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THE CHURCHMAN

August, 1909.

The Month.

The THE Canterbury Lower House of Convocation
Athanasian came to the following conclusion during its session
Creed. last month :

“ That the *Quicumque Vult* should be retained in the Prayer-Book without the existing rubric, and that provision be made for the liturgical use of a form of the *Quicumque Vult* without the warning clauses, and that it be referred to the Committee to say how this may best be done.”

We are profoundly thankful for this decision, and we sincerely hope that the York Convocation will adopt the same attitude. There is no doubt that a large number of earnest Churchmen feel the unsuitability of this document for popular use as a Creed. Perhaps the most significant proof of this contention is the way in which leading men, who formerly took a different view, have come round to it. In particular, the Archbishop of Armagh and the late Provost of Trinity College, Dublin, Dr. Salmon, confessed to an entire change of view on the subject ; while only last month the Bishop of Oxford, in his Charge, gave his own personal reasons for altering his opinion, and for coming to the conclusion that the present use of the Athanasian Creed should be altered. With the *Guardian*, we should have much preferred the more logical way of simply omitting the existing Rubric, following in this respect the Irish solution, which in our judgment is in every way the best. But, with our characteristic Anglican spirit of compromise, the proposal to discover some means of using the Creed liturgically,

without the minatory clauses, will doubtless meet the needs of those who strongly desire to retain the Creed as a part of our liturgy. We note with especial pleasure that Canon Johnston, of Cuddesdon, frankly allowed that times had changed since the years of struggle in the seventies, when Pusey and Liddon vehemently fought against any sort of alteration. He does not regard those as the real followers of Pusey and Liddon who still fight against any alteration, unless they are also convinced that the reason for which it was fought for then is the reason for which it should be defended now. The debate in Convocation afforded ample proof of Canon Johnston's conviction that "hundreds of educated men and a great number of clergy find it the most painful thing they have to do to use on the appointed days words which, in their *primâ facie* meaning, and in the minds of many who hear them, go beyond what the Church has authority for saying." We heartily endorse these words of the *Guardian*, and trust

"that there will now be an end to the regrettable suggestions so often made—oftener without than within Convocation—that those who desire that this formula should cease to be said publicly are 'weak in the faith.' That, or something very much like it, is the phrase that has been used. That is not the spirit in which so grave a subject as this ought to be discussed, and to those who are tempted to use such expressions we would commend a careful reading of the speech in which the Bishop of Southampton traced the steps by which he had come to desire that the public recitation of this Creed should cease. Unquestionably its present liturgical use places a serious stumbling-block in the way of great numbers of thoughtful and intelligent men, both clergy and laity."

We believe that a very large, influential, loyal, and truly representative body of Churchmen would thankfully welcome the passing into law of such a resolution as the one now proposed by the Canterbury Convocation.

Candidates
for
Ordination.

The decisions of the Upper House of the Canterbury Convocation on this subject are as welcome as they are important. After January, 1917, candidates for Holy Orders are to be required to possess a Degree at some recognized University, and also to have

had at least one year's training at a theological college. This decision is not very heroic, it is true, for it means waiting eight years for that which is absolutely necessary at once. We should have thought that a period of four, or at most five, years would have satisfied all the conditions of the case. But it is something to have obtained this decision, which, as the question rests with the Bishops, is not likely to be seriously modified. It is astounding that the present state of affairs has been allowed to exist as long as it has, for the standard of attainment in the ministry of our Church is far below that of the Presbyterian and Nonconformist Churches of our country and America. While Presbyterians and Congregationalists require their men to stay three years at a theological college after taking their Degrees, our Church has been content with one year, and in very many cases has not been able to insist upon even this. That men should be allowed to sit for the Bishop's examination on obtaining their Degree, together with certain Divinity certificates, is nothing short of (in the technical sense) "scandalous," especially when it is remembered that all this often means little or no direct preparation for the sacred ministry. But it is some thing to have made a start, and the bare announcement of what is to take place eight years hence will, we hope, lead at once to the reorganization and thorough preparation which will be involved in the changes.

**Evangelicals
and
Education.** In the *Record* for July 9 there was a striking paper on "The Supply and Training of Candidates for Holy Orders," by the Rev. J. E. Watts-Ditchfield, in which it was pointed out that out of thirty-two theological colleges, besides Bishops' hostels, Evangelical Churchmen have only three on which they can depend as their own. Great surprise has been expressed in several quarters at these facts, which, however, have the sad virtue of being true. Evangelicals, with characteristic lack of foresight and statesmanship, have allowed the work of Secondary Education and the provision of theological colleges to go out of their hands into those of other and often

opposite camps. Those who support Mirfield and Kelham are deserving of every possible credit for the persistent work and liberal giving which have made these institutions what they now are. All mere denunciation of them by Evangelicals will go for little or nothing unless it is at once combined with definite efforts to supply counteracting influences. If in the course of fifteen years we find the Church of England flooded with men of the Mirfield and Kelham type, it will be due in large measure to the apathy of Evangelicals. There are, as Mr. Watts-Ditchfield points out, Evangelical millionaires and other rich men who by large gifts could do much to set matters right; but as long as they do not seem to heed the difference between giving *out of* and *according to* their abundance, the cause of Evangelical truth will suffer, and, we are compelled to add, so far as they are concerned, will deserve to suffer. All the facts available go to show that there is no scarcity of men. If the funds were forthcoming, the men would soon be ready for training. There is scarcely any more important and urgent work for Evangelical men of wealth to-day than to make it possible to strengthen and extend the work of the existing Evangelical colleges, and to provide several more in connection with our various modern Universities. What Evangelicals need is statesmanship and self-sacrifice, and if these are not forthcoming, no one will be surprised to find Evangelical Churchmanship becoming still weaker than it is to-day.

Marriage with
a Deceased
Wife's Sister.

The Representative Church Council passed a very definite resolution at its recent session, protesting against the use of the Prayer-Book Service in connection with marriages which are within the prohibited degrees of affinity. The resolution stated that such marriages, though allowed by the law of the land, are wrong, as being contrary to the moral rule of the Church, and the principles implied in Scripture as interpreted by it. Although the resolution was passed by an overwhelming majority of 10 to 1, it is not at all likely to settle the question, for it raises the **fundamental issue whether marriage with a deceased wife's sister is**

scriptural. It is evident from the debate that considerable hesitation was felt on this point, and several speakers, while opposed to such marriages, shrank from calling them unscriptural. Yet if, in the Bishop of Birmingham's words, they are contrary to the principles implied in Scripture, this is surely the same thing as calling them unscriptural. These marriages are either wrong in the sight of God, or they are not wrong; and if they are wrong they are always wrong, while if they are ever allowable they are always allowable. Bishop Thornton was perfectly right in considering that the resolution was tantamount to branding the minority as those who were in favour of doing something which is contrary to God's will, a position absolutely incapable of proof. The Bishop of Southwark struck the right note in objecting to the statement about Holy Scripture on grounds of reverence and consideration for others. We fully recognize the confusion which exists, and must exist, in having these marriages prohibited in the Table of Kindred and Affinity, and yet allowed by the State with which our Church is so closely connected. But the root of the matter is the question of scriptural sanction, and not until this is resolutely faced can a settlement ever be made. In the debates and correspondence which immediately preceded the passing of the Act two years ago, the argument from Scripture was almost entirely unnoticed. Whatever may be urged on grounds of expediency, we are convinced that the argument from Scripture does not exist. These marriages are legal in other branches of the Anglican Communion, and from time to time they have been allowed without difficulty in the Church of Rome. To brand so many fellow-Christians as either allowing or doing that which is unscriptural is an impossible position, and one that cannot be maintained with truth and consistency.

Old Testament Criticism. It is always valuable to obtain the opinion of able scholars who can view a question of importance from a standpoint outside that of specialism. For this reason we are particularly interested in a recent speech made by Dr. James, Head Master of Rugby. After expressing

very truly and worthily his appreciation of the debt we owe to Biblical criticism in enabling us to understand the Bible better, Dr. James added these significant words :

“ At the same time, I am bound to say that my own study of it has convinced me that a great deal of this criticism is absolutely indefensible—that the temptation to show ingenuity has been too much for a great many of those who pose as critics of the Bible text. I do not believe that the claims made nowadays to cut up the various books into four or five different parts, and to allocate one particular passage to one writer and another passage to another, one writer being of one date or class, and another of another—I do not believe that these claims (at any rate, to the extent in which they are put forward) can be substantiated or can be paralleled in the case of any other ancient literature with which I am acquainted. I do not think that conclusions ought to be regarded as certain in the case of the Bible where they would not be so regarded in the case of other books; and I believe we shall see, probably before many years, a very considerable modification in such critical claims.”

This anticipation of considerable modification is already being realized. Dr. Eerdmans of Leiden, writing in the *July Expositor*, expresses his opinion as follows :

“ Personally, I am convinced that critics are on the wrong track, and that we shall never be able to explain the composite character of the Hexateuch, if we do not do away with the Jahvistic, Elohist, and Priestly writers, which are indicated by J²⁻³, E²⁻³, P²⁻³,” etc.

This is a bold thing for one who is himself a very definite Higher Critic to say, and it thoroughly justifies those who, in spite of not a little obloquy and scorn for being narrow and obscurantist, have felt compelled from conviction to refuse assent to the critical dissection of the Pentateuch. It is abundantly evident that, as Professor George Adam Smith said more than two years ago, questions which were supposed to be quite settled are found to be still matters of debate and difference of opinion.

Evolution
and the Old
Testament.

Dr. Eerdmans, in the article above referred to, goes on to say that—

“ Evidently the argument of the critical analysis is not merely analytical. A good deal of belief in ‘ Evolution ’ is involved in it.”

This is undoubtedly true ; and as Dr. Orr has urged, and has been blamed for urging, the fundamental question is not

literary, but religious. Dr. Eerdmans also contributes an article to the current *Hibbert Journal*, entitled "A New Development in Old Testament Criticism," in which he confesses that while he once thought that the main lines of Old Testament Criticism might be traced with practical certainty, he no longer holds that opinion. He points out that the dominating school of criticism arose prior to many archæological discoveries, and did not understand so clearly as we now do the essential differences between the Oriental and the Western conceptions of life. Then he adds that

"The Pentateuchal criticism was in every respect a product of Western thought, Western logic, and Western combinations, which too often forgot that the history of religions and the living Orient were contradictory to the principles of the critical theories."

