirous to emphasize the breach with Rome. . . . The Puritans advocated the abolition of Episcopacy, and the introduction of the Presbyterian system. They did not ask for toleration ; they did not plead for freedom. They claimed that the Church should be changed into something else, that its formularies should be disregarded, and that a rigid discipline should be introduced. For this purpose they took orders and held office in the Church, that they might use their position to subvert it.

“These views were entirely opposed to the principles which had hitherto prevailed in England. They passed beyond the bounds of legitimate discussion. They did not propose the adaptation, but the subversion, of the Church.

“Archbishop Whitgift, in compliance with Elizabeth's injunctions, was resolved to put a stop to this, and ordered that all the clergy should subscribe to the Book of Common Prayer, and the Thirty-Nine Articles. . . .

“It is often said that the Queen was destitute of religious feeling, and acted only from motives of policy. This view is not borne out by facts. In early life she had made up her mind as to the essential elements of personal religion, and did not overestimate the significance of outward forms. But she had a keen sense of the meaning of religious systems in their relation to national life ; and she saw the importance of England

becoming the seat of the Church of the New Learning, a Church which did not break with the past, but received all that had been contributed by human intelligence towards understanding the errors of the old system and the means to be adopted to remove them. While as independent as possible, the system of the Church was to remain."

This passage succinctly outlines the situation in the times covered by our subject. Anglicanism was taking permanent shape, and, with all her faults, Elizabeth was exercising a wiser supremacy than had she adopted the arrogant policy of her father.

Among those who strove to accentuate our severance from the Papacy, a severance from all the traditions of Christian antiquity, it concerns us to notice two.

The first was Walter Travers, a man of "competent learning and a blameless life," who had been ordained by the Antwerp Presbytery, and at the time when Hooker was appointed Master of the Temple held the office of Evening Lecturer in the Temple Church. His views and the Master's were speedily shown to be gravely divergent, insomuch that, as one said, "the forenoon sermon spake Canterbury, and the afternoon Geneva."

Though bitterness was, to the credit of both sides, mostly avoided, the warfare of opinion grew to something of a scandal. Travers was inhibited, and on his inhibition appealed in an elaborate Petition from the Archbishop to Her Majesty's Privy Council.

This Petition, extending to seventeen closely-printed pages of Hooker's Works, was answered by him at still greater length.

Travers disappeared, but left behind a party among the benchers to give no little pain and trouble to the Master. This split in the barristers' ranks is noticeable, as it was the provocative cause of the inception of the superb work with which Hooker's name will be associated as long as the Church of England exists. Walter Travers had a teacher in England, as well as those abroad. This was Thomas Cartwright, who had

been at Cambridge a contemporary of Archbishop Whitgift, who was bent upon introducing the full Genevan form of Church government into England. Of his personal opinions he was a fearless advocate. He addressed many remonstrances to Archbishop Whitgift against what he considered the imperfect character of the English Reformation. These remonstrances he had printed, and the "Ecclesiastical Polity" may be said to be in a great measure an elaborate answer to them. But for this circumstance they would long ago have ceased to be heard of.

These two names, then, have to be noticed as supplying indirectly, the one the motive, the other to a considerable extent the matter, of Hooker's great work.

Of this work, "The Laws of Ecclesiastical Polity," it is impossible here to offer an analysis. Its scope is a most able and erudite defence of the usages, ritual, and teaching of the English Church as set forth in the Prayer Book and Ordinal. The work consists of eight books. The first five of these were undoubtedly the work of Hooker. There is some doubt about the authorship of the remainder. The first four books were finished and published in 1594, when the author held the Rectory of Boxum, in the Diocese of Salisbury.

Three years later (1597) the fifth book was printed. This book is the core of the whole work, and is complete in itself, as it was issued alone. Whether the last three books are Hooker's, or only built up upon rough drafts obtained by Dr. John Spenceer after Hooker's death, will perhaps never certainly be known. According to one story, the full originals were burnt through the carelessness of his widow in allowing some opponents to obtain access to them.

As a commentary upon our Prayer Book this fifth book stands alone. Indeed, nothing that ever has been written on the Book can compare with it for profound knowledge of the subject, for cogency of reasoning and force of language. Enthusiastic admiration was accorded by so unbiased a critic as the Pope himself,¹ who, when the first book was read to him (in

¹ Clement VIII.

Latin), exclaimed: "There is no learning that this man hath not searched into. In these books there be such seeds of perpetuity, that, if the rest be like this one, they shall last till the last fire shall consume all learning."

The biographical element, as in the other papers of this series, is subordinated to the particular line of religious thought to which the man in each case has himself contributed, and Hooker comes before us as a leader of distinctively Anglican or English Church thought. His mission was to defend our position as a Church. He is the strong upholder of the *via media*, the middle path, which our Church has ever consistently taken and kept between the unreformed Western Church on the one hand and those who, on the other, would have us break altogether with fifteen centuries of Christian tradition, and be content to own ourselves as one among the numerous bodies whose annals are, comparatively speaking, but of yesterday, and which would regard it rather as a reproach than as a ground for boasting if their spiritual ancestry could be traced back to times before the Reformation dawn.

Before passing, to glean one or two lessons that lie for us in the life of Richard Hooker, let a word be borne with on this position of ours as a community. There is no situation in this sorry world, however advantageous, which lacks its drawbacks; and one of the drawbacks of our stable and established position is that we have hitherto been called but very infrequently to render an account of ourselves; a reason for our Church-membership; our credentials have not been examined. The reasonableness, the Scriptural character of our forms, have been for generations taken for granted.

With other communities that have arisen in our midst (their rise assisted by the complete toleration in religious thought and habit which now reigns) it is otherwise. Enthusiastic and confident attachment binds the members of a sect together. No half-beliefs in the creed embodied in that sect weaken the bond that binds them; no suspicion that a man's private opinion cannot be honestly read into that creed clips the wings of

devotion, and sets the critical faculty at work while he listens to the sermon. The word "adherent" exactly describes his relationship to the community. Far be it from us to wrong the attachment of a great proportion of our Church's members by calling in question their loyalty to, and loving confidence in, their Church; but while this is unquestionably the case with very many, there are, it cannot be denied, not a few whose attachment is of a more fragile nature, who only half believe in the Scriptural and primitive character of certain portions of the Prayer Book, and whose unuttered misgivings are mainly directed to just those parts of the Prayer Book which Hooker mainly laid himself out to defend—viz., the Sacramental Offices and the Ordinal.

That this equivocal adherence on the part of many is a constant weakness to our community is our own steadily growing conviction, and this is altogether apart from the question of divergencies of ritual or teaching in individual ministers and congregations. We are speaking of the forms which all parties possess in common. It is these, and not our interpretations of them, that are by many but timidly and with mental reservation received; and as long as this is so, the full corporate strength of the Church must in an appreciable degree be dissipated. That the lay members ought to be called upon actually to subscribe to all that is found in the covers of the Prayer Book is not by any means contended; but that our Church, as a witness for the truth in the land, would be stronger than she is to-day if a hearty acceptance of the Book as a whole were more general than it is is a reasonable persuasion.

And it appears to us a sign of the lack of religious seriousness that the controversies of the past two generations of English Church life have been so largely (I might almost say exclusively) rubrical or ritual. Men's minds have been drawn aside from the study of the services of the Prayer Book to the ritual presentation of those services. We have gazed so long and so intently at the red type that some of us can hardly see anything else.

Richard Hooker was born in 1553 at Heavitree, a suburb of Exeter. His parents—worthy, industrious people—were able to afford a fair education for their children, and Richard early impressed his schoolmaster with his abilities, so that he persuaded the father to abandon the intention of apprenticing him to a business, pledging himself to double diligence in instructing him without other reward than what so hopeful an employment might bring.

From school he passed to Oxford, assisted thither by his uncle and his uncle's friend John Jewel, Bishop of Salisbury; high religious ideals being already furnished him in the training of parents and master, the latter his earliest and most unwearied patron, whose name Walton fails to recover. Bishop Jewel dying shortly afterwards, Dr. Cole, the head of Hooker's College, Corpus, succeeds as instrument of his advancement.

While at Oxford he seems to have marked his course as well by his rapid progress in the studies of the place as by the practices of a quiet and unobtrusive piety. According to his biographer, he was never known to lose his temper or utter an uncomely word. A lowly and devout Churchman, he was in four years but twice absent from chapel prayers.

His merit was recognized fully by his University. From commoner to scholar he rose, and then from scholar to Fellow, and in 1579, when only twenty-six, he was appointed Lecturer in Hebrew; and within three months of this promotion was, with his friend Reynolds and others, for some pretended cause, expelled the college, to be restored within a month.

Ordained three years later, he was shortly after appointed to preach at St. Paul's Cross, where he came, weary and weather-beaten, to be laid up and nursed back to strength in time for the sermon. The sermon procured him controversial trouble, as it traversed one of Calvin's tenets, Bishop Elmer, however, of London, being found in the event among his advocates. The nursing of his hostess procured him a wife within the year, in her daughter. By his marriage he was

drawn from his tranquil cloistered studies to the busy cares of a married priest and a country parsonage at Drayton-Beauchamp, in Buckinghamshire.

Thence, after a short year, we trace him to the Mastership of the Temple, offered at the instance of Archbishop Sandys, of York. Hooker was now thirty-four, and but twelve more years of life remained to him.

He had come, as we have already seen, to no bed of roses. Bitter strife awaited him, and finally drove him from his post to two successive country benefices, where he could prosecute his studies in comparative quiet, and enrich by means of his masterpiece the thought of the Church he loved so deeply and served so well.

The account of his last hours is beautifully told by Walton. Space remains only for a few touches. A cold taken on the Thames, between London and Gravesend, brought on a sharp sickness, which he bore with equanimity. He often remarked to his friend Dr. Saravia that he did not beg a long life of God for any other reason but to live to finish his three remaining books. Not many days before the end his house was robbed, of which being told, his only question was: "Are my books and papers safe? No other loss can trouble me." After partaking of the Holy Sacrament his friend noted a "reverend joy" in his face. A little later, asked in a silent interval for his thoughts, he replied that "he was meditating the nature of the angels and their blessed obedience and order, without which peace could not be in heaven; and oh that it might be so on earth!"

A life as pure and full of fruitage as ever sinful soul had grace given to live was made by him no ground of confidence in passing to his account. "Though I have by His grace loved God in my youth, and feared Him in mine age, yet I plead not my righteousness, but the forgiveness of my unrighteousness. . . . Good doctor, God hath heard my daily petitions, for I am at peace with all men, and He is at peace with me; and I feel that joy which this world can neither give nor take from me." Little

more he said until a quiet sigh put a period to his last breath, and so he fell asleep.

Izaak's closing prayer for the clergy of England we who are of them shall put up for ourselves: "Bless, O Lord, his brethren, the clergy of this nation, with effectual endeavours to attain, if not to his great learning, yet to his meekness, his godly simplicity, and his Christian moderation, for these will bring peace at the last."

Wordsworth's latest Church sonnet may fitly close this paper:

". That stream behold,
That stream upon whose bosom we have passed,
Floating at ease, while nations have effaced
Nations, and Death has gathered to his fold
Long lines of mighty Kings—look forth, my soul!
(Nor in this vision be thou slow to trust :)
The living Waters, less and less by guilt
Stained and polluted, brighten as they roll,
Till they have reached the eternal City, built
For the perfected Spirits of the just."



The Person of our Lord and the Kenotic Theory.

II.

BY THE REV. F. S. GUY WARMAN, M.A.

LAST month we considered the view—fragmentary and inadequate, it is true, but still, I hope, fairly and justly stated—which St. Paul appears to take in this passage of this great fact of Divine revelation to man. St. Paul refers all the outward and physical manifestations of *κένωσις* to the mental attitude of our Lord. "Let this mind be in you which is also in Christ Jesus." We have striven to do likewise, and now it only remains, from the same standpoint, to examine two great questions which are pertinent to the correlation of the two natures of Jesus Christ—namely, the question of His relation to evil and that of His moral and mental development.

I. Christ came to "deliver us from the evil" by sharing our

battle with it, and by His victory and His death and resurrection to free us from the penalty and the power of sin. He shared our battle, and therefore He endured temptation. As to His temptation, we gather from Heb. ii. 18—"For in that He Himself hath suffered being tempted, He is able to succour them that are tempted"—that temptation was necessary to Christ in order to perfect Him in sympathy and power to help. Is this temptation contrary to His true Divinity, or his sinlessness to His true humanity? Christ's humanity was sinless. The entail of transmitted guilt (original sin) was cut off by the supernatural birth. He was exempt from sinful self-will. He had all the faculties to which sin appeals, but those faculties were untainted. Sin is no true part of human nature, but "the fault and corruption of every man's nature," as our article puts it—*φθορά* (St. Augustine) or *ἀνομία* (Tertullian). Sin is a fault or taint of the will, and Christ's human will was sinless. And yet His temptation was real, because He was not exempt from ordinary innocent human instincts, physical infirmities, limitations of our manhood, which cause some things to be desirable and others distasteful—*e.g.*, hunger, pain, fatigue, etc. Temptation ensued wherever the gratification of innocent instincts was contrary to the will of His Father. Obedience often meant a painful effort, a tremendous sacrifice. His will oftentimes fought and conquered His desires, but these desires were always natural, and in themselves innocent. Christ was perfect man, without sin, because sin is not essential to perfect humanity. There is no place for Manichæism in a Scriptural estimate of the power of Christ. There is no place for sin in the temptation of Jesus, either in its origin or its result. Sin could never deceive Him or entice Him. He resented evil by a continuous fidelity of will; and without ever desiring that He might be free from obedience, He might desire that obedience might be compatible with escape from suffering; and so we may reverently suppose—I am again quoting Professor Ottley—that the struggle was real and intense, His Divinity conferring on His humanity in the one Person only such strength as was sufficient to bear Him

through His fearful conflict. Our Lord's was the ideal state of human will, truly free—*i.e.*, liberated from hindrances to its true natural activity. Christ's victory over temptation was not a necessity, because the power of deity overbore the freedom of the human will. Christ is truly free in His temptation, and His victory can be described in two ways—in Anselm's neat phraseology, *potuit non peccare*, or *non potuit peccare*. He could abstain from sin implies power to be tempted, and the faculty of sin if he willed. But perish the thought that He should will! He could not sin implies that there was in Him a counterpoise stronger than the force of temptation, the indwelling of the Holy Spirit, keeping every natural faculty in perpetual fidelity to the Divine will. So, in the case of the temptation, an ethical view rather than a logical or metaphysical one aids us in estimating its reality, and gives us some idea of the nature of the *κένωσις*.

2. In turning to the question of Christ's mental and moral development, we come to that aspect of the *κένωσις* which has, almost to the exclusion of any other, absorbed the interest of present-day critics and theologians both in Germany and elsewhere. The method of argument on the subject has generally been, if not entirely the reverse of the true one, at any rate somewhat antagonistic to a true result. German theorists—and most of our popular theology on this point should be branded "made in Germany"—have first formed their own conception of what Christ ought to know, explaining the Gospel statements in the light of their conception, and then have formed therefrom their own view of the *κένωσις*. Thus, nearly all the differences of kenotic theorizing cited by Professor A. B. Bruce in his work on the "Humiliation of Christ" may be referred to the different standpoints on the question of Christ's knowledge which the various theologians take. Let us, then, look at the facts in the light of the conception of the *κένωσις*, however faulty—and no conception can claim to be perfect or complete—which has already been adduced.

From Luke ii. 52—"Jesus advanced in wisdom and stature

and in favour [or grace] with God and man"—we learn that there was in the life of Christ growth and illumination of mind in a measure analogous to that of the prophets. The Gospels describe the life of Christ as a life of prayer, and the author of the Epistle to the Hebrews calls Him *ἀρχηγὸς πίστεως*. Christ has faith, although that has been denied Him. Let me quote Bishop Westcott on the subject: "In Jesus Christ Himself we have the perfect example—perfect in realization and in effect—of that faith which we are to imitate, trusting in Him. He, too, looked through the present and the visible to the future and the unseen. In His human nature He exhibited faith in its highest form from first to last; and placing Himself, as it were, at the head of the great army of the heroes of faith, He carried faith to its most complete perfection and its loftiest triumph." To prove the existence of this faith, the ascription of which to Christ he counts as of the highest importance for the realization of His perfect humanity, he quotes, amongst other texts, John xi. 41—Christ's faith in the matter of Lazarus. He thanks God for answering a prayer of which the tangible answer has not yet been completed. Further, our Lord at least once expresses surprise, and more than once asks for information; and as to one matter He professes ignorance in the much controverted text (Mark xiii. 32): "But of that day or of that hour knoweth no one, not even the angels in heaven, nor the Son, but the Father." These facts as to mental growth, faith, prayer, and knowledge, do not correspond to what we should expect of Divine omniscience. They point rather to human faculties supernaturally intensified. They have been treated in a variety of different ways, have been explained in accordance with various tenets, and have been made to fit in with the dogmatic statements of heresy and orthodoxy alike. Some have held that Christ's soul was like ours even in ignorance. This is the Arian standpoint, and tends to deny the true Divinity of our Lord. He becomes an inspired man, not the incarnate Son of God. Others, on the contrary, take a view which leads to docetism, and denies the reality of the manhood. Cyril and

his school, in their antipathy to Arius, attribute to Christ an economic ignorance—an ignorance assumed or “pretended,” as Cyril himself dares to say—from motives of utility and expedience. His growth in knowledge is only a gradual manifestation of His knowledge. Again, others, with Thomas of Aquinas as representative, deny to our Lord the graces of faith and hope. His knowledge was from the first infinite, and the only limitation Thomas admits is that it embraced all present reality, but not all future possibility. But even here he speaks guardedly. All, present and past, He knows, but probably not all future history. Jerome and Augustine avoid the difficulty in a charmingly ingenuous and ingenious way by referring statements of Christ's ignorance and mental and moral growth to His body the Church. Comment is needless. Athanasius and his school draw a sharp distinction between the two natures—the Divine and human. The Godhead in Christ is not ignorant, but it is the property of the flesh to be so. He allows the possibility of real ignorance in Christ as man, but he speaks guardedly, and gives several explanations of Christ's profession of ignorance in Mark xiii. 32. Christ knew, but said He did not, as man, in accommodation to human infirmity. But this would either deny the unity of person, or amount to a *suppressio veri*. In another place he says Christ said he knew not to stop questioning and idle curiosity for our advantage. But is not this applying the false morality of the end justifying the means? But he never hints to us that there was a real limitation, brought about for a purpose of love. Origen, however, seems to have grasped this truth when he asserts Christ must needs learn to stammer, and to speak as a child with children. To the extent of a fact resulting from love we have no right to set limits of our own. God is love, and for a purpose of love the Son of His love submitted to self-limitation. Metaphysically we cannot understand that self-limitation; we can only think of it as submitted to perfectly voluntarily for a purpose of love. He “emptied Himself,” “He became poor,” are statements of fact, and we must not rob them of their real meaning. Our Lord was a perfectly willing

agent ; He refrained from the exercise of faculties and the use of knowledge to which He was entitled. He did it because He loved us. We cannot explain, we can only illustrate. Watch one of the world's learned men, replete with scientific knowledge of every kind, telling a little grand-daughter a fairy-story, sinking himself to reach her level because he loves her, and you have an illustration—faint and incomplete, I know—of the *κένωσις* of the Lord Jesus Christ. A word of caution is needed : we must never think of the humiliation of Christ as a weakening of the Divine nature—a self-depotentiation. Love is the greatest of the Divine attributes, and includes all the rest, and it would be ridiculous to say the love of God was depotentiated, weakened, laid aside, in the Incarnation. Far from it ; it never shone more brightly than in the great humiliation of our Lord.

There are two questions which must be briefly answered, both of urgent practical importance. First, can we, in the light of the *κένωσις*, regard our Lord as the supreme authority as a Teacher ? Indubitably yes. He taught as one having authority. He never allows us to think of Him as otherwise than infallible. His revelation of God is absolute, His gospel is final, His message (and His message is summed up in Himself) the truth. Love caused the *κένωσις*, and love demands infallibility, or it is not wholly love. Love, as Swayne puts it, compelled Him to communicate to and through His humanity a Divine and infallible knowledge. Secondly, what is the bearing of the *κένωσις* upon those matters which seem to have lain outside His province. Many social, political, historical, scientific, and perhaps we may add critical, questions He does not touch on, laying down, however, principles which govern their consideration.

One of these questions has provoked tremendous discussion—viz., Christ's attitude to the authorship and composition of the books of the Old Testament. Liddon, in his last Bampton Lecture, ventures to assert that Christ endorses the traditional view of the Old Testament. Possibly the assertion is a little too strong, but in the main it is doubtless true. The extreme critics have been compelled to face the fact, and have in con-

sequence, most unwisely it seems to me, committed themselves to a theory of the *κένωσις* mainly devised to account for Christ's opposition to the speculations as to the Old Testament which they please to consider proved facts. Christ knew no better than the men of his day, because *ἐκένωσεν ἑαυτὸν*. The reasoning is highly dangerous; some of us at least do not accept the premises, and to most of us the conclusion is utterly abhorrent. But I am disposed to think, and I speak with all deference, that conservative critics are sometimes inclined to lay too much stress on Christ's attitude in meeting their critical opponents. They assert that Christ accepted the Davidic authorship of the 110th Psalm, and that is sufficient to ensure their acceptance of it. It is, however, just possible, though to me it is barely probable, that Christ used the *argumentum ad hominem*, that He simply asked the Pharisees to draw the inevitable conclusion from their own premises, whether the latter were right or wrong. Even this very improbable supposition weakens slightly the conservative position if it is only based on Christ's words. And sometimes we are loftily told that we—I am assuming our general conservatism—have only this argument to rely on. In a popular magazine a little time ago, Dr. Hastings assumed that if the work on the Old Testament for the last half century is worth anything, it is certain that the 110th Psalm was not written by David. I have not the qualifications to break a lance with Dr. Hastings, but surely, in the light of the chapter in Dr. Rouse's book,¹ his statement is far from true. Professor Orr, in his able book,² quotes with approval Baethgen's verdict that Professor Cheyne's attempt to explain this Psalm from the Maccabæan or Greek age is a complete failure. Surely we need to adopt more largely the method that Professor Orr pursues scientifically and Dr. Rouse with careful adaptation to the popular reader, and face the extremer criticisms with the evidence of the spade and the study, without preconceived notions, but with common sense; and then as complementary

¹ Rouse, "Old Testament Criticism in New Testament Light."