We observe that the *Guardian*, referring to this article, says that it "will gladden the hearts of the few traditionalists left among us if they do not read it," because Dr. Eerdmans holds other views which are by no means orthodox and traditional. But this contention is hardly convincing. We do not need to hold everything that Dr. Eerdmans accepts to be able to call him as a witness to the need of a new development in Old Testament Criticism. We are quite ready to argue with him on points at issue. It is enough to endorse his words that "present Old Testament Criticism has to reform itself." We do not wonder that the dominant school thinks lightly of all such opinions, for not only would it mean the destruction of a great deal which has become second nature to those who have adopted it, but it would render obsolete a large number of modern books, including a great part of some recent Bible dictionaries. But that the entire question is being reopened is as certain as anything can be, and Dr. Eerdmans' articles are a striking and significant testimony in this direction.

Confirmation
and
Communion. A Congregationalist lady who had married a Churchman, and had been to Communion at her parish church for twelve years, recently found herself prevented from continuing through the action of a new Vicar.

The pain of the refusal was intensified by some sad circumstances connected with the death of one of her children, with whom she had been in the habit of regularly attending church. On the lady writing her experiences to the *Spectator*, the editor appended a characteristic comment deploring such narrowness as contrary to the true spirit of the Church of England. This gave rise to an interesting correspondence, in which both sides were well represented. It seems pretty obvious that, when considered historically, the Rubric requiring Confirmation before Communion has an inclusive reference to those of our own communion, and was drawn up to prevent our young people coming to the Lord's Supper insufficiently prepared. It does not seem possible to interpret it fairly of Nonconformity, for when it was drawn up Nonconformity did not exist. The *Spectator* pertinently asked how it is that members of the Royal Family who come into it by marriage from other and non-episcopal communions are not required to be confirmed. The *Guardian* does not seem to us to face this question satisfactorily by saying that we do not really know whether or not Confirmation is required, but that we do know that everything which has been done in their case "has the sanction of our lawful Church authorities." Surely this does not meet the issue, for if the Rubric is so stringent as certain sections of Churchmen make out, then "our lawful Church authorities," whoever they are, cannot possibly set it aside. A correspondent in the *Spectator* asked the important question, What is meant by Confirmation? Wherein lies its essence? In the Greek Church, as is well known, the priest can confirm; in the Lutheran Church the ordinary parochial clergyman; while in the Roman and Anglican Churches Bishops alone confirm. What, then, is the precise virtue or grace of Confirmation? and how, through whom, does it come? The fact is that those who insist on the narrow view of Episcopal Confirmation hold a theory of the identity of our Confirmation with the action of the Apostles in Acts viii., which neither Scripture, nor history, nor experience warrants. Such a view is only tenable if we believe that our Bishops are identical in office,

authority, and prerogative with the Apostles ; and even this would not solve the problem of Greek Confirmation by a priest. Bishop Creighton's large-hearted advice to Continental chaplains, as recorded in his *Life*, expresses the true spirit, not merely of Anglicanism, but of Christianity, for those who desire to come to the Lord's Supper. It is not the Church of England Table ; it is the Table of the Lord.

The Bishop of Connecticut has just given an interesting and significant account of an incident in the Lambeth Conference. It will be remembered that in the resolution and report on reunion the Presbyterian Churches were specially mentioned. The Bishop desired to have a similar reference to other non-Episcopal Churches, and this is what he did :

A Footnote
to the
Lambeth
Conference.

“When its report, however, was brought into the Conference, I moved that there be inserted, after the sentence above quoted, an asterisk with the following footnote : ‘A like assurance is expressed to such members of other non-Episcopal Churches as, while loyally holding the faith, may also be looking to the historic Episcopate as the bond of visible unity.’ It had been decided that the reports of committees should, if adopted, be received without any change. My hope was that an exception might be made in regard to this proposed footnote. But I was not surprised when the Archbishop, with entire courtesy, declined to entertain my motion. I had done what I could.”

He has recently followed this up by holding a meeting of leading American Congregationalists to discuss the problems connected with Christian Reunion. All this is most interesting and encouraging, and we believe that it will contribute to that end for which we all pray, “That they all may be one.”

NOTE.—The article in this number on “Foreign Missions and Christianity” is by the Secretary of the American Presbyterian Board of Missions, and one of the best known and most honoured of workers among students. His influence by speech and pen in America is scarcely second to that of Mr. Mott. We are particularly glad to introduce him to our readers. Our September number will contain an article on “Home Reunion,” by the Rev. Professor Stalker, D.D., of Aberdeen.

Tennyson.

BY THE BISHOP OF DURHAM.

THE centenary of Alfred Tennyson's birth draws near. August 6, 1809, was the day which gave him to England and her literature; a great gift it was to both. There has never lived an Englishman who more ardently and with a deeper insight loved his country. And in the mighty roll of her sons of genius and letters Tennyson's place of glory—we may say so without misgiving—is as fully assured as that of Wordsworth or of Milton. I am not now speaking of his precise place among English poets, which must inevitably, for a long while at least, be debatable. But I am claiming for him, without hesitation, a seat secure and dignified upon the broad summit of our Parnassus.

Let us briefly recall the dates of his life and work. His father, like Cowper's, was a well-born parochial clergyman, George Clayton Tennyson, Rector of Somersby among the Lincolnshire wolds, a man of marked and striking individuality. Alfred was third of seven brothers, of whom two besides, Frederick and Charles (the Charles Turner of later life), have left a poetical fame behind them less splendid but not less genuine than his. Frederick, still a child, prompted the yet smaller Alfred to his first essays at verse—inscribed upon a slate; and solemnly announced that "he could write." Charles, when Alfred was fifteen, joined him in producing *Poems by Two Brothers*; the eager venture of young mental ambition; reprinted in 1893 as a literary curiosity, whose interest lies not least in its shewing, with an abundant facility of phrase and versification, scarcely one example of strong originality, nor any promise whatever of the intensely distinct style which both brothers, pre-eminently Alfred, were so soon to develop. But only three years later, in 1829, Alfred, at Cambridge, won the annual medal for an English poem; it was on the theme of Timbuctoo. And here, in perhaps a crude but certainly splendid first display,

the style which was to be his own to the last, and of which he was surely, in the strictest sense (along with his brilliant brothers), the originator, rises upon us. A great command of rhythm, a studied felicity of phrase, in which no word is used without subtle choice and purpose, and a rich magnificence of mental and imaginative colour, combine to make a notable prize poem. A story is told about *Timbuctoo* which indicates the surprise with which its novelty of form and accent struck the academic world. The University prize-poem of tradition had been always faithful to the couplet verse of Dryden and Pope, and usually to the style of their time; Heber's *Palestine* (1803) was a noble example of that type. But *Timbuctoo* was a rhymeless performance, and the diction resembled nothing in the past. The first adjudicator who read the manuscript could make little of it, and sent it on to his colleagues with the brief note, "*Look at this!*" The words, meant to express an unfavourable surprise, were mistaken for admiration, and procured, by the prestige of the critic, the benevolent approval of his brethren.

We may easily conceive the pleasure and the hope with which Alfred's brilliant circle of Cambridge friends, Hallam, Trench, Milnes, Alford, Lushington, Merivale, would welcome the award. Hallam wrote, about that date, that Tennyson was bidding fair to be "the greatest poet of his generation, perhaps of his century."

Next year, 1830, after leaving Cambridge—without a degree, called home by his father's death—he published his first small volume. It showed ample proof that *Timbuctoo* was no isolated effort, but a bright flower from a garden already rich with even rarer beauties. Among those early poems are *Love and Death*; *Circumstance*; *Mariana in the Moated Grange*; and the *Ode to Memory*. A second volume appeared in 1832, much richer still in the tokens of a new and splendid power. It contained, to name only its chief contents, *The Lady of Shalott*, that mysteriously perfect idyll of pure romance; *The Miller's Daughter*; *Enone*; *The Palace of Art*; *The May Queen*; *The Lotos Eaters*; *A Dream of Fair Women*; and the group

of short patriotic poems, including, " *You ask me why, though ill at ease.*" Thus at twenty-three he was achieving work not only of admirable rhythm and melody, but expressive of a depth, strength, and tenderness both of reflection and emotion scarcely surpassed even in his maturest years. It was a fulness even more precocious than Wordsworth's, while destined to issue in a continuous mastery, maintained to the end of life in a degree not permitted to Wordsworth, who wrote very little of the first excellence during the last third of his long course.

Ten years later, in 1842, he published again, and now the wealth was ampler still. Now appeared *Morte d'Arthur*; *The Gardener's Daughter*, a poem presenting passages of unsurpassed beauty; *Ulysses*; *Locksley Hall*; *The Two Voices*; *The Day Dream*; *St. Agnes*; *The Lord of Burleigh*; *The Vision of Sin*; and that most perfect little poem which closes the collection, as purely poetical, to my mind, as anything of its sort ever written, *The Poet's Song*—his walk out of the little town into the open summer fields where "waves of shadow went over the wheat," and his melody, sung "in a lonely place," about the better days to come.

Another five years, and Tennyson's first sustained work was published, the brilliant, beautiful, and curiously prophetic *Princess*, picturing in magnificent ideal the ladies' college of the future, while inculcating all the while the truest chivalry on man's part and the glory, on woman's, of the ministry of wife and mother. The interspersed songs are all pure gems; most precious among them is that musical meditation, "*Tears, idle tears,*" whose loving sadness lies almost too deep for the drops of which it sings.