² Orr, "Problem of the Old Testament."

attestation our Lord's attitude will be weighty indeed. Conservative criticism has been inclined to depend too completely on our Lord's attestation, an attestation which has in consequence been explained away by a new exegesis of His own words or by an illegitimately extended theory of the *κένωσις*. It is only now that extremer critics are being met in dispassionate language on their own ground, and it is being shown that true scholarship can use the weapons of criticism in the furtherance of the conservative position. It is not intended here to depreciate the attestation of our Lord : God forbid ! It is only intended to emphasize that which we are beginning to see is a fact—viz., that the best human scholarship, in its quest for truth, will sooner or later have to sit at the feet of the infallible Teacher, and see that after all it has only discovered afresh, perhaps in a fuller realization, what He told them long ago.

For the rest let this suffice. The self-emptying of our Lord was a reality : it was based on His everlasting love, knowing but the limits of love and truth, and its depth and height we shall never know or understand until we realize the fullness of His love and truth in His presence ; and meanwhile He is our perfect Saviour, our infallible Lord, very man and very God.



The Effects of Mohammedanism.

BY THE REV. C. T. WILSON, M.A.

IN seeking to arrive at a true estimate of the effects and results of Islâm in their various aspects, two dangers have to be avoided. On the one hand one must beware of the Scylla of regarding Islâm as wholly void of any good features in doctrine or practice ; and on the other of the Charybdis of claiming for it a position but little inferior to the religion of our Lord Jesus Christ.

Islâm has, unquestionably, a measure of truth in it ; and

when we contrast it with the more degraded forms of heathenism, such as, *e.g.*, obtain in Africa, we are inclined to say, a considerable measure. This, no doubt, explains in a large degree the success of Mohammedan propaganda in Africa. To ascribe that success to the sensual gratification which Islâm allows is a very inadequate explanation. Such permission is, no doubt, a factor in the case, but not by any means the only one nor the most important. The human soul has longings and aspirations which heathenism has nothing to satisfy. Islâm does in some measure meet them, however imperfectly as compared with our holy religion. Take, for instance, the longing for the certainty of a future life. Heathenism knows nothing of it, but Islâm teaches it as clearly as Christianity. At a meeting at the C.M.S. house, Sir Apolo Kagwa, the present Prime Minister of Uganda, gave a brief outline of the story of his life, and said that the first thing which drew him, a heathen lad, to the Christian faith was the doctrine of the resurrection of the dead. Doubtless there are many in Africa who, through the apathy of the Christian Church, have never yet heard the story of the Cross, but who have found in the fact of a future life of the body, so clearly taught by Islâm, something better than the hopeless despair of heathenism.

Let us glance now for a moment at the better side of the teaching of Islâm, as it is an advance on the life and doctrines of heathenism. The great distinguishing tenet of Islâm is the unity of God in its strictest sense—*i.e.*, Islâm is both henotheistic and monotheistic; as against the Christian doctrine of the Holy Trinity it is the former, and as against the polytheism of paganism it is the latter. It is absolutely and entirely intolerant of any and every form of idolatry, holding even the work of the painter and sculptor guilty of that sin. It teaches that every "believer" is equal in the sight of God. It holds tenaciously, as already stated, the doctrine of a general resurrection and of a never-ending life after death, and, as a necessary corollary, a final judgment of all mankind and the eternal happiness of the good and everlasting misery of the wicked.

It goes without saying that, where these doctrines are honestly accepted, there will be, especially in the case of the followers of the grosser forms of idolatry, a decided advance up to a certain point. The greater measure of truth in Islâm in these particulars is sufficient to account for this. This larger element of truth, however, makes dealing with the falsehoods of Islâm all the harder, in accordance with the trite adage that a half lie is far harder to refute than a whole one.

It is the evil results of Mohammedanism which we now turn to study. To understand rightly the practical tendency of this faith, we must pause a moment to consider its sources and foundation, for these are more complex than is commonly supposed. The Korân is, of course, the primary source of Islâm, but not by any means its only one. Indeed, were the Korân strictly adhered to and its teachings truly followed, Islâm would be far other than it is to-day. If one may coin a phrase, there are to-day no Korân Moslems. The teaching of the Mohammedans' sacred book has been enlarged, expanded, and, to a considerable extent, altered by three other sources. The most important of these is "Tradition." An enormous mass of sayings not found in the Korân, but attributed to Mohammed, lies scattered through Moslem literature. Four thousand of these "sayings" are held to be authentic, and have great weight with orthodox Moslems in matters of faith and doctrine. Next comes what may best be described by a term borrowed from the Romish controversy, as "The General Consent of the Fathers," consisting of a number of pronouncements by the great teachers of Islâm on a variety of points of doctrine and practice, and, finally, "The Rule of Faith," which, like the creeds with us, is a more or less authoritative embodiment of the tenets of Islâm. These three supplementary sources, often doubtless contradictory, and certainly frequently opposed to the words of the Korân, have made Islâm what it is to-day, and produced the results which we now turn to examine.

It will help to make the subject clearer if we look at these results under four heads, premising, however, that all four

are of necessity more or less closely intertwined one with another. These four heads are the political, social, personal, and religious effects of Mohammedanism.

I. Political. As we read the Korân a great development is observed in the scope and objective of the Prophet's aims. In the early Suras he distinctly disclaims any universal commission, saying that he is only a messenger, or apostle, to the Arabian peoples and in the Arabic tongue. As time went on and the acceptance of his claims became more assured, the scope of his mission widened, until, finally, it embraced the whole earth, and now the orthodox Moslem confidently anticipates the time when all the world will acknowledge Mohammed, and the Kalimat "There is no god but God, and Mohammed is the Apostle of God" will be the one universal creed.

In the Korân the attitude taken up towards non-Moslem tribes and nations was one of open hostility, and the true believer was bidden to fight against all such until either they embraced Islâm or were enslaved. The reason of this injunction was, no doubt, the hope of attracting to his standard the Bedouin tribes, to whom war and plunder were the very breath of their nostrils. In this Mohammed was not disappointed; but for this temporary advantage he introduced into Islâm an element which will certainly prove its destruction, in accordance with our blessed Lord's words, "They that take the sword shall perish by the sword." Such, then, is the attitude of Moslem nations towards all others. We are perhaps too apt to forget this, because the Mohammedan peoples of the world are not now in a position to throw down the gauntlet to the rest of the nations; but the spirit of it nevertheless remains. The Imâm, who preaches on Fridays in the mosque to the "faithful," frequently holds a sword in his hand. In the great Mohammedan University of El Azhar in Cairo the following prayer is recited daily: "I seek refuge with Allah from Satan the accursed! In the name of Allah the Compassionate the Merciful! Oh, Lord of all creatures! Oh, Allah! destroy the

infidels and polytheists, Thine enemies and the enemies of the religion! Oh, Allah, make their children orphans and defile their abodes. Cause their feet to slip; give them and their families, their households and their women, their children and their relations by marriage, their brothers and their friends, their possessions and their race, their wealth and their lands as booty to the Moslems, Oh Lord of all creatures."

About ten years ago the Turks took for the first time effective possession of the town of Kerak in Moab. The population was a mixed one of Christians and Moslems who had been in the habit of using, one to the other, the usual Moslem salutation of "Es Salaam aleikum" (Peace be upon you). No sooner were the Turks in possession than an order was issued by the governor forbidding the practice on the ground that there was no peace between Moslems and Christians! Such is the effect politically of Islâm, and should anything ever unite the 240,000,000 of Mohammedans in a Jehâd or Holy War, it would be one of the most terrible combinations which this war-worn earth of ours has ever seen. Such a contingency is, of course, extremely remote and is rendered still more so by the numerous, and often mutually antagonistic, sects of Islâm; still, we must never forget that the spirit of hostility is there and in Moslem theology, "Dar ul harb," a land against which war must be waged, is the technical term for all non-Moslem lands.

This fact shows (to turn aside for a moment to another subject) the tremendous importance of the success of Christian arms during the last fifty years against Moslem armies, and in particular the crushing defeat of the power of the Mahdi by England. One can but hope and pray that these events will make thoughtful Mohammedans ask the question: "Can Islâm be, after all, the one true faith?"

II. We now turn to look at the second aspect of the results of Islâm—viz., the Social. Soon after the death of Mohammed the Khalifa Omar made a decree that when a Christian country was conquered by Moslems half the churches were to be handed

over to the victors to be used as mosques. In this way many of the finest buildings of Byzantine Christendom, such as Chrysostom's Church of the Holy Wisdom at Constantinople, the great church of Damascus, and Justinian's noble basilica at Jerusalem became, and are at this day, Mohammedan places of worship. Omar considered, no doubt, that he was acting in a generous spirit towards the Christians, but subsequent generations of Moslems added more and more to the heavy yoke which the earlier conquerors laid on the unhappy followers of Jesus Christ. Christians were denied all civil rights; their evidence was inadmissible in a court of law; in the towns they had to confine themselves to degrading occupations, to wear a distinctive dress; in any public place should a Christian inadvertently sit down on the right hand of a Moslem he was instantly greeted with cries of "Ishmal ya Nusrâni!" (Go to the left, you Nazarene!) In Damascus, till within quite recent times, no Christian was allowed to walk on the side paths, but had to go in the centre of the road with the cattle and beasts of burden. When a Christian died permission had to be obtained from the local authority for his burial, a permission which was couched in the following terms: "I, So-and-so, give permission for the burial of So-and-so, son of So-and-so, the damned, lest the smell of his corpse should injure a Moslem." This was in force till a few years ago. In Damascus, till within the memory of many still living, the Moslems claimed from the Christians, and in many cases exacted, the horrible right known in Europe in the Middle Ages as "*Jus primæ noctis*."

To the Moslem all non-Mohammedans, and especially all Christians, were dogs and unclean. Thus the Khalifa Omar, already mentioned, writing just before the battle of the Yarmuk to the Byzantine General Nicephoros, thus addressed him: "Omar, to the Roman dog Nicephoros."

The intolerance and exclusiveness, thus engendered, have no doubt been among the greatest hindrances to the acceptance, by the Moslems, of the faith of Jesus Christ. How few would care even to inquire into the tenets of a religion the profession of

which carried with it such tremendous civil disabilities and involved such complete social ostracism !

III. The evil effects of Islâm on the individual are the most disastrous of all. Whatever Mohammed may have been in his earlier days—and few, I think, will deny that at the beginning of his career, while his first wife Khadijeh was living, he was sincere—he was during his later life a thoroughly vicious man. This feature of his character is strongly reflected in the Korân. That book sanctions the utmost facility for divorce. It is true that it limits a man to four legal wives at any one time. A limit, by the way, which Mohammed himself did not observe. But a man may at his mere caprice divorce any of his wives or all of them, and marry others, while in the matters of concubines and female slaves Islâm imposes no limits and no restrictions whatever. Another law prescribes that should a man, after divorcing one of his legal wives, wish to cancel the divorce and live with her again, he may not do so until the woman has been meanwhile married to another man and divorced by him. It often happens, especially among the richer classes, that a man in a fit of ill-temper will divorce one of his wives and in a day or two repent it and wish her back again. So he goes to a man who, for a consideration, marries the woman for one day and divorces her the next, when she is free to return to her former husband. In Constantinople there are men who get their living by this horrible trade.

It goes without saying that such ideas and practices degrade marriage into a mere means for gratifying men's lusts and passions and make women but toys, playthings, or worse. When the women are thus regarded—they who are the mothers of the succeeding generation—can one wonder if there be little or no idea of holiness connected with their conception of God ?

The Moslems, indeed, glory in the adulteries and vile amours of their Prophet, for which he claimed to have the direct sanction of the Almighty. It is, however, only fair to say that there are, in practice, many circumstances which, happily, tend to restrain

the vices of the people in this matter. Poverty prevents many a man from marrying altogether, or till well on towards middle life, and when married, makes it impossible for him to afford a second partner. The fear of making an enemy of an influential father or brother will frequently keep a man from divorcing a wife, whom otherwise he would certainly dispense with in favour of a younger or prettier woman. In the case of the two great aristocratic families of Jerusalem, the Khâliidi and the Hassêni, it is a kind of code of honour with the men never to have more than one wife and never to divorce her, and I know this to be faithfully observed even when the wife is childless. It must be remembered, however, that this does not apply to concubines. The Moslem idea of woman is that she is never chaste except she be kept under lock and key. This belief runs through all their literature.

The story of "The Arabian Nights" in the original (even in the expurgated editions) turns entirely on this idea, and the same is true of many of the tales which make up the rest of the book. This is the idea which led to the custom of guarding the women of the harims of Pashas and Sultans, and to the veiling of women in public. Here, again, especially among the fellahin or peasantry, we find circumstances mitigating the evil results of this degraded idea of woman. Their very poverty is a blessing. A peasant cannot afford to keep his wife shut up; she has to help him in his work, cook his food, make his clothes, take the produce of field and vineyard, garden and oliveyard, to the town for sale. She is much more his equal than her unfortunate town sister, and in some cases real affection springs up between husband and wife. But it must be remembered that all these ameliorating conditions and circumstances are in spite of Islâm, and not its outcome. What I have said above about the jealousy of the Moslem in regard to his women will explain why there is so little prostitution in Mohammedan cities. Practically every woman is married as soon as she is of an age to do so, and, while the utmost license is accorded to men in these matters, an erring woman would be immediately killed by her relations, and

the law holds that they are perfectly justified in so doing, even on the mere suspicion of guilt. I knew of a case where a wife was thought by her elder brother to have been unfaithful to her absent husband. The brother shot her dead, and then found that his suspicions were groundless. Nothing was ever done to him.

Another effect of Islâm on the individual is to render him intensely proud and self-righteous. While on the one hand the Moslem is a strict predestinarian, and is taught in the Korân that men are ordained before their birth, some to Paradise, others to Gehenna, yet he believes that eventually all true Moslems will be saved, partly through Mohammed's intercession, partly through God's mercy.

IV. This brings me to my fourth division. The religious effect of Islâm is to give a wholly inadequate idea of God. His justice is altogether obscured by His mercy. "Allah karîm!" (God is merciful!) is a frequent exclamation in connexion with their sins. I may quote here, in illustration of this, a characteristic anecdote in Palgrave's "Central Arabia." The traveller had been talking with one of the leaders of the Wahâbi sect—the Puritans of Islâm, who reject all but the Korân, and who hold the use of tobacco to be an unpardonable sin—and had asked him what sins, in their view, shut a man out of Paradise. "Infidelity and drinking (*i.e.*, smoking) the abominable," was the reply. "But what about murder, adultery, and the like?" said Palgrave. "God is merciful," was the grave rejoinder. This idea leads them to reject altogether the need of an atonement. I have often been asked by Moslems why our blessed Lord should have died when, without any such act on His part, God could forgive men their sins. This it is which makes Islâm the one great creed of the world, whose theological system has no place for sacrifice. Though here, again, popular opinion seeks to supply what is lacking in the system, and regards the Dthahiyeh, or offering at the time of the pilgrimage to Mecca, as an atonement for the sins of the year past.

The God of Islâm is a strange contradiction. On the one

hand, His power, might, majesty, unapproachable, infinite, incomprehensible, standing absolutely apart from that of all His creatures, is strongly insisted on ; but, on the other, He is regarded as a weakly, indulgent Being, who is, by the intercession of Moslem saints, to be cajoled on the Day of Judgment into letting into Paradise men otherwise unworthy. "Oh, I know about Saidna Isa" (the Mohammedan name for our blessed Lord), said a Moslem peasant woman once to one of our lady missionaries. "He will tell lies for us on the Day of Judgment!"

The fatal flaw in Islâm is its attitude towards our Lord and Saviour Jesus Christ ; for it is of its essence to deny His Divinity and to reject His Atonement, and thus, in a sense and to a degree, not true of heathenism, its spirit is that of Antichrist. It is this fact which makes Islâm such a petrifying creed. The late Professor Lecky has shown that the world owes no advancement to it in either arts or sciences. The knowledge of geometry and the gorgeous architecture which we associate with the Moorish occupation of Spain were inherited, not originated, by the Moslems. They received both from the conquered Christians of Persia, Mesopotamia, and other Christian Eastern lands, and *their* wealth it was which made so famous the golden prime of Haroun er Raschîd, of which Tennyson sings. Ever since then Mohammedan countries have been going down and down and down—a petrifying creed, crushing the life out of the nations and individuals which come under its malign power, and all because that creed rejects Him who is the Way, the Truth, and the Life.



Mr. Kipling and Clergymen.

BY THE REV. W. A. PURTON, B.A.

I HAVE seen it stated that Rudyard Kipling is of Nonconformist ancestry. If that is so, and I believe it to be the case, it will probably account for the curious fact that he nowhere alludes to Nonconformist ministers. I am a pretty diligent student of his writings, and cannot call to mind a single instance of a dissenting parson in all Kipling's gallery. How different from Dickens! Why did he invent a Stiggins and a Chadband? Perhaps because his boyhood was spent in the shadow of Rochester Cathedral, and he soaked in ecclesiastical traditions; and the converse of this is that Kipling leaves the Nonconformists lovingly alone.

So it happens that only English clergy and Roman Catholic priests are "photographically lined" in his album; and, it goes without saying, in deft, brilliant touches, which often convey a whole generalization in a phrase. It may be of interest to examine some of these, and thus gather what impression has been left in the mind of a singularly brilliant writer with a wide knowledge of the world. Two points will infallibly impress themselves on the attention of every reader of Kipling—one is his almost contemptuous mastery of words, the other is his acute grip of technical details. I need not elaborate the first feature. There is an absolutely accurate use of terms and phrases which arrests attention by its exactness and compels admiration by its beauty—the beauty which comes from truth. If ever there was a "lord of language" it is he. An inferior writer slings about epithets and adjectives of all sorts, in the hope that some of them will stick; but Kipling's are inevitable. One is reminded of Flaubert's saying: "If I call stones blue, it is because blue is the precise word, believe me." There is a delightful charm in this precision, and it is manifest, also, in the definite way in which distinct classes of words are used as the vehicle in which to convey different subjects.

This versatility is shown, to mention only one comparison, in the boisterous storm-tossed verses of "The Sea and the Hills," *e.g.* :

"Who has desired the sea?—the immense and contemptuous surges?
The shudder, the stumble, the swerve, as the star-stabbing bowsprit
emerges?"

and so on, when contrasted with the sweet Saxon simplicity of the "Ode to Sussex," where every line tells you of the green turf and daisies, the sheep-bells and dew-ponds, that characterize the Southdown country, where

"Little, lost, Down churches praise
The Lord who made the hills."

Kipling is like a dog who smells out the right word and marks it. That is well, that is his *métier*, the trade of "the artist and colourman in words."

But it is when we analyse the second point that we become conscious of a vague feeling of uneasiness. The first impression is one of hard, impenetrable brilliancy, as of something recently painted with bright enamel. But on closer inspection there are cracks. The paint is chipped in some places; there are lumps which are unpleasant to the touch, and smears which are distasteful to the eye. The whole effect is not so real as it appeared at first. Kipling is a marine engineer in "The Ship that Found Herself," a locomotive engineer in "'007," a schoolmaster in "Stalky and Co.," and a curate in "The Record of Badalia Herodsfoot." But, convincing as the wonderful mastery of details and the inside knowledge of the craft appear to be, I find myself wondering what a *real* marine engineer and a *real* railwayman would think of the portraits of their little worlds, because I, as a former schoolmaster and an ex-curate, can see traces of brilliant unreality and impenitent invention in the tales dealing with the trades of which I have expert knowledge. The plain truth is that no author, however subtle, can have all crafts at his fingers' ends by a mere outside inspection. It takes more than that.

“ ‘ Would’st thou ’—so the helmsman answered,
 ‘ Learn the secret of the sea ?
 Only those who brave its dangers
 Comprehend its mystery ! ’ ”

But I should imagine, on the other hand, that our author has learnt the life of the Indian jungle. At all events, I prefer to think so. Even Mowgli might have been; and the beast folk, his friends, can talk and yet be natural. It does not matter that the whole effect is fabulous; it is set in real scenery.

Now, let us examine, to begin with, “The Record of Badalia Herodsfoot.” I must confess that this story of the squalid always fills me with amazement. I don’t suppose Mr. Kipling is a district visitor—I should doubt if he were even a Sunday-school teacher; but one is compelled to admit that in whatever way he gleaned his information he has succeeded in presenting it convincingly. This is a “tale of mean streets” which puts them before your eyes. Here comes in the Rev. Eustace Hanna, the “curick.” He is devoted, energetic, not very acute, and rather hampered by his love for Sister Eva. Since she, as well as himself, worked in Gunnison Street, the dangers of which were manifest—“these considerations cast the soul of the Rev. Eustace Hanna into torment that no leaning upon Providence could relieve.” But Brother Victor of the Order of Little Ease was different. “The law of his Church made suffering easy. His duty was to go on with his work until he died.” Now, why does Kipling elaborate this distinction? Does he mean to convey that a celibate priesthood is the best? If not, why does he introduce the distinction at all? Possibly the art of the teller of tales has induced him to heighten the effect with dexterous touches of paint, which are merely laid on with a view to a picturesque contrast.