The year 1850 Mr. Palgrave calls Tennyson's *annus mirabilis*. It brought him the Laureateship, vacant by Wordsworth's death, and it ushered *In Memoriam* into the world. Long before that year indeed the great Elegy had been begun. I possess a letter, written to me by Archbishop Trench, in 1870, in answer to an enquiry about the antecedents of the metre of *In Memoriam*, which had been used by the Archbishop in the

year 1841. He replied that he "had seen at that date five or six of the poems of *In Memoriam*, circulating in manuscript." The whole unique poem of poems bears the impress of long meditation and deliberate art, only a meditation and an art everywhere vivified and inspired by the *afflatus* which is not of themselves but comes wonderfully down upon them from the secret place of genius.

That same year saw the poet's happy marriage.

In 1852 Tennyson produced the Ode on the great Duke's funeral, the loftiest and truest of "laureate" poems. In the next year he settled at Farringford, in the Isle of Wight, and there lived continuously till 1870, when, partly for greater privacy, he acquired an alternative summer retreat, Aldworth, near Haslemere in Surrey.

Maud was published in 1855, in the Crimean time, to which it alludes at the close. Here much more than in any previous poem he broke away from established form and, with great but justified boldness, essayed the difficult and subtle task of speaking on morals, affections, manners, politics, in short, on human life, through the personality of a half-demented hero. A certain calculated exaggeration thus runs through the poem, full of startling and suggestive effect; and the songs in which the lover's passion and sorrows are expressed rise with a sort of consistency to the utmost height of a beauty at once bold and tender. The *Maud* volume contained several shorter poems, *The Brook* among them, an eclogue, if the word may be allowed, of the sweetest beauty.

In 1859 appeared the first magnificent instalment of the *Idylls of the King*. It seems but yesterday to me, though it is fifty years ago, when that green volume (it stands somewhat faded now upon the shelf) first met my eyes. A more complete contrast in form and idea to *Maud* could not be conceived. And the measured dignity of these magnified and almost epic *Idylls* (surely the pleasant, modest word had never before been used of anything so great) did not captivate all the critics. I recall a review in the *Illustrated London News* which poured something

like scorn on the poet whose artificiality and *lack of heart*, so it was said, made such a contrast to Scott. But the *Idylls* won their way to almost universal admiration practically at once, and Enid, Elaine, and Guinevere took, and have kept, a place in English literature akin to that of the heroines of Shakespeare, while the faultless yet nobly human Arthur was brought from the little-known pages of Mallory into a literary and moral sunlight which cannot fade. And all the scenes and all the characters meanwhile convey an uplifting message to modern civilized life, in a form where heroic narrative and ethical allegory are wonderfully harmonized.

Before me lie some fine stanzas in praise of the *Idylls*, written on their first appearance by a dear hand long turned to dust. The last lines record how—

“ We thank the mighty Master of all song,
The Master of all music, that there lives
One poet more, here in this busy throng,
Singing across the hubbub of our lives.”

That was the thought of numberless hearts. Those were good days, *meliores anni*, when we had amongst us a poet true and great enough to be a prophet, and of art and power enough to lay hold upon a nation's mind and sensibly to elevate its ideals.

The *Idylls* grew in the course of twenty-six years (1859 to 1885) from four to twelve. The later poems are all powerful—one of them, *The Passing of Arthur*, magnificent, as it welds into unity the glorious *Morte d'Arthur* of 1842 and the severer yet all the grander work of the thirty years older artist—almost like an amalgam of *Paradise Lost* with *Paradise Regained*. But the first four poems retain, to my mind however, their bright pre-eminence.

Five years later, in 1864, came *Enoch Arden*, again an extended and elevated idyll, much more of the properly “idyllic” type than the Arthurian poems. It is surely one of the greatest and most satisfying of Tennyson's works. I remember buying the just-published book one midsummer morning, from Macmillan's

window at Cambridge, before a long day's walk with a friend along the Cam to Ely; and I feel again my surprise at first and then my deep and abiding admiration over the story, so moving, so perfectly told, with all the strength and tenderness of one who, being a consummate artist, was also a true man, intimately conversant with working life. Little did they know either the "commons" or their poet who criticized the last line as "a contribution by the undertaker." It speaks the very heart of the simplicity and truth of the people.

Mingled with the later *Idylls* as to date came the three great dramas, *Queen Mary* (1875), *Harold* (1877), *Becket* (1884). I know nothing of the conditions requisite for the success of a drama upon the stage, and can only speak of these works as poems in dramatic form. As such they are all great, with a fine depth and dignity of human interest. To students of the Reformation who are also its sons *Queen Mary* must always have a value of its own. The poet shows himself the genuine historical and theological thinker, and he deliberately casts his vote for the now often discredited and sometimes vilified Reformers, and not least for Cranmer. Tennyson has written few passages more vivid and more moving than the scenes where the two old wives, sheltering in the church, discuss the martyrdom and where the cultivated eyewitness describes it.

Five volumes of poems were issued between 1880 and 1890. Some of them contained additional *Idylls of the King*, and several were other extended pieces included; but none of these, I think, is of Tennyson's highest order. This later work is often shadowed by a sadder, a less hopeful, view of life and the world than appears in the first *Idylls*, not to speak of *Locksley Hall*, and *In Memoriam*, and *The Princess*, and many of the noble early lyrics. Here Tennyson faithfully reflected the mind of his age, which saw rudely broken many of the buoyant anticipations of human well-being (not always under the sanction of Christian faith) which ran so high, particularly at the time of the Exhibition of 1851. But Tennyson, even where he writes least cheerfully, and even where he speaks out the awful per-

plexities which, except under the light of Christ, suggest only too urgently a pessimistic scepticism, is never merely sceptical. I cannot conceal my regret that, being so Christian as he was, he did not go yet further in a poet's confession of the fulness of the faith. But conversations of his latter days, recorded or privately reported, may well assure us that, whatever clouds surrounded him, he stood upon the Rock of our redemption. He confessed Christ with beautiful simplicity in the colloquy in the flower-garden where he said that the Lord was to him what the sun was to the sunflower. In talk one day with a friend of my own he discoursed upon phases of religious theory, and said, "As for me, I believe that the Supreme Being is a Person, and that His name is Jehovah."

Three or four lyrics in those later books may well be placed with his most perfect work. I would specify *Early Spring*, in the *Tiresias* volume (1885), verses of a delicacy and beauty almost beyond analysis; and, in that of 1890 (*Ænone*, etc.), *The Silent Voices*, though the thought leaves us longing for the Sun; and the magnificent and pregnant lines, *God and the Universe*, a song of faith which must have brought help to many a bewildered mind; and lastly, *Crossing the Bar*, that perfect final cadence to a long life of poetic labour. It is beautiful and strong in form to the highest degree, and it is the living utterance of a soul passing at last to the transition on which it had long mused, conscious of a boundless mystery but also of an eternal Friend.

It was in 1884 that the Queen made him a baron, an honour, I think, without precedent where the recipient was only and solely a poet.

Lord Tennyson died October 6, 1892, and was buried, amidst signs of truly national mourning, in Westminster Abbey. A fine statue has been placed within recent years near the queenly Minster of his own Lincoln. His works are a memorial—certainly as to the best of them; and a very large proportion of his poems are of his best—more lasting than bronze. They are as secure of permanence as anything literary can be, unless

man is to alter into another creature, lost in a decadent civilization.

All lovers of the Poet will be grateful for his accomplished son's complete edition of the Poems annotated with recorded or remembered remarks and explanations of the Author's own.

Tennyson had upon the whole a career, almost from the first, of success and approbation. Wordsworth early and generously recognized his promise. I have heard, on trustworthy second-hand information, of a long evening's conversation in Trinity College, Cambridge, about 1833, in which the late Master, Thompson, took part as a young bachelor of arts. William Wordsworth, then staying with his brother Christopher at the Lodge, was the honoured guest that evening of a junior literary circle, and the talk turned upon the poets, such talk that the company was surprised to find that one o'clock at night had struck when they thought it was eleven. Crabbe had lately died, and Wordsworth honoured Tennyson by discussing him as an acknowledged poet to be mentioned along with Crabbe: "Mr. Crabbe and Mr. Tennyson, gentlemen, are complements, somewhat as bread and butter!" The words might have sounded like satire, but the context showed that they only indicated Wordsworth's feeling for the florid beauty of the new poet's recent work contrasted with the homely and severe force of the older man. Yet abundant criticism, hard and prejudiced, was often mingled with the stream of praise, and Tennyson had the good sense to attend to it, studying his own defects with the serious resolve of a man who, like Wordsworth before him, saw in his genius a vocation, a summons to a life-work which must be well done. And grandly well done it was. It is the fashion in some quarters now to minimize his eminence, to patronize him, to say that he was no great thinker, to affirm that his style is but a mastery of "prettinesses"; or again that with the *Idylls* he fell from his old vocation, ceasing to be the free-hearted prophetic singer, and changed into the "courtier"! "What will not men affirm?"

Securus judicat orbis terrarum. I for one believe that not more than five or six names at the very most are to be placed above Tennyson's in our ample and glorious roll of poets. Whatever his precise stature, he walks on the highest levels of our literature.

It is a happiness to me in my latter days to find an always fuller pleasure in Tennyson, while recalling, among other sweet first memories of life, the magic charm of his earlier poems, read musically to the listening child by voices well-beloved, "now silent as the grass that tufts their grave."

There was a time—it was in 1866—when I, a young form-master at Marlborough, was for some weeks Tennyson's near neighbour. His son Hallam, now Lord Tennyson, then entered the school, and both parents came with him, staying with their old friend the Head Master, George Bradley. Tennyson was often in and out between the House and the School, sometimes sitting in our Common Room. The cloak, the broad sombrero hat, the tall figure and the dark, noble face, came to be familiar sights. One evening I was Mr. Bradley's guest at dinner, with other masters and a few boys of the Sixth. In the drawing-room Tennyson offered to read, and *Guinivere* was respectfully asked for. He read it through, very simply, very grandly, in a voice deep and singularly musical, stopping now and then to explain in a word or two some allusion to nature or to history.

Once again, about a year later, I caught sight of him. Near my native Dorchester lies Maiden Castle, a vast and elaborate earthwork, possibly if not probably pre-Roman. Walking back as if from a visit to it there passed me one evening in the broad fields, at a little distance, two persons; one was Tennyson, the other, as I learnt afterwards, Mr. F. T. Palgrave. Very naturally I conceived the hope that the mighty and mysterious fortress would be found to have inspired a poem, or at least a passage. But no sequel of that visit ever appeared in verse.