Then poor Badalia is murdered. “The Church of Rome acquitted itself nobly with bandages, while the Church of England could only pray to be delivered from the sin of envy.”

On her death-bed Badalia, just hinting at a hopeless affection she herself had conceived for the "curick," brings about an understanding between him and Sister Eva. "You two go along and make a match of it. I've wished other ways often; but o' course it was not for the likes o' me." Brother Victor had fetched Sister Eva to the bedroom, and stood outside the door, with the breath coming harshly between his teeth, for he was in pain. It must be conceded that in many respects this presentment gives the palm to the Roman, and this leads me to make my first deduction, which I think will be shown fully further on, that Mr. Kipling possesses a curious kind of reluctant admiration of Roman Catholic clergy, and a species of "passive resistance" towards the good qualities of the Anglicans. Non-conformist ancestry again!

Now let us examine another type in the school chaplain. In "Stalky and Co.," I think, the author shows most vividly his striking power of seizing upon salient points. A school chaplain is, and must be in many ways, different from a parochial clergyman. There is greater freedom; one is surrounded almost exclusively by mercurial and lively boys; the work is easier in some respects, more difficult in others. All this has been grasped by the boy who was educated at Westward Ho! But, clever as the portrait of the Rev. John Gillett is, it is not convincing. There is a bit too much of *sans gêne* and unconventionality about him. He thinks a great deal more than is necessary of boys who call him "padre," and his attitude towards the other masters is not altogether loyal. Here, again, we may note that our author has realized with almost uncanny insight much of the inner life of a masters' common-room. One is humiliated to read of the petty motives, the sudden gusts of temper, the small jealousies, the purblind injustices; and is inclined to sympathize with the rather pessimistic author of the "Upton Letters" who rises from a perusal of this school story with a feeling of depression; or even to agree with the chaplain himself in his remark: "Ours is a dwarfing life—a belittling life, my brethren! God help all schoolmasters! They need it."

It is easy to see that Kipling rather likes his school chaplain. He is quick-witted, subtle, honestly fond of the boys, and makes for the well-being of the school. But the whole story is not satisfactory. It is not the photograph of real school life that so many generations of boys (and masters) have been looking for. The staff is caricatured; the chaplain is an exaggeration; and though sure ground is touched in some of the descriptions of the small boys—*e.g.*, the scene in the lower classroom, where they roast sparrows on nibs at gas-jets and pursue other unholy avocations—yet the heroes, the famous three, are impossible. They are not ordinary human boys at all; and as for their speeches and exploits, why, in the words of Judge Brack in "Hedda Gabler": "But, may God take pity on us—people don't *do* such things as that!"

Finally, we will examine the army chaplain department. Here Kipling is in his favourite India, and writes about persons familiar to him. The chronicler of the three modern musketeers must have met many "devil-dodgers," or "sky-pilots," as the senior service more poetically calls them. We are not introduced personally to Father Victor, who is frequently mentioned as having Mulvaney's conscience in his keeping; but we hear enough of him to receive one more impression of the curious *tendresse* that Kipling has for the Roman priest. In the "Story of the Gadsbys," when Mrs. Gadsby is in the valley of the shadow of death, we meet the junior chaplain, "drifting generally and uneasily through the house." He is doing no particular good, is rather in people's way, and is somewhat of a butt; but in his mild way he scores several times off the doctor and Captain Maffin. Finally, he makes himself useful in the nick of time, and drives off to fetch another doctor at a pace that extorts the Captain's grudging admiration. He is utterly devoid of tact, but is conscientious and devoted, and, on the whole, can be best labelled with that doleful epithet "well-meaning."

The "Judgment of Dungara" is an amusing story of a German mission in India. It scarcely concerns our particular

examination, because the Rev. Justus Krenk is a Lutheran. But we may notice that Kipling speaks with exceeding sympathy of mission-work. There is a vein of solemnity in the couple of pages which he devotes to this subject which is good reading. It makes little difference that this German mission meets with temporary failure; no doubt that heightens the serio-comic aspect of the story. One is thankful to read, in words which seem to be heartfelt, this fine appreciation of mission-work, and the more so that, in his deep sympathy with the peoples of the East, Kipling is occasionally a little unjust towards the efforts of the West. Who, for instance, are the "beef-fed zealots" who "threaten ill to Buddha and Kamakura"? Are they the co-religionists of the author of the great "Recessional"? The opening verse of the poem which contains this quotation occurs as a chapter-heading in "Kim," and runs as follows:

"Oh! ye who tread the Narrow Way,
By Tophet-flare to Judgment Day,
Be gentle when the 'heathen' pray
To Buddha at Kamakura!"

There is, or so it seems to me, a needlessly offensive insinuation in these lines; a hint, if I read it right, of something which is certainly not found in the attitude of modern missionaries towards those who worship in ignorance what they set forth unto them. *Sed hæc hæctenus.*

This digression leads me finally to examine what I consider in some respects Kipling's finest work. I mean "Kim." It is a noble book. The guileless old Lama, that "fearful" man the Babu, the impish Kim, and many others, take their place in the class of real friends in the world of fiction. I do not know how many times I have read the story; I hope to read it many times more. I would cheerfully surrender all that the mighty Hall Caine ever wrote, and even abandon all the efforts of the peerless Marie Corelli for this one story.

Bennett, the Church of England chaplain to the Mavericks, had marched all day with the regiment to prove his mettle. At the end of mess he left the tent and stepped on the eavesdropping

Kim, whom he held tenaciously in spite of his struggles. When he discovered that the native-looking boy spoke English he summoned Father Victor, the Roman Catholic chaplain (Kipling seems fond of the name Victor in this connexion). I quote from our author: "Between himself and the Roman Catholic chaplain of the Irish contingent lay, as Bennett believed, an unbridgeable gulf; but it was noticeable that whenever the Church of England dealt with a human problem she was very likely to call in the Church of Rome." Then there is a triangular conference between Bennett, Father Victor, and the Lama, who all discuss the future of the reluctant Kim. Bennett is unintelligent but tenacious. It is arranged between the two padres that Kim is to be brought up as a Protestant. But the Anglican chaplain is sent off with the regiment to a frontier war. In his absence Father Victor sends Kim to the school of St. Xavier, at Lucknow, to be brought up as a Roman Catholic, having previously "for three long mornings discoursed to him of an entirely new set of gods and godlings—notably of a goddess called Mary, who, he gathered, was one with Bibi Miriam, of Mahbub Ali's theology." Undoubtedly Father Victor was adroit.

Here I conclude. Reducing all the clerical characters in the different stories to a common denominator, one finds that Kipling considers the Roman Catholic priest as acute, subtle, sympathetic, and not unduly scrupulous; while the Anglican is tactless, hardworking, conscientious, and narrow-minded. The Nonconformist is non-existent.

Well, it might be worse.

But I end, as I began, by wondering whether early training and the subconscious self have not something to do with these ideas of the great Anglo-Indian.



Literary Notes.

MR. E. E. FOURNIER D'ALBE has prepared a volume in which he tries to penetrate the mystery of space and time—matters which so many have tried to elucidate and have failed to do so in the past—with the help of the most modern resources of scientific research. The treatment extends to the Infinite on one side, and the Infinitesimal on the other, and seeks to annex a “first order” of each to the vast realm already surveyed and partly controlled by the human intellect. The main thesis of this work is that “a universe constructed on a pattern not widely different from ours is encountered on a definite and measurable scale of smallness, and another on a correspondingly larger scale.” To these universes the author gives the names Infra-World and Supra-World respectively.



At the end of last year we had a very delightful work, entitled “The Cathedrals and Cloisters of the South of France,” by the Misses Elise Whitlock Rose and Vida Hunt Francis. The book, which was in two volumes, received a chorus of praise, and it is very interesting to learn that the authors have now completed another two volumes dealing with “The Cathedrals and Cloisters of Mid-Land France,” embracing Burgundy, Savoy, Dauphiné, Auvergne, and Aquitaine. These two new volumes will be uniform with the previous two, and are the fruit of many successive summers spent in wanderings in “rare unspoiled France,” where the tourist and his suit-case are practically unknown. The authors introduce, in photograph and story, the cathedrals of the midland provinces as they exist to-day, with architectural and historical peculiarities. They add, incidentally, that certain Church politics and psychology have been referred to from time to time, for the ecclesiastical traditions of France go back to the very first years of the Christian era. There will be altogether some 200 illustrations, several of which will be in photogravure.



The dominant factor in American life is the conflict and assimilation of races. This underlies political, legal, economic, ecclesiastical, and moral problems. All the great branches of the human family—white, yellow, red, black, and brown—are now contributing to the outcome. In his book entitled “Races and Immigrants in America”—which has just been published—Professor J. R. Commons discusses, in all its aspects, the influence exerted by this fundamental fact on American institutions. The characteristics of the races and nationalities, their part in self-government, their effect upon wealth and its distribution, the forces of Americanization, and the barriers against inundation, are studied with reference to the practical problems. The book is well illustrated, and contains a list of references which will further commend it to students.



Mr. Henry Frowde has brought out the second part of “The Tebtunis Papyri,” edited by Dr. B. P. Grenfell and Dr. A. S. Hunt, with the assistance of Professor E. J. Goodspeed. The first volume dealt with the papyri

obtained from the mummies of crocodiles, and was issued some five years ago. The new part concerns itself with the papyri found in the house of Ümmel Baragât (the ancient Tebtunis). Most of the documents belong to the first three centuries of the Christian era.



Here are three new theological books: "The Bible Story," for children of all ages, by H. N. Lawson, revised by Canon F. P. Lawson, of Peterborough (vol. i., *The Beginnings of the Jewish Church*); "Jesus Christ and the Civilization of To-day: the Ethical Teaching of Jesus considered in its Bearings on the Moral Foundations of Modern Culture," by Professor J. A. Leighton, Ph.D.; and "The Church and the Changing Order," by Professor Shailer Mathews.



"Thinking, Feeling, Doing," an introduction to mental science, by Mr. E. W. Scripture, Ph.D., M.D., is to appear shortly in a revised form. During the last few decades psychology, or mental science, has been entirely revolutionized by the introduction of experimental methods. This particular book was the first one on the subject in the English language, and had a sale of over 20,000 copies. There was even a Chinese edition made by Professor Headland, of Pekin University, but the plates and manuscript were burned in the Boxer rebellion. The volume will contain many illustrations showing experiments in every department of mental life, descriptions of experiments at the time of thought and action, a study of binocular vision, the summary of Windt's theory of the feelings, and many other matters.



Messrs. Chapman and Hall are issuing an interesting book on the "Women of the Church of England," by Mrs. Aubrey Richardson, in which the author follows the particular and definite influence of women-workers in the Church from the time of the Reformation to the present time. The volume will contain many illustrations of prominent workers. This work should make interesting reading, and prove very useful for reference.



Some three years ago Dr. J. W. Thirtle published a work on "The Titles of the Psalms." For some time past he has been engaged upon further research dealing with some of the most vexed questions in the Old Testament. The results of these studies have been gathered together by Dr. Thirtle into one volume under the title of "Old Testament Problems: Critical Studies in the Psalms and Isaiah." The book "claims" to shed a new light upon some of the difficulties in the Hebrew Scriptures. Incidentally the author discusses Messianic Typology.



In "The Awakening of a Race," by Mr. George E. Boxall, the author has traced out briefly the tendencies of thought in civilized countries at the present time with a view to estimating the probable trend of events in the near future. He notes the decay of ideals in this and other civilized lands, and prophesies a new development of the religious idea. Man, he says,

always has had, and always must have, a religion as a guide to conduct, and the lesson we learn from the past "is that a new religion grows gradually out of an older one as man's knowledge increases." This is a definite statement which will require a large amount of substantiation, and many of us will be very hard to convince.



We are promised two new volumes in that excellent "Heroes of the Nation" series, which is so admirably edited by Mr. H. W. C. Davis, of Balliol: (1)—the forty-second volume—"Charles the Bold, Duke of Burgundy, 1433-1477," by Miss Ruth Putnam, author of, among many other volumes, "A Mediæval Princess"; and "William the Conqueror, and the Rule of the Normans," by F. M. Stanton. Miss Putnam tells the story of Charles the Bold's relations to the Netherlands and to the political situations in Europe in the fifteenth century. We shall also have a study of his imperial and royal ambition as described by contemporary writers, "by virgin rumour," and by documentary evidence.



There was issued a day or two since through Mr. Unwin a couple of books likely to interest CHURCHMAN readers. One dealt with that very difficult problem, "The Town Child." It has been written by Mr. R. A. Bray. He tries, and succeeds very well, to estimate the influence of an urban environment, as it is reflected not merely in the bodies, but, in particular, in the mind and character of those children whose lives are spent entirely in the walls of a town. The other work is called "Dramatic Traditions of the Dark Ages," in which the author, Professor J. F. Tunison, collects some of the scattered traces of dramatic representations from the time of the triumph of Christianity to the Renaissance. There are chapters on the war between Church and theatre, on dramatic impulses in religion, on Eastern traditions and Western development, and on the traditions which came by way of ancient and medieval Italy.



"God without God" is the title of a treatise just completed by Archdeacon Hunt, which is to be published by Messrs. Allenson. Mr. Hunt attacks very fairly and skilfully the subtle suggestion so often made of the possibility of a good life independent of faith in God.



"Janus in Modern Life" is a little book which Professor Flinders Petrie has written. Of course, the author is widely known in intellectual circles as a great student of Egyptian life and customs in days long since dead and gone. This little work is, in some measure, developed from his recent Huxley Lecture, and deals with questions of race and immigration, communism, philanthropy, and individualism in relation to historical philosophy, from a thoroughly modern point of view.



Mr. P. M. C. Kermodé has prepared a volume dealing with the crosses of the Isle of Man under the title of "Manx Crosses." It is a full description, well illustrated, of the cross slabs, which are part of the system of early

Christian sepulchral monuments in the British Isles. The period dealt with in Mr. Kermode's volume is from the end of the fifth to the beginning of the thirteenth century.



Yet another Baring-Gould! It seems that I chronicle a book almost every month. His output is the most prodigious of all writers. This time it is a study of history, landscape, and archæology, and is to be called "A Book of the Cevennes."



A new work on Confirmation, by Rev. Dyson Hague, of Toronto, is announced for immediate publication by Mr. Elliot Stock, under the title "Confirmation: Why we Have it; What it Means, and What it Requires." The Bishop of Durham has written a preface to the volume.



Notices of Books.

BIBLICAL AND THEOLOGICAL.

LUX HOMINUM. Edited by F. W. Orde Ward. London: *Francis Griffiths*.
Price 7s. 6d. net.

A series of eleven essays by various authors, whose aim seems to be to combine orthodoxy with the acceptance of a good deal of modern criticism of the Old and New Testaments. We cannot say that it is very hopeful to read in the preface that "we are all well aware that the Church created the Bible, under the guidance of the Holy Ghost." Our Article XX. avoids this serious error by speaking of the Church as "the witness and keeper of Holy Writ," not its maker. Any view of the Canon which regards the Church as the *maker* of Scripture must inevitably involve false and serious issues. Nor do we feel inclined to endorse the view that "the efforts and accomplishments of Strauss and Renan were in their issues helpful, and not hindering," unless we are to understand this as having taken place in spite, and not because, of them. It seems to us the height of impossible paradox to say that "as we recognize the part they played and their unconscious aid, we may well say now 'noster' Strauss and 'noster' Renan. They were, in their measure, and according to their respective abilities, defenders of the faith." The first essay, on "The Christ of the Old Testament," has not a few useful points, though it is lacking in some of the essential aspects of the Old Testament revelation which are emphasized in the New Testament. The view taken is undoubtedly inadequate, for the Church has seen much more in the ancient Scriptures than is here presented. It is only possible to arrive at the general teaching of this essay by omitting some of the distinctive elements of the New Testament view of the Old. Professor Peake discusses "Messianic Prophecy," and his position on Old Testament subjects is, of course, well known. We are told that "throughout the New Testament writings we are constantly confronted by a use of the

Old Testament which would be endorsed by hardly any scientific commentator to-day" (p. 50). Professor Peake, of course, favours the scientific commentator rather than the New Testament, with the inevitable results. He considers that the Servant in Isaiah is not to be identified with any individual person, but with Israel (p. 64), and that we cannot justify the Christian identification of the Servant with Jesus of Nazareth on the traditional assumption that Isaiah directly foretold the death and resurrection of Jesus. It is only by identifying Jesus with Israel that we can justify in a measure "the transference to Him of what was originally spoken of with reference to the nation." It will be seen from this how utterly unsatisfactory and impossible Professor Peake's position is from the standpoint of those who believe in the authority of the New Testament. The third essay, on "The Divinity of Christ and Modern Criticism," is by Mr. W. J. Williams, a Roman Catholic of the Liberal school. It is not without suggestion, but in saying that Christianity is, in the first place, "rather a revelation of man to himself than a direct revelation of God, the revelation of a problem to be solved rather than the solution of a problem," we cannot feel that we are being given very much light. The New Testament fares on the whole better at the hands of the writers than does the Old, though here also there are positions taken up that are eminently unsatisfactory. The writer of the essay on "The Synoptic Gospels" speaks of the thankfulness of many devoted and earnest Christians for what they have derived from the modern criticism of the Old Testament, and then proceeds to say that the time has now come for the application of these principles to the Gospel narratives. For our part, we cannot accept this expression of thankfulness, and we do not hesitate to prophesy that, given the same principles and the same application, the results will be practically the same in the New Testament, as, indeed, the recent commentaries of Wellhausen on the Synoptic Gospels clearly show. By all means let us "court the fullest investigation" (p. 158), but let us not start out by ignoring some of the facts and factors. They must all be taken into consideration, though this is what a good deal of the modern criticism of the Old Testament has not done. The discussion of the Synoptic Gospels is, on the whole, helpful, though again we are met with the fallacy that "it was the Christian Church founded by Jesus Christ which produced the New Testament." It is astonishing that men cannot see the inaccuracy and impossibility of this position. It is not only poetry but fact that says,

"The Church from her dear Master
Received that gift Divine."

There are few things that need more thorough and careful consideration to-day than the questions connected with the ground of the canonicity of the New Testament. Professor Allan Menzies discusses "The Christ of the Fourth Gospel." He cannot accept the authorship of John the Apostle, and seems to favour that mythical personage of nineteenth-century scholarship John the Presbyter. He considers that the Gospel is dramatic rather than historical, and that "it has suffered greatly from being taken as a book of history." Nor will he allow it to be a book of doctrine, but only a book of religion and devotion. In view of the inaccuracies with which the author of the book is charged in this essay, it is difficult to see precisely what

its religious value can be. Professor Adeney has a good essay on "The Resurrection," which is exceedingly well done, and written in full view of the latest theories. The next essay is on "St. Paul's Presentation of Christ," and is by the Rev. H. D. A. Major. He also cannot accept the Fourth Gospel, and his view of St. Paul's presentation of Christ, while not without suggestion, is, on the whole, inadequate. The author of "The Faith of a Christian" writes on "Christ and Society"; Miss H. A. Dallas discusses "Christ the Mystic"; Mr. C. E. Larter has an essay on "Christ and Popular Science and Philosophy"; and the Editor closes with an essay on "The Truth as it is in Jesus." What is the sum-total of our impressions of this volume? First, that in the endeavour to accept certain positions of modern criticism the authors have relinquished some of the essential positions of supernatural Christianity in relation to the Word of God. Second, that the view of Christ here presented almost entirely omits the consideration of the one central truth which is so prominent in the New Testament—the atoning sacrifice of Christ. Systems of theology are to be judged by the place and meaning they assign to Calvary, and tested by this criterion the present volume is sadly lacking. It has not been by the Christianity expressed herein that the Church has won her greatest victories through the centuries. And so, while there is not a little that is useful and suggestive, we cannot feel that the book has a clear, definite, positive, spiritual, satisfying message for our day, a real Gospel for the heart and life of sin-stricken man. The "Light of Men" as revealed in the New Testament is something far other and otherwise.

THE BIBLE UNDER TRIAL. By James Orr, D.D. London: *Marshall Brothers*. Price 6s.

The sub-title describes the aim and purpose of this work—"Apologetic Papers in View of Present-Day Assaults on Holy Scripture." It is a book of very great value for its purpose. It is written by one who is a perfect master of his subject, whose scholarship is of the very first rank, and whose absolute fairness and entire courtesy are evident on every page. It covers a great deal of ground, discussing the main problems connected with Old and New Testament criticism, and considering most of the modern sceptical objections to the Bible. It is written in full view of the latest German and English works. The treatment is at once scholarly and popular, and the reader feels that he is under the guidance of a master. We would call the special attention of clergy to this volume, for, if we mistake not, it will prove of the greatest possible service as a handbook to Bible difficulties of the present day. It shows with convincing power the supernatural character and authority of the Bible. We could wish that our younger men and women would give this book their thorough study. It would do them untold good.

BIBLE TEACHING BY MODERN METHODS. Edited by the Rev. Frank Johnson. London: *Andrew Melrose*. Price 3s. 6d. net.