Let me close with a simple "epitaph" which I wrote when

Tennyson was buried. It was prompted mainly by the thought of the noble patriotism of the man :

“ Here slumbers our last poet, pure and great ;
 With genuine tears let England bless his name,
 Not only that his glory swell'd her state,
 But that he loved her with a votary's flame.”



Foreign Missions and Christian Unity.¹

By ROBERT E. SPEER, M.A.

I WISH to speak of three points. First, the considerations which call us to Christian unity on the foreign field, and which indicate its possibility ; second, the kind and degree of unity to which these considerations call us ; and, third, the measure in which this unity has been attained.

I. First, with reference to the considerations which indicate that Christian unity on the foreign mission-field is both desirable and necessary, I would suggest five.

In the first place, the magnitude, the difficulties, and the urgency of the work demand the most fruitful and effective use of all our resources for the missionary task. We have to evangelize a thousand millions of our fellow-creatures—that is, to carry spiritual truth, the most difficult of all truth to carry, to two-thirds of the human race—and not only to persuade men to embrace this truth, but to place their characters under the transforming influence of the Lord of this truth. We have to do this not in any one land or in any uniform set of conditions or in any one language. It has to be done under very trying climatic conditions—conditions that break down the health of many strong men and women ; it has to be done in many scores of languages, which have to be expanded in order to express this truth, and against difficulties beyond the reach of our

¹ An address delivered before the Federal Council of the Churches of Christ in America, at Philadelphia, in January, 1909.

imagination here. The task is too great and too difficult, as the late Bishop of London wrote to my friend, Mr. W. H. T. Gairdner, for any one Christian body to hope to accomplish. Even if that one Christian body might hope to accomplish it in many generations, we cannot wait for it, for these multitudes are passing away, and before they pass are entitled to know of the Lord who died for them, and no one denomination has a right to claim the whole world as its preserve, the generations to wait until it can compass them all in its own denominational name. The need is too urgent. There are, moreover, great forces astir throughout the world that will not wait for their permanent die and stamp. If we do not seize them in this generation and claim them for God, they will set and harden in permanently atheistic form. The magnitude of the missionary enterprise, the difficulties and the urgency of the task, forbid all waste and inefficiency.

In the second place, the elementary needs of the non-Christian peoples to whom we go call primarily for what is fundamental and essential in Christianity. The great evils of the world are impurity and inequality and hopelessness. The world does not know the character of God, and therefore it is unclean; the world does not know the love of God, and therefore men are not brothers; the world does not know the life of God, and therefore men despair alike of the present and of the future. And these three things—the character of God, and the love of God, and the life of God—are not the things on which we disagree. They constitute the great fundamental and elementary things in Christianity, and it is for these, and not for any of the points about which we are at variance, that the world primarily calls.

In the third place, the simplicity of the missionary aim invites unity, and shows to us how indispensable unity is. The great aim of the missionary enterprise is the naturalization of Christianity in the national life of the different non-Christian peoples. It is not the extension there of any particular view of Christian truth or any particular form of Christian organiza-

tion. I belong to the Presbyterian Church, but I have not the slightest zeal in seeking to have the Presbyterian Church extended over the non-Christian world. I believe in one Church of Christ in each land. It is far more important that the Presbyterians of Japan should relate themselves to the Methodists of Japan than that either of those bodies should retain any connection whatever with any ecclesiastical organization in the United States. We may be very slow in recognizing this here at home. We are so slow that many of us are prepared altogether to deny it; but the great body of our representatives who have gone out to the other side of the world recognize that it is so.

It is the money subsidies by which we maintain our separate organizations in Asia which are in some measure responsible for the perpetuation of those organizations, and when the day comes that we throw these great bodies of Christian believers independently on their own support, and pass over into their own hands, as we must, whether we will or no, the control of their own ecclesiastical government, we may be slow to assent to their coalescing here; but, believe me, the moment that day dawns they will pour together in great nationalistic organizations in their own lands. I do not say they will not break apart again, but if they do, the shame of their division will rest upon themselves, and their denominations will spring out of reality, and not out of alien and imported traditions. The simplicity of the missionary aim shows us not only how desirable and practical, but also how indispensable and necessary unity is.

In the fourth place, we are already agreed—all of us here in the Evangelical Churches of the West—on the intellectual basis that is necessary for such unity abroad. We believe in one God and Father of us all, and in one Lord Jesus Christ, and in one Holy Spirit, and in one Bible, and in one Faith, and in one Salvation. We have got already, in these great common convictions, an adequate basis of intellectual agreement for our enterprise there. We differ, perhaps, as to the symbols in which Christianity expresses itself and as to the institutional

forms in which it is embodied, but we are all agreed as to the spiritual principles which are expressed in these symbols and embodied in these institutions ; and I believe that agreement in these spiritual principles is the fundamental and essential thing, and that even in a great united Church, when it comes, there will be room made for some disagreement as to our symbols and our institutional forms. We are agreed enough, I say, in our common intellectual convictions regarding the fundamental elements of our Christian faith to make union out in the non-Christian world an entirely practicable thing.

The one other suggestion that I have to make under the first head is that the Occidental character of our divisions makes it unnecessary that they should be imported into the non-Christian world. Our divisions here, we will grant, have their own historic value ; they root back into great experiences of our fathers, and perhaps we do right in cherishing them and in letting them go with great slowness. But we will do better to let them go. And those great differences are not native to the lands to which we carry the Gospel on the other side of the sea. Thank God, there are many of them that you cannot transport there. I remember reading a little while ago, in a Methodist paper published in the city of Shanghai, a lament of a certain Methodist missionary that there was not one volume of theology available for the Methodist Churches in China that was not tinctured with Calvinism. I rejoiced as I read that complaint, and I hoped that it might also be true that there was not one volume of theology available for the Presbyterian Churches there that was not tinctured with Arminianism, and, more than that, that did not have a very heavy saturation of it. You cannot transport to these other lands our divergent intellectual views on Christianity such as separate the Arminian and the Calvinistic parties in the West. The universal mind will not be responsible for the perpetuation of such divisions. The great things that keep us apart here do not root down to what is fundamental in Christianity or universal or really transportable ; they root only into those things which are Occidental

and superficial, and that we could not transport and make genuinely native to these non-Christian lands if we would. The Occidental character of our differences invites us to union abroad.

II. Now, secondly, to what degree and kind of unity do these considerations of which I have been speaking summon us? In the first place, they call us to a union manifestly that shall prevent all waste and friction; for all friction is disloyalty to Christ, and all waste is disloyalty to the world. All friction is disloyalty to Christ because it argues another principle superior to His principle of brotherly love and unselfishness, and all waste is disloyalty to the world because it denies to great masses of our fellow-men a Gospel that might be carried to them if there were no waste and duplication and overlapping. The considerations of which I have spoken demand of us a kind of union that will prevent all waste and friction on the foreign field.

But, more than that, they call not only for an avoidance of collision; they call for the presence of a co-operation that bids us to say to one another, not "Hands off," but "Hands together." They command us not to divide, that we may march separately, but to draw near, that we may march together. The great things that are to be attained in the world's evangelization cannot be done by companies of Christian men who agree to differ; they can only be done by great companies of Christian men who relate themselves for common and united action. Not only do these considerations demand that we should avoid negatively the things that impair the efficiency of our efforts, but that we should provide positively the things that make our efforts more powerful and more effective.

In the third place, these considerations call not only for this external form of co-operation of which I have spoken. I am one of those who believe that they call for the most living and real and spiritual unity. And I believe this, first of all, because this was the kind of unity for which our Lord prayed. I hear men say now and then that what we need on the mission-field

—and that we need nothing more—is fraternal relations. Our Lord did not pray “that they all may be one, as John and James are one, or as brothers are one,” but “that they all may be one, as Thou and I are one.” The kind of unity for which He prayed was not a unity of fraternity, not a unity of relationship of men externally bound to one another. The ideal that He held out was not the ideal of the unity of human brotherhood, but the ideal of the unity of the Godhead itself; and because I believe that was the kind of unity for which our Lord made His prayer, I believe that is the kind of unity that should be our ideal on the mission-field.

And I believe this, not only because I believe that this was the kind of unity for which our Lord prayed, but also because any other kind of relationship among Christians misrepresents His Gospel. You cannot express one God in a split Church. The Gospel is a message of a one God, of a one Saviour, of a one human family, and until we have got that embodied in a great human symbol that speaks of a unity as real and complete as that, we have not got a symbol that represents correctly the great Gospel of the Saviour of all the world. And I believe in this corporate oneness, in the third place, because until we have that kind of unity our Gospel never can put forth its full power. You must give Christ a body in which He can express Himself to the one humanity that He came to save. You must give the Holy Spirit a channel through which He can pour Himself out over the whole world that He came to keep in the salvation and the purity of the Saviour. And until we have a oneness like that our Gospel will go lame and halt, and never can have the fulness of that Divine power for the world’s conviction which our Lord Himself said it would have only when at last His people had arrived at a unity perfected into one as He and His Father were one.

III. And now, last of all, to what extent has this degree and kind of unity been attained on the foreign field? In the first place, we have in no small measure desisted from importing into the various foreign fields our denominational titles and

proprietary claims. Happily, there are some of them that cannot be translated. By God's great mercy, the Chinese language will not lend itself to the translation of many of these names. You cannot translate the word "Presbyterian," or the word "Methodist," or the words "Protestant Episcopal" into a great many of these heathen languages; the languages have no such terms. You can transliterate them, and then teach the heathen what the names mean, but they have no words that correspond to those and can serve as translations for them. Happily, even in the lands where such terms exist, the missionaries have often been wise enough to sink them into the background. It was agreed at the outset in the Philippines, for example, that the Evangelical Churches should bear one common Christian name. If anybody wanted to throw in a little parenthesis at the end, perpetuating the Western denominational name, they could do so, but the outstanding conspicuous name was one. The same agreement, I believe, has been reached in Korea, and in many other lands from the very beginning our Western denominational titles were not known. And while here and there a particular missionary institution may bear some proprietary title, yet for the most part it is known as the Mission Hospital, or the Mission School, or the Mission Press, and no particular name is tied to it to create distinctions in the minds of those who may know of it. First of all, then, we have made a long step in advance in leaving behind us the names. Abandon the names, and the ideas that the old names embodied will sooner or later fade away.