Everything that makes for efficiency in Sunday-school work is to be heartily welcomed, and we are glad that it should be receiving attention from leading educational authorities. This is a valuable collection of papers read at a recent conference convened by the Sunday-School

Union. The first paper states the primary aims of the Sunday-school, and is by Dr. Davison. Then come two essays on "Modern Biblical Criticism and its Bearing upon Sunday-School Teaching." The one on the Old Testament is by Professor Orr, the one on the New by Dr. Horton. Dr. Orr's contribution is solid, valuable, and masterly, like everything that comes from his pen. It deserves special attention. Two essays discuss "The Method of Teaching the Bible," and here we are, perhaps, most conscious of inability to follow the general theological line of the writers. Then come essays by two leading educational authorities, Mr. Adams, of the London University, discussing "The Essential Equipment of the Sunday-School Teacher," and Dr. Forsyth, of Leeds, "Teacher Training." Three essays discuss "The International Lessons," and then the book closes with papers on the Theological College in Relation to Educational Leadership, the Sunday School, and the Training of Teachers. We do not pretend to endorse all the principles and proposals here set forth, but no one who has to do with Sunday-schools could study this volume without deriving valuable suggestion and guidance. To clergy and theological students in particular it may be commended. The work of Sunday-schools needs to be set on a far better basis by being associated more definitely and closely with the curriculum of theological students and the regular work of the ministry.

THE SCIENTIFIC CREED OF A THEOLOGIAN. By Rudolf Schmid, D.D.
London: *Hodder and Stoughton*. Price 6s.

A work by a well-known German theologian, who is already known by a similar book published a good many years ago on "The Theories of Darwin and their Relation to Religion." Dr. Schmid's position is one which he describes as demanding "perfect freedom for science on the one hand, and on the other adherence to the truths of Christianity in their full extent." The first chapter discusses Creation as a whole from the scientific and religious point of view. Then comes a chapter on "The Conception of Creation as recorded in the Bible." Here the author takes the view that we have two entirely separate and different accounts of Creation in Genesis, but the unsatisfactory point is that he does not say how it comes to pass that two such incompatible stories are found in one and the same book, a book, moreover, which claims to be part of the Word of God. Nor does he solve the problem of what we are to do with one of the accounts if the other is to be set aside. He will not allow that the first chapter of Genesis can be reconciled with science. The main chapter of the book deals with "Religion and the Scientific Record of Creation," and here the author is quite at home, and has much that is valuable to say, including some very acute criticisms on Darwinism and modern materialism. This chapter is in every way admirable and informing. The fourth chapter discusses "Providence, Prayer, and Miracles," and the last chapter deals with "The Person of Jesus Christ." As to the Virgin Birth, while Dr. Schmid appears to accept it himself, he considers that we can neither prove nor deny it, whether on the ground of history or of science, and he is, therefore, quite prepared to argue for our Lord's uniqueness apart from the Virgin Birth. The same spirit of concession is found in the discussion on miracles, where

the author is ready to surrender one or another characteristic in the record of a particular miracle, or even the entire narrative of a miracle, without lessening our conviction of our Lord's miraculous power. The discussion on the Resurrection is very satisfactory, the position being clear and undoubted. The book is marked by a strong faith in Christ and a genuine acceptance of supernatural Christianity. As will have been seen, we consider that Dr. Schmid is far too concessive on points that seem to us of essential importance, but as a whole the book stands firmly for faith, and will do good service.

WHAT ABOUT THE NEW THEOLOGY? By W. L. Walker. Edinburgh: *T. and T. Clark*. Price 2s. 6d. net.

The author tells us that some twenty years ago he went even further than Mr. Campbell in some directions, and was able in time to work his way back to the Evangelical faith, without any sacrifice of the truth or inconsistency. He is, therefore, well qualified to pass judgment on Mr. Campbell's book, and he does this with adequate scholarship, acute criticism, balanced judgment, and a fine spirit. In several essential respects Mr. Walker's theological position is not ours. His view of the Trinity seems to be essentially modal, and his statement of the doctrines of the Incarnation and the Atonement is not in complete accordance with Holy Scripture; but as a criticism of the New Theology this little work is able and convincing, and will do real service in showing the utter impossibility of accepting Mr. Campbell's position without evacuating Christianity of all its distinctive features.

PAUL THE MYSTIC. By James M. Campbell, D.D. London: *Andrew Melrose*. Price 4s. 6d. net.

The writer believes that in the many lives of St. Paul which have appeared insufficient justice has been done to the mystical elements in his experience and teaching. He therefore sets out to depict the Apostle's inner life, defining mysticism as the experience of the Holy Spirit realized in the soul. We have eight chapters dealing with various aspects of St. Paul as a mystic—religious, Christian, Evangelical, rational, practical. The book is marked by true spiritual experience, and is written in a cultured style. The author is not able to escape the fault of writers of this school in depreciating the objective revelation of God in His Word. His view of St. Paul's relation to Scripture is, in our judgment, seriously inadequate and even misleading. To say that St. Paul found the source of authority in religion, not in external things, but in the things of the spirit, is seriously to misconceive of the Apostle's true position, while to quote with approval Sabatier's book on "The Religions of Authority and the Religion of the Spirit" is to swerve almost entirely from the Pauline position and spirit. There is a real confusion of thought here. To the Apostle the source of authority was the Lord Jesus Christ, at once objective and subjective, and the seat of authority for every one of us, as for St. Paul, must necessarily be the best and purest embodiment of the historical revelation of Jesus Christ. It need hardly be said that this is found in Scripture, not in the spirit of man. Apart, however, from this very serious blot, as we deem it, the book is well

worthy of a prominent place in the lives of the great Apostle. No one can read it without deriving spiritual enrichment and inspiration.

THE REPRESENTATIVE WOMEN OF THE BIBLE. By George Matheson, D.D.

London: *Hodder and Stoughton*. Price 6s.

Another, and we suppose the last, of this author's remarkably suggestive works. This portrait gallery of eleven of the women of the Bible is quite equal in power to former works which dealt with the men of the Bible. Dr. Matheson had a marvellous insight into the Bible and into human nature, and though we may, and often do, disagree with his way of putting things, we are arrested and fascinated on page after page by some felicitous characterization or some bold flight of imagination. Like all that he wrote, this is a book especially valuable for preachers and teachers, and while warmly commending it, we would lay our wreath of gratitude on the grave of one of the most suggestive and inspiring teachers of the present generation.

THE UNIVERSALITY OF JESUS. By the Rev. G. A. Johnston Ross. London:

Hodder and Stoughton. Price 2s. 6d. net.

The theme of this little book is the truth that in Christ is presented to our view the Representative Man in whose Person "all that belongs to the perfection of every man is included, and who will continue to draw men everywhere to Himself, because He has realized in Himself the final type of Humanity." The importance of this truth is said to lie in the fact that "the pivot of a convincing apologetic must be the impression which Jesus Christ makes upon us." The author, however, has much more than an apologetic purpose; he endeavours to serve a religious need by showing that Jesus Christ is still to-day man's Representative, and that Christ as a present Saviour can meet all human needs. There are twelve chapters, starting with the consideration of the uniqueness of Christ's humanity, and then taking up various aspects of the records of our Lord's life in the Gospels—His origin, His baptism, His temptation, His transfiguration, His teaching, His prayers, His death, His resurrection—with a closing chapter on the Witness of Pentecost. The author wields a graceful pen, and his work is marked at once by an accurate scholarship and a deep spiritual experience. We have greatly enjoyed this little work, and would commend it to all who desire to see how an old theme can be invested with freshness and forcefulness. The book is full of seed-thoughts and spiritual inspirations, and is one of the most suggestive and helpful of its kind that we have read for some time.

THE FOURFOLD PORTRAIT OF THE HEAVENLY KING. By Interpreter.

London: *Elliot Stock*. Crown 4to. 600 pages. Price £1 11s. 6d.

This embraces a new translation of the Four Gospels side by side with the Authorized and Revised Versions, quotations from the Old Testament Scriptures and parallel passages being arranged to facilitate comparison of the Gospel narrative. The writer is a devout student of God's Word and a believer in its inspired authority. He is striving to bring home to the heart and conscience of the English people the message of that Word. We like his divisions of the materials of the Gospels, which certainly bring out the

salient features in the portrait of Christ presented by each Evangelist. He gives us a new harmony of the Gospels, and though expecting us to consult commentaries, also gives such notes as are necessary to bring out the meaning the translation could not be made to express. We are sure the book helps to give a clear and fresh vision of the contents of the Gospels, and its size and print make it useful to the weakest eyes.

SOUND WORDS. By Canon Jelf, D.D. London: S.P.C.K. Price 3s. 6d.

These are addresses on the English Prayer Book. For much spiritual counsel we are indebted to the writer. He loves God's Word and his own Church, but we demur to the title of his book for the following reasons: He calls the Lord's Table "an altar." This can be justified neither by Prayer Book or Canons. He forgets that "whosoever sins ye remit," etc., was a commission given to the whole Church. In his chapter on Baptism he does not emphasize the importance of the word "rightly" (Article XXVII.). The Latin rendering is "recte," not "rite." In his teaching on Holy Communion he does not make it clear that after consecration there is a change of use only, not of nature. He says, "they are not changed in substance, though they are essentially changed." Perhaps he means what we do, but haziness of expression will produce haziness of idea, and the child of both will be superstition. Against the context and scholarship he urges "we have an altar" (Heb. xiii.) means the Table of the Lord. This particular word for altar occurs some sixteen times in the New Testament, and not once is it used of the Lord's Table. Even Thomas Aquinas says: "The altar is either the Cross of Christ or Christ Himself."

CHURCH AND EMPIRE. Edited by Rev. J. H. Ellison, M.A., and Rev. G. H. S. Walpole, D.D. London: Longmans, Green and Co. Price 3s. 6d.

Imperialism now runs upon three lines—first, political; second, educational (*e.g.*, the Imperial Educational Conference lately held in London); and, third, spiritual. These essays by various well-known men concern themselves with the third aspect, and we cannot but be struck with them. Dr. Lock opens with an essay on "Mission Work in the New Testament," and the two editors give useful contributions on "The Vocation of the Anglo-Saxon Race and England's Responsibility," and "The Church and National Life." Then follow eight essays from representative clergy in our Empire—Bishops and others—calling us to a sense of the needs of India, Burmah, Canada, Australia, New Zealand, West Indies, South Africa. The territory of the Anglo-Saxon race extends over more than a quarter of the globe, and she directly influences nearly one-third of the inhabitants of the world. No writer belittles the world-commission of our Lord, but emphasizes England's first duty to those within her Empire, and through them to the world. We must confess this seems to us to strike the note of a true Imperialism. It makes the races of an Empire the objects of our spiritual solicitude, rather than of our commercial enterprise. The plea is "Let us specialize, that we may more easily universalize." Well, the Lord said, "To the Jew first," and the limited resources of our missionary societies, side by side with the enormous needs, make us pause and consider. Will people more readily give for the spiritual needs of the Empire? God forbid that

we should in any sense lose sight of the last command! The question is, Will this facilitate its execution? This book will, as the Archbishop of Canterbury says, "set men thinking."

MY KINGDOM OF HEAVEN. By Peter Rosegger. London: *Hodder and Stoughton*. Price 6s.