In the second place, we have long accepted territorial divisions. In almost all of the mission-fields now Christian bodies recognize the superior obligation of each body to its own territory, and avoid all overlapping and duplication. We have not reached the goal as yet. There are lands, like India, where there are many things left undone, still to be done in this matter; but, for the most part, over all the non-Christian world the principle of a territorial division of the field is well understood. I think there are very few Christian bodies who would

not assent to, if not go beyond, the words of the Lambeth Conference of 1887: "That in the foreign mission-field of the Church's work, where signal spiritual blessings have attended the labour of Christian missionaries not connected with the Anglican community, a special obligation has arisen to avoid, as far as possible without compromise of principle, whatever tends to prevent the due growth and manifestation of that 'unity of the Spirit' which should ever mark the Church of Christ." And there are very few missionaries now, happily, who are not of the same mind with Alexander Duff, who years ago declared that he would as soon leap into the Ganges as he would to take one step to entice a Christian believer away from another Christian body, or to do work that fell in the natural sphere and was the duty of any other Christian organization.

In the third place, the different Christian bodies in the foreign field have come, in the main, to recognize the ordinances and the acts of discipline of other Christian organizations, so that if in any one territory men are baptized, they are baptized for the territory of other Churches also; so that if in any one territory acts of discipline lie upon agents of that native Church, the validity of those acts is regarded in other Christian organizations, whether adjacent or far away.

In the fourth place, we have come on the mission-field to an advanced union in the spirit of prayer. Our Week of Prayer sprang from the foreign field. It was in its inception a great appeal in prayer for the pouring out of God's Spirit upon the unevangelized world. The great united prayer movements from that day have usually been related in one way or another to the foreign mission-field. Appeal after appeal has gone out within the last ten years on the mission-field to missionaries of every name to unite themselves in great bodies of prayer. I doubt whether there is any one object in the world for which as large a volume of prayer is rising to-night all over the nations as for this one thing—the unity of Christendom in its representation of Christ to the non-Christian world. I read again the other day a noble appeal for prayer thoroughly representative of

scores, published seven years ago in Japan by two of the Bishops of the Anglican Church.

I see in this gathering volume of prayer a hope for the removal of the most massive obstacle in the way of the union of Christendom. I mean the conscientiousness of Christian people. It has been the case from the beginning of the world that the greatest evils have rooted themselves in the consciences of men. "The day will come," our Lord told His disciples, "when those who kill you will think that they do service unto God." We hide ourselves behind what we call our conscientiousness of principle, as though that were an adequate reason for our delaying the day of the unity of the Church. Some of the heaviest crimes that have been done against the life of humanity have been done in the name of conscience. The very thing that we stand most in need of to-day is such a searching of the eyes of God upon our inner life as will reveal to us the moral colour-blindness, the obliquity of vision, the distortion of judgment, and the misconception of His Spirit in our own hearts which stand most in the way of the unity of the body in the life of our Lord. And we shall never have that exposure, that revelation of our own misguided conscientiousness until we come in prayer, in great humility and self-distrust, to the fear that where we think we stand, we may have fallen worst in His sight whose eyes can search us and show us the truth within and the truth without.

In the fifth place, we have come in many lands to the establishment of little bodies of men, authorized by those whom they represent, to adjust questions of difficulty, to settle points of conflict and friction. We have in America now, established by the Annual Conference of the Foreign Mission Boards, and ratified by those Boards, a little Committee of Reference and Counsel, representing all these Boards, gathering them together into one, to which any question of separate judgment can be referred. The great Missionary Conference in Madras in the year 1900 established a great Court of Arbitration and Appeal for the whole land of India, and appointed representatives of

forty different missionary societies on the Committee to organize that Court. Twenty-five of these societies approved of its establishment, and we have now in India one great Central Court of Arbitration, with seven provincial Courts, from which any questions can be carried up, that there may be no unseemly strife among brethren. But we have gone far beyond this appointing of committees to adjust differences on the mission-field. In five or six of the great mission-fields there are committees on co-operative work now that bind together men and women and great organizations to do a common task. Missionaries have arranged not only to refer to some central body questions of divergence of view that may arise, but also to bind their missions together in one common united work.

In the sixth place, there are illustrations of this co-operation that present themselves at once to your thought, in organic union in different missionary enterprises. I can count twenty different institutions, three of them theological institutions, where different denominations have united themselves to support those institutions in common and to carry on together the work which those institutions represent. We have in China now all the medical missionaries gathered in one medical association, all the missionaries in educational work gathered in one educational association. And this organic union extends not only to educational and medical institutions and publishing enterprises like our common Christian hymn-book in Japan; it extends to Churches. We hesitate to assent to the proposition that the elimination of denominations abroad as far as possible was a desirable thing. Well, I do not see why we need to be so slow to ratify what has been done and what is going to be done in spite of us, anyhow. I know of nine cases now where they have been already eliminated. There have been three great eliminations in Japan. The Episcopal Churches of Great Britain and America are now one in Japan. All Presbyterian and Reformed bodies have been one in Japan for twenty-five years. All the Methodist bodies were made organically one in Japan a year or two ago. There is scarcely a mission-field

where there have not been instances of this organic melting together of different denominations. In every country where the Northern and Southern Presbyterian Churches of this land are working, outside of the United States, they are working as one organic Church. In this Christian land we are two; in every heathen land we are one. Over in India, three or four years ago, all the Presbyterian and Reformed Churches and the Calvinistic Methodists came together in one great Church of Christ for India, and only this last year the Southern section of that Church separated from the rest with the goodwill and approval of the rest, in order to unite with the English and American Congregationalists of South India, and make a larger union numerically—a larger union in the inclusion of different types of denominations, although for a little while it made a smaller union geographically. But it was done as a step to the larger union yet to be. And an even wider unity is proposed than the consolidation of cognate denominations. The conception of a visible corporate oneness of the whole Church is increasingly dominating the thought of great bodies of missionaries. In Japan, the last great Conference in 1900, and the Centenary Conference in Shanghai in 1907, spoke out in comprehensive and commanding conviction. And thus they provide for the day, which they hope to be near, when there shall be no Church of Christ Presbyterian in China, and no Church of Christ Methodist in China, and no Church of Christ Episcopal or Baptist in China, but one Church of Christ with no qualifying adjectives whatever.

It is no enmity to our past to believe that it did not exhaust God. I do not see any disloyalty to the past in believing that God means the future to be better than it. Unless the past has made ready for a better future, the past was a bad past. Only those things are good that make ready for better things to come after them, and those men are disloyal to the past, not who believe that it made preparation for greater things, but who believe that all the great things are in a golden age gone by. The worst disloyalty to the past is to mistake it for the future.

Very great and glorious that past has been, but that past will have failed to teach its lesson to us, that past will have failed to fulfil its mission in the will of God, if it binds men for ever in the chains of its institutional forms, if it has not made them ready for larger and completer things, and led them on to such a unity as Christ Himself, we must believe, longed for while He was here, and waits for now where He is gone.

The younger men—and I know their heart well—have their own day coming, and when their own day comes you may believe that that unity will be near. They do not believe that loyalty to their fathers who went before them means disloyalty to their sons who are to come after them. They believe in ringing out an old that has fulfilled its end, and ringing in the new and the larger things which are in God's will for His Church, if, like the path of the just, it is to shine brighter and brighter unto the fulness of the day.



The Day of Atonement and the Vanished Ark.

BY THE REV. ANDREW CRAIG ROBINSON, M.A.

THE great atonement for sin under the Mosaic Law was the ceremonial of the Day of Atonement, which took place once a year on the tenth day of the seventh month. On that one day only of all the year was the high priest permitted to enter into the Most Holy Place, within the veil, before the mercy seat,¹ which was upon the Ark, where, shrouded in a cloud of incense, he was to sprinkle on the mercy seat the victims' blood, and make atonement for himself and all the people.

Now, this fast of the Day of Atonement is not mentioned by the prophet Ezekiel in connection with his ideal Temple, nor by

¹ A plate of pure gold forming the top or cover of the Ark. At each end of it were the two cherubims, their faces bowed over the mercy-seat, and their wings overshadowing it from on high (Exod. xxv. 17-21).

Nehemiah in chaps. viii. to x., where, as Dr. Driver says, "We possess a fairly circumstantial account of the events of the seventh month, B.C. 444,"¹ and from these silences the critics argue that the fast did not come into existence until some period after the Exile. But, so far as Ezekiel is concerned, it is a curious fact that if he does not mention the Day of Atonement, he is equally silent as to the Feast of Pentecost. In chap. xlv. 21 we find the prophet ordaining that in his ideal State and Temple the Feast of the Passover should be kept on the fourteenth day of the first month, and in ver. 25 he ordains that the Feast of Tabernacles should be kept for seven days in the seventh month, on the fifteenth day of the month; but he omits all mention of the third great feast—the Feast of Pentecost. But as the Feast of Pentecost is mentioned in what the Critics call "the earlier codes," they fully acknowledge that that feast was undoubtedly in existence in the time of Ezekiel. The silence, then, of Ezekiel as to the Feast of Pentecost would deprive his silence as to the Day of Atonement of any such significance as the Critics seek to put upon it.

In regard to Neh. viii. 9 even Dr. Driver himself writes :

"Whether, however, Neh. viii. 9 can be taken as showing that the Day of Atonement was not yet introduced in B.C. 444 must be regarded as uncertain. It is remarkable that in a detailed account of the days within which the rite, if observed, must have fallen, there is no mention of it; but the argument *e silentio* is always to be used with reserve."²

To the present writer it seems that it would be a most probable and a most natural supposition to make that the fast of the Day of Atonement temporarily ceased to be observed during the Exile and at a subsequent period was revived again. The observances of the Day of Atonement consisted of two parts: The high priest performed in the Temple the ritual of atonement for the people's sin, whilst the people on their part put themselves in touch with those ceremonies of atonement by fasting—the sign of penitence. But when, during the Exile, the atoning ceremonies in the Temple could no longer be

¹ Art. "Day of Atonement," Hastings' "Dictionary of the Bible."

² "Leviticus" (1898), p. 80.

performed, the fast may well have been discontinued also, having lost its whole significance. The probability of this is heightened by the fact that no less than four new fasts were instituted during the Exile, commemorating some of the saddest of the events which occurred in the downfall of the nation—viz., the fast of the fourth month (17th Tammuz), commemorating the capture of Jerusalem; the fast of the fifth month (9th Abib), in memory of the destruction of the city and Temple by fire; that of the seventh month (2nd Tisri), commemorating the murder of Gedaliah; and that of the tenth month (10th Tibeth), in memory of the commencement of the siege of Jerusalem by Nebuchadnezzar. With such a wealth of fasts, so appropriate to their condition as exiles in Babylon, it may well have been that the fast of the Day of Atonement, which had for the time lost all its peculiar significance, ceased to be observed.

But what shall be said of the theory of the Critics that the ritual of the Day of Atonement, contained in the sixteenth chapter of Leviticus, was drawn up for the first time in the period after the Exile? That ritual was much concerned with the mercy seat, the covering of the Ark; but in those post-exilic days both Ark and mercy seat had long vanished.

In the article on the word "Temple" in Hastings' "Dictionary of the Bible" Professor T. W. Davies writes:

"It is inferred from Ezra iii. 12 and Haggai ii. 3 that the second Temple was greatly inferior to the first. But when these words were uttered the Temple was not finished, and the inferiority may refer to the absence of the Ark and other sacred vessels, which were for ever lost after the destruction of the first Temple. According to Bab. Talmud (Yoma 226), the second Temple wanted five things which were in that of Solomon: (1) The Ark, (2) the sacred fire, (3) the shechinah, (4) the Holy Spirit, (5) the Urim and Thummim. There was nothing in the *Debir*, according to Josephus ("Wars," v., v. 5), except that, according to the Mishna, the stone of foundation stood where the Ark used to be. Upon the Day of Atonement the priests used to put their censers on this stone. . . . Tacitus applies the words *inania arcana* to the *adytum*, or *debir*, of the Temple."¹

The Ark, then, it would seem, was lost for ever when the

¹ "Hist.," v. 9.

Temple was destroyed by Nebuchadnezzar in 587 B.C., and the Critics say that the fast of the Day of Atonement had not come into existence even as late as Ezra's time—that is to say, 444 B.C. In such case a period of more than 150 years would have elapsed between the time when the Ark was lost in the days of Nebuchadnezzar and the time when the ritual of the Day of Atonement was drawn up.

And yet that ritual, in its most solemn and essential part, was mainly concerned with the Ark and its covering, the mercy seat. The high priest was to enter the Most Holy Place with a censer of burning coals from off the altar and with incense in his hand, and at the moment when he passed within the veil he was to fling the incense on the censer, so that the sweetly-scented cloud of smoke might cover the awful mercy seat upon the Ark, lest he should die. And then he was to bear the victims' blood within the veil, and sprinkle the blood upon the mercy seat and before the mercy seat with his finger seven times. But in the days after the Exile neither Ark nor mercy seat were there; they had both vanished together.

What the Critics, then, expect to be believed is this: That after the Ark had ceased to exist for more than 150 years the priests of post-exilic times deliberately invented a novel ceremonial so closely connected with the Ark that, in the absence of the Ark, the most important points of its ritual could not possibly be observed. And it is to be particularly noted that this, according to the Critics, is not an instance of some old, disused, time-honoured institution being in later days revived. No; on the contrary, it is held to have been an institution perfectly novel, previously unknown. Kuenen writes:

“The Day of Atonement was a new institution, unknown alike to Ezekiel and P¹, regulated, for the first time, in Lev. xvi.”¹

How was it intended, we may ask, that the regulations prescribed in Lev. xvi. should be carried out? There was no Ark with its mercy seat which the cloud of incense should

¹ “Hexateuch,” p. 312.

cover ; no mercy seat upon which the high priest should sprinkle the blood of the victims.

We have seen from the passage quoted from Hastings' "Dictionary" that the Jewish tradition is that the priests in the times after the Exile used to make the best attempt in their power to comply with the ritual of Lev. xvi., by laying down their censer of incense on the stone within the Most Holy Place, which was supposed to mark the hallowed spot on which the Ark used to be. This would seem most natural, as the nearest possible way of complying with an ancient ceremonial, ordained when the Ark was in existence and the ritual could actually be carried out. But to suppose, in accordance with the critical theory, that the priests after the Exile should in cold blood deliberately institute a novel ritual, which, in consequence of the Ark having perished, they would only be able to pretend to comply with by a hollow subterfuge, would seem to be supremely unreasonable.¹

We have seen that the ritual of the Day of Atonement would appear of necessity to imply that the Ark was in existence at the time it was ordained ; for without the Ark its regulations could not be observed. We have seen also that the Ark would undoubtedly appear to have been lost for ever when the Temple was destroyed and the Jews were carried away into captivity in Babylon ; and hence it would result that the ritual of the Day of Atonement, which the Critics attribute to the latest period after the Exile, must have really belonged to pre-exilic times.

Needless to say, the "traditional" view maintains that the ritual goes back to the Mosaic Age.

¹ It is worthy of remark that the prophet Ezekiel—conscious, no doubt, that the Ark had vanished for ever—in prescribing the ritual for his ideal Temple, says not one word of Ark or mercy seat.



The Letters of St. Jerome.¹

By E. H. BLAKENEY, M.A.

JEROME was born about the middle of the fourth century of our era. The date itself cannot be exactly determined, but we may fairly assume that it was not earlier than 346. The place of his birth was a little town on the borders of Dalmatia. Jerome himself hardly ever mentions the place, and it is evident that he had a poor opinion of the inhabitants of his native town. The era in which Jerome exercised his activities was a critical one in the history of the Christian Church. Only a few years before his birth Constantine had given to Christianity an official status in the Roman world; and the Church, free at length from the persecution which had hitherto dogged its course, was now ready to pursue an unimpeded path. It is true that there was a brief revival of paganism under the Emperor Julian, but the progress of the Church was never seriously impeded by that momentary reaction.

From early years Jerome was a scholar and a student, and probably his knowledge of the classical works of antiquity was unrivalled for a man of his generation. While he was yet a youth, he began to collect that library which was to become one of the most famous private libraries of the time. We do not know when Jerome received first that spiritual impulse which led him to become, not merely a follower of official Christianity, but an ardent and serious Christian. In this respect there is

¹ The only available *complete* edition in Latin of Jerome's correspondence is that of Vallarsi. There is a useful little volume of selections, edited with a few brief notes, by the Jesuit Father, Dr. Hurter. This contains some of the most celebrated of the letters, notably the twenty-second. A really adequate edition by some English scholar, with a full commentary and lexical index, is a real desideratum. Perhaps the general editor of the Cambridge Patristic Series (Canon Mason) will consider the matter. No better editor could be found than Professor Dill, to whose illuminating books readers of Jerome and his epoch are already deeply indebted. There is a good and helpful edition (in English) of the "Letters" in vol. vi. of the Library of Nicene and Post-Nicene Fathers (2nd series), for which Dean Fremantle is responsible. The chapters on Jerome in Farrar's "Lives of the Fathers" are very useful.

a singular contrast between him and St. Augustine, the story of whose conversion is given in the memorable pages of the "Confessions."

Jerome spent some years of student life at Rome, subsequently travelling to the East, though his exact movements are difficult to register. What we do know is—and this point is a vital one in the story of Jerome's life—that he became deeply influenced by the ideal of the monastic life. The ascetic ideal floated before the minds of men like a dream from heaven. The monks of Egypt were famous throughout the world, alike for their asceticism and their earnest desire to keep the Christian life "unspotted from the world." To us the idea seems (nowadays) impracticable and undesirable. We have learnt to understand the meaning of Christ's words when He said: "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." But in the fourth century it was different. The Roman Empire, which for hundreds of years had guaranteed the peace of the world, and without which men could hardly conceive that the framework of society would hold together, was already past its climacteric. Jerome himself was destined to witness that deadly wound which ultimately led to the destruction of the secular empire. Men's minds were vaguely harassed by fears for the future, by dreams of the past, and by dissatisfaction with the present. No wonder, then, that the notion of the ascetic life laid hold upon the minds of some of the greatest of the sons of the Church; and, notwithstanding the visionary futilities and the harsh and repulsive aspects of asceticism (as understood in the fourth and fifth centuries), it must be admitted that we do owe one great lesson to the ideal which monasticism sought to impress upon mankind—namely, the value of the individual soul. Consequently, many of the mistakes, and something of the intolerable harshness, of the monkish spirit may be forgiven for the sake of that great truth. The evils likely to result from a too great severity of discipline and an attitude of uninterrupted aloofness from the world outside were early realized. Ivo of

Chartres and St. Anthony, to mention these only, were insistent upon the magnitude of this peril.

Among the places visited by Jerome was Gaul; but his travels led him far afield both in the eastern and western sections of the Roman world. We are told that he established a small monastic society near his native Stridon, but for some unknown reason it was suddenly broken up; and Jerome fled to the East, accompanied by a number of friends like-minded with himself. His journey to the East may have lasted two years; and during that period he suffered much, both from the loss of friends, the fatigues of the way, and various misfortunes. In the year 374 he retired into the wilderness of Chalcis, to the east of Antioch, where he dwelt for five years among the hermits. During these years his routine of life was severely ascetic, the constant round of rigorous penance being lightened by ecstatic visions, while the hardness and poverty of existence were haunted with memories of his former life.