The writer is a delightful companion. We frequently disagree with him, but we cannot part company. His charm of style, quaintness, naïveté, reverence for God and man, and true spirit of catholicity, keep us gladly at his side. He tells us here his creed. His point of view is curious. He is a Romano-Protestant. We ask ourselves, Is it possible to serve two such masters at the same time? It is only possible to Peter Rosegger. He takes a long leap from the "communion of saints" to our intercession of them. His views with regard to miracles seem too subjective. "If you think it helps you, believe it," he says in so many words. There is too much of this in the book. His story of "Christ on the Heath" is beautiful, touching, impossible, and an excellent picture of his own mental attitude. His witness that among genuine Evangelicals—and he knows Germany and the life of the peasantry—there reigns less religious indifferentism than among Roman Catholics is striking. He has vague views of the personality of the devil, and while bidding us "give Sunday a soul," seems to advocate rather a secular one. Sometimes his style—not his opinions—reminds us of Tolstoy; at other times we recall Ian Maclaren; and he winds himself about the heart of his reader with all the skill of those writers.

MYSTICAL FELLOWSHIP. By Richard de Bary. London: *Longmans, Green and Co.* Price 4s. 6d.

The science of Christliness and encouragement of brotherhood must claim our heartiest approval. Fellowship with God and one another can never be over-emphasized. All the writer and medieval saints would say on this we should endorse. At the same time, no stretch of imagination could call the book a Catholic eirenicon. To take two instances, the practical acceptance of transubstantiation and the invocation of saints will pain true sons of the Church of England. If the writer could move God's Word and the Book of Common Prayer from his path his course might be clear. As it is, he stands confronted by a battlemented city with walls.

TRUTH OR ERROR. By Rev. J. R. Palmer. London: *C. J. Thynne*. Price 2s.

This book is excellent. It is calm, temperate, convincing, and uncompromising. It comprises seven chapters. Papal Infallibility, Transubstantiation, The Immaculate Conception, Mariolatry, all come in for careful, critical, and decisive treatment. As the late Dr. Wordsworth once said, "Rome makes Scripture a palimpsest" by writing her own traditions over the Divine text. This book proves the truth of this, and we heartily commend it to all who love their Church, and protest against the ousting of Scripture.

CHRIST OUR EXAMPLE. By Caroline Fry. London: *C. J. Thynne*. Price 1s. net.

Another edition of what the venerable Canon Christopher in his new preface calls an "inspiring book." We echo his wish that it may be widely read by all who have not hitherto met it.

THE MAKING OF A MIRACLE. By T. W. S. Jones. London: *Elliot Stock*. Price 6s.

This is the true story of another Romanist cult and the account of the wonder-working (?) shrine of the Madonna of the Rosary of New Pompeii. It is painful reading and written by one who knows Naples from forty years' experience. No such nonsense could take place in England, but Italy shows us Romanism in all its nakedness. It is only the story of another attack on the sovereignty of Christ, and can be well termed "another Gospel." The manufacturer of the cult is Bartolo Longo, apparently an honest soul, and one strongly imbued with the religious sense. His "conversion" is strange and pathetic reading. "The whole fabric of his life and the establishment of this new sanctuary," specially favoured by Pope Leo XIII., rests on an asserted promise of the Virgin Mary to St. Dominic, "He who propagates the Rosary is saved." Miracles are supposed to be wrought here, but we hear of no drunkards, sensualists, or backbiters reformed. They are miracles which do not move in the moral sphere. The writer, who knows South Italy well, has gathered a lot of interesting material, which he has put together well. The book should be read for the lurid light it casts on modern Romanism.

THE IRISH NATIONALIST IDEAL. By Devonia. *Grievances from Ireland Offices*, Strand. Price 2d.

Our advice is, Take up and read this open letter to all parties. It will open the eyes to the true nature of the Irish question, and make us more determined than ever that Home Rule, either in the open or "on the sly," shall not be conceded to Ireland.

OUR SISTER BEATRICE. By Grace Grier. London: *Longmans, Green and Co.* Price 3s. 6d. net.

The biography and letters of Beatrice Allen, a missionary in Japan from 1895 to 1905, in connexion with the Church Missionary Society. The record of a consecrated life.

"CAN THE WORLD BE WON FOR CHRIST?" By Nathanael Wiseman. London: *C. J. Thynne*. Price 2s. 6d. net.

An earnest book on soul-winning. The first part consists of eight addresses, containing some pungent sayings and quotations. The remaining two-thirds of the book records "Incidents in a Pastor's Life." These are of an awakening and pathetic character.

QUIET TALKS ON PERSONAL PROBLEMS. By S. D. Gordon. London: *Hodder and Stoughton*. Price 2s. 6d.

Though the subject lends itself to less directly spiritual treatment than the previous "quiet talks," we think that this is, on the whole, the most permanently useful of the author's works. It contains eight essays or instructions on the problems of "Sin," "Doubt," "Ambition," "Self-mastery," "Pain," "Guidance," "The Church," and "Questioned Things." These are often searching, sensible, and valuable to mind and conscience, especially those on sin, doubt, and pain. It is distressing to think, from incidents referred to under "Questioned Things," the lengths of inconsistency to which some "Church members" apparently go in Germany and America. The

"Problem of the Church" is not dealt with as we would wish, the Church of England coming in only for three lines when "the Reformation took on national proportions, the King leading in the break." This book contains vigorous and helpful writing.

SHORT SERMONS. By Francis Bourdillon. London: *C. J. Thynne*. 1907.

A popular re-issue "for household, social, and private reading." As the author justly claims, they might be very useful at lay services, cottage lectures, in the colonies, and where simple Gospel expositions would be welcome.

"BE STRONG." By Bishop Welldon. London: *R.T.S.* Price 2s.

A volume of addresses preached to Harrow boys, reprinted from *The Sunday at Home*. Excellent, direct, short; calculated to impress boys far more than many volumes of school sermons that we know; suitable for any boy at any school. There is nothing here contrary to wholesome, practical New Testament interdenominational Christian teaching.

HELP AND COMFORT FOR WIDOWERS. London: *Longmans, Green and Co.* Price 1s. 6d.

The writer addresses a neglected class, and the burden of the message is that true faith and hopeless sorrow cannot go hand-in-hand. The counsels given from the heart will reach the heart, but the views on Holy Communion and the future life are unscriptural.

EXPOSITION ON THE GOSPEL OF ST. MARK. By the late William Kelly.

Edited, with additions, by E. E. Whitfield. London: *Elliot Stock*. Price 5s. net.

We are always glad to welcome any exposition of Scripture by the late Mr. William Kelly, who was one of the ablest scholars and expositors among the Brethren. We do not pretend to agree with all his interpretations, but no serious student of the Second Gospel will be able to consult this work without deriving suggestion and guidance. The editorial notes are especially valuable, while the two indexes add greatly to the real usefulness of the book. Scholarship and spirituality are here combined, to the profit of mind and heart.

PERIODICALS AND PAMPHLETS.

CHARACTERS AND CHARACTERISTICS OF WILLIAM LAW. London: *Hodder and Stoughton*. Price 1s. net.

A new and cheaper edition of extracts from the great nonjuror, prefaced by an introductory lecture by Dr. Alexander Whyte. This treasure-house of thought and inspiration will be very welcome in this cheap form.

THE ETHICS OF DIET. By Howard Williams, M.A. London: *Richard R. James*. Price 1s. net.

A biographical history of the literature of human dietetics, from the earliest period to the present day. An abridged edition. A strong plea for vegetarianism, though we entirely dissent from its attitude to Christianity.

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

A second and cheaper edition of a book that we noticed some months ago.

REDEMPTOR MUNDI. A scheme for the missionary study of the four Gospels. By Mrs. Ashley Carus Wilson. London: *Hodder and Stoughton*. Price 1s. 6d. cloth, paper 1s.

Another of Mrs. Carus Wilson's admirable schemes for missionary study. In the course of eight sections the life of our Lord is practically covered, from the missionary

point of view. This is just the book to put into the hands of all serious missionary students. It is full of suggestive material well arranged.

MATRICATION DIRECTORY. No. xlvi., June, 1907. Cambridge: *Burlington House*. Price 1s. net.

The newest directory of this very valuable help and guide to all things connected with the London University.

THE "NEW THEOLOGY." By the Rev. W. Lieber. London: *R. and T. Washbourne, Ltd.*

The refutation of Mr. Campbell's position by a Roman Catholic priest, taking, of course, the Roman view of things.

JESUS IN MODERN CRITICISM. By Dr. Paul W. Schmiedel. London: *Adam and Charles Black*. Price 6d. net.

An English translation of the lecture by the now well-known author of the article "Jesus" in the *Encyclopædia Biblica*. A characteristic illustration of the extreme subjectivity of modern criticism, by which the figure of Christ as it appears in the Gospels is sublimated until very little reality is left.

THE NEW THEOLOGY AND R. J. CAMPBELL'S TEACHINGS EXAMINED AND CRITICIZED.

By Henry Varley, sen. London: *Alfred Holness*. Price 6d.

A trenchant criticism of Mr. Campbell's teachings, and while we entirely agree with the general position of the author, we do not for a moment consider that his method is the wisest and best. We do not need such severity of statement in opposing what we believe to be error. Such an attitude only reacts for harm.

THE NEW TESTAMENT BOOKS. By Arthur Bevil Browne. London: *S.P.C.K.* Price 3d.

An admirable popular lecture, well worthy of the attention of all who are called upon to do battle for the authenticity of the Scriptures.

CANTICLES FROM THE SIMPLE PSALTER. Arranged by Rev. H. K. Hudson. London: *Henry Frowde*. Price 1d.

Pointing adapted to plain-song, and for this reason never likely to be generally acceptable to the English Church.

PORTFOLIO OF ENGLISH CATHEDRALS. Nos. 27-30. London: *S.P.C.K.* Price 1s. net.

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A lecture advocating the agreement of the early chapters of Genesis with modern science. The author believes in pre-Adamite man.

JUDAISM AND CHRISTIANITY. By the Rev. Canon Girdlestone. London: *Longmans, Green and Co.* Price 3d. net.

An admirable summary of the teaching of the Old Testament on the subject of monotheism, especially adapted for circulation among educated Jews.

THE INTERNATIONAL JOURNAL OF APOCRYPHA. July, 1907. London: *International Society of the Apocrypha*. Price 6d. net.

A collection of very interesting material dealing with various problems connected with the Old Testament Apocrypha.

RECEIVED:

Our Little Dots, The Child's Companion, Church Missionary Review, Church Missionary Gleaner, Awake, The Round World, India's Witness, The Canadian Churchman, India's Women and China's Daughters, The Bible in the World, Bible Society Gleanings, The Cottager and Artisan, Church and People, South American Missionary Magazine, The Sunday at Home, Protestant Observer, The Church Gazette, Grievances from Ireland (No. 30), The Dawn of Day, Orient and Occident, The Expository Times, Open Doors (organ of Mrs. Meredith's Institutions).