Towards the close of this period he became involved in certain controversies which were then agitating the Eastern Church, and in the year 379 he attached himself to the party of Bishop Paulinus, who ordained him priest at Antioch. He was enabled to settle down to the work for which he was eminently suited—that of a student and theological controversialist. After a period spent at Constantinople, he went to Rome with Bishop Paulinus, where he stayed for the best part of three years. It was at Rome that he began that work which was to make him famous, not only among his contemporaries, but among all after-generations of Christians throughout the West. At the request of Pope Damasus he undertook an edition of the Psalms in Latin; this version (which is not to be confused with his *revised* Psalter, made later) is still extant, and may be regarded as the first chapter in the history of the Latin Vulgate.¹

At the present time, when the attention of Western scholars

¹ There were three stages in this translation work of Jerome: (1) His translations from the Greek (N.T. and Psalms); (2) O.T. translation from LXX; (3) translations from the Hebrew O.T. His *revision* of the Psalter (? made at Bethlehem) is the basis of the Gallican version.

is being directed towards that most celebrated version of the Bible, by reason of the Committee appointed by Pope Pius X. for its revision, we naturally turn our thoughts to the great scholar to whose learning and zeal the Church of the West will ever be indebted. The story of Jerome's labours upon the Latin Version of the Bible is, perhaps, too well known to need elaboration here. Suffice it to say that Jerome brought to the task a knowledge which was then unique, for he was one of the few Western scholars of that epoch who understood Hebrew intimately, and was not content merely to produce a rendering of the LXX into the vernacular of Rome.

Jerome's life at Rome was singularly fruitful, whether as regards social, religious, or intellectual activities. He gathered to himself a number of pupils and friends, among them the noble and wealthy Paula, Blesilla, Paulina, and others—all of them of the highest family—who, amid the distractions of the time, found, in the thought of renunciation from the world, both inspiration and hope. During this period some of Jerome's most interesting private letters were written. These letters have indeed a special attraction for us, because, unlike his doctrinal or controversial treatises, or even his purely literary studies, they give us a complete picture of the man himself. More than that, they are intensely personal, throwing light upon his secret aspirations, his ambitions, and the social, moral, and intellectual conditions of the time. Few letters of antiquity exceed in interest the epistle to Eustochium, which is not only the most famous of all Jerome's writings (apart from the Vulgate), but contains an extraordinarily vivid picture of contemporary Roman society. In this letter Jerome lays down the motives which ought to influence those who devote themselves to the celibate life; and he also indicates the rules by which their daily conduct is to be governed. One has to go to Juvenal in order to get so vivid a picture of the luxury and profligacy of Rome as it existed a quarter of a century or so before the destruction of the city, by the barbarians, early in the fifth century.

Eustochium herself was a daughter of the Lady Paula, and subsequently settled at Bethlehem, to be near Jerome, dying in the year 418, some two years before the death of her master. With this celebrated letter to Eustochium may be compared a similar letter written, thirty years later, to Demetrias, a high-born Roman lady who had embraced the ascetic life; and one is interested to observe the points of difference, as well as the points of resemblance, in the two writings. Old age, an abundance of trials, and, it may be, the companionship of so many pure and pious women as Paula and her circle, had combined to soften some of the asperities of Jerome's middle-life. Nevertheless, the standpoint displayed in the two letters, despite the long gap of time between them, is much the same. Jerome, to the end of his days, was still faithful to the ascetic idea that dominated him. Great jealousies were stirred up against Jerome during his sojourn in Rome, and much unpopularity incurred by him owing to the influence which he exercised over his circle of converts and devotees. This was not altogether unnatural; and, indeed, the situation had its dangers. As long, however, as his friend Pope Damasus lived, he was fairly safe from the attacks of his foes; but after the Pope's death he found things so painful that any longer sojourn at Rome became impossible. He determined to leave the city, therefore; and about the year 385 sailed to Antioch. Before settling at Bethlehem, which was to be his home for the remainder of his life, he paid a visit to the monks of Nitria. He has left us an account of this visit there in his hundred and eighth letter (also addressed to Eustochium). This letter—the longest of Jerome's letters—not only describes his journey to the monastery of Nitria, but describes the life and work of his friend the Lady Paula, Eustochium's mother, at Bethlehem. This letter was written in the year 404, and is not only valuable from the historical point of view, but affords us a sight of Jerome in his most pleasing mood. His description of the death of Paula is at once faithful and touching. The concluding words of the letter are worth citing: "And now farewell, Paula; aid with

your prayers the old age of your votary. Standing in the presence of Christ, you will all the more readily win what you ask. In this letter I have built to your memory a monument which no lapse of time will be able to destroy."

For thirty-four years Jerome lived at Bethlehem as head of the monastery and the convent which he built. He was joined by that loyal band of women whose friendship he had made at Rome; and in all his works of benevolence he was aided by the wealth of Paula, who spent freely of her inheritance. His life was lived on the strict ascetic model. He himself describes it as one of repentance and prayers. Surrounded by his library, he was content to live in the humblest of dwellings; and we are told that he employed every spare moment, when he was not actively engaged in the cares of the monastery, on reading and study. His literary activity seems to have been enormous. It was during these years that the *magnum opus* of his life—the Vulgate—was completed. Besides this, he wrote a vast number of controversial works, the two most important of which dealt with the works and doctrines of Origen, of whom he now appeared as an impugner, though in his early life he had constituted himself a champion of the Origenic system. The last, and the greatest, of his controversies was with the great Augustine, who had ventured to criticize with no small severity Jerome's work on the Old Testament. In matters of controversy it must be admitted that Jerome was harsh and splenetic even for a Churchman of the period. His vocabulary of abuse was probably unrivalled. As one reads some of his more vehement letters, one recalls Milton's attack upon Salmasius. Hence it is all the more pleasant to be able to record that his controversy with Augustine was ultimately healed; and that henceforth these two great men, to the end of their lives, maintained a friendship that was unbroken.

The mass of correspondence which flooded in upon Jerome in his solitary cell at Bethlehem was immense. From all quarters men consulted the now famous scholar, not on points of doctrine

alone, but upon any matters of unusual interest. Jerome was ready enough at all times to give his correspondents of his best; and he tells us in one of his letters that scarcely a day passed without his writing to some friend upon some topic of moment. Indeed, the record of Jerome's life has now become mainly a record of his literary work; but, of all his works, to the modern reader none will appeal so completely as his collection of letters. Of these letters some hundred and fifty have survived, in addition to the special letters written to Augustine during the controversy above-mentioned. His gifts as a writer are nowhere better displayed than in his correspondence. Take, for example, his beautiful letter of spiritual counsel to a mother and her daughter (Ep. 17), his satirical description of Vigilantius, or his famous letter to Asilla on leaving Rome. In all these he shows the hand of a brilliant stylist, as did his master Cicero in that Correspondence which is one of the most admirable heirlooms from the ancient world. His description of the clerical life, in his letter to Nepotium, is a fine example of his power of generalizing on the one hand, and of dealing with special points upon the other. Nothing seems to escape his keen attention; and the language in which he has enshrined his thoughts is singularly effective, singularly forceful. In this letter, perhaps, more than any other, we see manifested to the full the writer's satire, insight, burning zeal, and power of heightened expression. Readers who are accustomed to imagine that Latin literature, as a whole, had ceased by the middle of the second century could scarcely do better than acquaint themselves with Jerome's correspondence in the original. It will come as a revelation to many, whose knowledge of Jerome is confined mainly to the fact that the Western Church owes him the translation of the Bible in the Latin vernacular. But those who read his letters will gradually learn that Jerome was something more than a mere scholar; he was a great personality. And in these letters that personality stands out as prominent and as attractive as that of Augustine himself. We can scarcely wonder that, by the end of the fourth century, an enormous

number of pilgrims thronged to see him from all parts; for his writings had, by their charm, their learning, their wit, their satire become celebrated throughout the whole of the Roman-speaking world.

Legend soon became busy with this anchorite of the cave at Bethlehem. Many stories, brought by the pilgrims of the time, and amplified by the imagination of subsequent centuries, were told about this great doctor of the West. Many of the stories are obviously silly, and many of them are false; but the very fact that such stories were circulated even before the death of Jerome himself is sufficient evidence of his fame. But in his letters, far more than in his controversial works, or even his translations, we catch a clear and true sight of the man as he was, alike in his strength and in his weakness. There are many things we cannot either admire or approve in his conduct or in his writings; but, when all is said and done, the verdict of Professor Dill is surely the right one: "He added to the monastic life fresh lustre by his vivid intellectual force and by his contagious enthusiasm for the study of Holy Writ."



Clergymen and Climbing.

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

IT is not easy to explain the precise nature of the fascination that mountaineering possesses for any of its followers. The ordinary man looks upon it with a kind of amused contempt that finds expression in pitying remarks or patronizing inquiries. But to the extraordinary man who has been "bitten," it is an enthusiasm, an obsession, a paramount source of pure delight. Then, why is there, amongst climbers, such a large proportion of the clergy? Obviously, because they are more prone to the particular magic which mountaineering maintains. Now, my theory is that that magic lies in offering the most complete con-

trast possible to the ordinary routine of an average modern civilized life. I suppose that most physically healthy men feel an occasional yearning for the primitive conditions of a life with Nature, a life without a top-hat, a tramcar, or a telephone. In a milder form this impulse may be gratified by a long walk—alone if possible—and along a road not previously negotiated, as set forth in Stevenson's lines :

“ Wealth I seek not, hope, nor love,
Nor a friend to know me ;
All I seek, the heaven above
And the road below me.”

But the last touch, the completest possible realization of this craving, is found on the snow and ice arête, with the unflecked sky above, the long, long slopes below, the unconcerned guide hacking the steps in front, and Death waiting attentive for the false step or the slip. As Mr. A. E. W. Mason, who is rapidly becoming the novelist of climbing, says in “Running Water” of Sylvia's dream: “She saw the ice-slope on the Aiguille d'Argentière; she could almost hear the chip-chip of the axes as the steps were cut, and the perpetual hiss, as the ice-fragments streamed down the slope.” All other incidents of one's holidays may fade away and be done with, but every detail of a good climb stands out in the recollection as hard and permanent as the berg itself.

Now, the modern clergyman is obliged to live an essentially civilized life. He has to be more “correct” than other men. He must think of the effect of his example. Things in themselves innocent might give rise to misconstruction in his person. It is perhaps right that it should be so. But this is what I claim—that an intermittent legitimate revulsion from this accounts for the hold that Alpine climbing has to such a marked degree on the clergy—and on schoolmasters, too—for my explanation applies to them as well as to the former; and taken together they probably largely outnumber the other professions. Conversely, it is remarkable that very few climbers are to be found amongst naval or military officers, or the ranks of the

country gentry who have plenty of time and money. Why? Because the former have an outlet in their adventurous professions, and the latter in hunting and other sports.

But I must try to prove my contention that we are specially identified with mountaineering. Let us begin with the pioneers. And in this connection it is impossible to help reflecting on the modernity of the sport, and, moreover, on the perfection to which it has now attained. For sport it is, in the opinion of the present writer. People do not climb for the view; nor (in the first instance) for the exploration; nor for scientific observation. These and other aims may be concomitant, but the one thing needful is the love of overcoming difficulties. *Labor ipse voluntas*. This was the view held by one of the greatest of the pioneers, Leslie Stephen, and I cannot refrain from quoting his gentle fun in his account of the first ascent of the Zinal Rothhorn:

“‘What philosophical observations did you make?’ will be the inquiry of one of those fanatics who, by a reasoning process to me utterly inscrutable, have somehow irrevocably associated alpine travelling with science. To them I answer, that the temperature was approximately (I had no thermometer) 212° F. below freezing-point. As for ozone, if any existed in the atmosphere, it was a greater fool than I take it for. As we had, unluckily, no barometer, I am unable to give the usual information as to the extent of our deviation from the correct altitude; but the Federal map fixes the height at 13,855 feet” (“The Playground of Europe”).

Alas! I fear we cannot claim the genial writer, in any other sense than that of being a *curé manqué*.

Modern climbing, as it is now practised, dates from about 1850. Englishmen appear to have been at first slow to take it up; but after that approximate date they figure largely, and the clergy are not inconspicuous among the pioneers. The early ascents of Monte Rosa were made by them—the Ostspitze in 1854 by the Smyth brothers; the highest point or Dufourspitze by a party in which there were four clergy in 1855; and the

dangerous climb from Macugnaga by a party which included the Rev. C. Taylor. Mr. J. F. Hardy led the first ascent of the difficult Lyskamm in 1861, after having, in 1857, formed one of the first group of Englishmen to conquer the Finsteraarhorn. In 1858, Dr. Llewellyn Davies overcame the Dom. In 1856 two of the Smyth brothers, with Mr. Hudson and two other Englishmen without guides, made the first ascent of Mont Blanc from St. Gervais by way of the Dôme du Goûter. In 1862, Messrs. Llewellyn Davies and J. W. Hayward overcame the difficult Täschhorn. The memorable first ascent of the Matterhorn found a victim in Charles Hudson, who, according to Mr. Whymper, "was considered by the mountaineering fraternity to be the best amateur of his time" ("Scrambles amongst the Alps").

In the same year—1865—Mr. H. B. George climbed the Nesthorn, and the Gross Fiescherhorn in 1862; these selections, made almost at random, could be prolonged, but enough has been said to show that the parsons played a good part. The names of the Revs. J. R. King, J. J. Hornby, F. J. A. Hort, Sanger Davies, and C. L. Wingfield are well known amongst the pioneers. Nor can we omit the name of Mr. Arthur Girdlestone, the "father of guideless climbing"; still less that of Mr. W. A. B. Coolidge, who probably knows more about the Alps, and has made more ascents among them, than any other amateur of any period. His last book, "The Alps in Nature and History," is simply replete with information, and is as indispensable to the mountain lover—though in a different sense—as Ball's Alpine Guides, or the "Climbers' Guides" series. Finally, the Alpine Club, the forerunner of all the clubs, and the only one which exacts a climbing qualification from its members, has had a Bishop as its president. Far be it from the present writer to claim for "the cloth" any exaggerated or even accentuated position in the annals of climbing; his intention is simply to show that the gentle sport has appealed to them, too, and not in vain.

But not only to the pioneers or to the giants of the game.

How rapid has been the development of mountaineering! Most of the great sports seem to have attained their highest point by this time. Possibly cricket is not quite so good as it was ten or so years ago. Association football, though of quite recent invention, is probably as skilful as it ever will be. Rugby, perhaps, is capable of developments. But the degree to which mountain-craft has arrived, and the extent to which mountaineering is pursued, are extraordinary. Only forty-three years ago the Matterhorn was commonly regarded as quite inaccessible; now—but every visitor to Zermatt knows all about it. To any reflective person the growth in the skill and extent of climbing in such a short time is a matter of amazement.

To take one instance. We are told now—and rightly—that it is not playing the game for two men to be for any length of time on a dangerous glacier alone. Yet in the classic account of Mr. John Ball's passage of the Schwarzthor—the first—we read how he sallied forth with one ignorant and alarmed peasant, with an enormous quantity of chattels, including a Shakespeare and an umbrella, with an alpenstock and a kind of chopper, went right up the middle of the much crevassed Schwärze glacier—not by the rocks on its right—constantly slipping through snow bridges, the route, of course, entirely unknown, and came through as triumphantly as possible!

It is a little tantalizing to read of guides being engaged at five francs a day, but when they were such "spiritless creatures" as Mr. Ball's Mathias they were no doubt dear at the money.

Contrast the present state of things with that which obtained in the days of "Peaks, Passes, and Glaciers." Guides are examined and licensed by the State, after serving a sort of apprenticeship as porter. Every possible route is described with meticulous care in various Alpine publications. The guides' tariff for such routes is fixed by the canton. Mountain huts dot the whole of the Alps, ranging from what are virtually inns, like the Concordia pavilion, to loathsome sheds, like the Hörnli hut. Clothing, boot-nails, ice-axes, and other all-important details have passed through a short but speedy process of

evolution, till everything seems to have touched perfection. This wonderful improvement has, of course, put more climbing within the compass of the man of average physique and of a comparatively short holiday. A mountaineer is not now an eccentric, nor an unemployed, nor necessarily a millionaire. Moreover, he can suit himself to excursions of varying difficulty. If he does not feel equal to the Mönch, he can at all events accomplish the Mönchjoch; and indeed, in the opinion of many, one penetrates more into the secrets of the world of ice and snow, and enjoys more of its bewilderingly beautiful scenery by means of the great high routes called passes than by scaling isolated peaks. It is strange that the view from a lofty summit is not really satisfactory; the sense of proportion is lost, and the surrounding heights offer none of their beauties.

So there is now mountaineering of all grades of difficulty, and our English parsons are to be found not only at the great centres—Zermatt, Grindelwald, and Chamonix—but at the more exclusively climbing mountain hotels, such as the Bel Alp, the Eggishorn (with the cheery Herr Cathrein in charge), and the Mont Collon at far-away Arolla; or even at more distant spots, scarcely known as yet to the general public, like Pralognan and Trafoi. Up in that beautiful and exhilarating air even the *odium theologicum* is suspended, and the Ritualist climbs high with the Modernist, and the Low Church parson, to adopt an old joke, becomes “altitudinarian.” To every seeker the Alps give their boons: to the physically tired, relief and restoration; to the adventurous, adventures enough and to spare; and to the thoughtful, abundant evidence, not only that God is great and wise, but that He is good.



William Basil Jones.

BY THE REV. I. GREGORY SMITH, M.A. (HON.), LL.D.

NOW that the idea of disestablishing the Church of Wales is again in the air, it may be well to recall the memory of one who, in the generation now passing away, was among the foremost opponents of it—a man of large and powerful intellect, a Welshman keenly alive to everything concerning the welfare of Wales. The personality is always what gives weight to the utterance. Basil Jones was a remarkable personality in many ways, apart from being ecclesiastical chief of the largest and most important of Welsh dioceses for about a quarter-century.

His was a brilliant career—at Shrewsbury, under Kennedy, and at Trinity College, Oxford. In the “*Anthologia Oxoniensis*,” a sister volume to the “*Arundines Cami*,” and in the “*Sabrinæ Corolla*,” there is nothing more exquisite than his rendering into Greek choric verse of Tennyson’s “*Song of the Dying Swan*.” It stands on the same high level as the “*Roll on, thou Sea!*” and the “*Land of the Leal*” of James Riddell, his dear friend at school and college, whose early death was a loss irreparable to Oxford and to a larger world. Edwin Palmer, also of Balliol, was one of Basil Jones’s intimate friends; so was Edward Freeman. Basil Jones was one of the founders of the “*Hermes*,” a society for discussion like the “*Deccad*.” If one regrets that he did not achieve more in literature, it must be borne in mind that a remarkable fastidiousness of taste, as well as the pressure of other duties, deterred him from publishing.

James Riddell died young—*non diu sed multum vixit*—leaving the legacy of an influence for good at Shrewsbury and at Oxford not soon to be forgotten. The words inscribed on Sir George Cornwall Lewis’s statue at Hereford are singularly appropriate to James Riddell: “*Justissimus unus et servantissimus æqui*,” for, like Basil Jones, he was absolutely free from prejudices.

There was something gracious in the Bishop’s “bodily

presence." The small, spare figure was not wanting in dignity; the refined features and the shrewd but kindly glance of the grey, thoughtful eyes were impressive. Very sparing in diet, he was too sedentary, taking too little exercise. He seemed, like Disraeli, averse to the outdoor games of strength and agility, which are rated rather too highly in England nowadays. A delightful conversationalist, he had a quick sense of humour, and, though naturally critical, there was an element of superstition in his nature. Ghost-stories and other abnormal experiences had a fascination for him. It was part of his Celtic temperament. There was in him a combination of qualities apparently conflicting. Very precise and with a lawyer's grasp of intricate questions, he yet had the imaginativeness of a poet. In one of the litigations about ritual in which he had to sit as an assessor, his clear insight into the intricacies of the case won the admiration of the lawyers. He had the delicacy of touch needful for the laboratory or for the studio of the artist, the carefulness about details which belongs to the man of business, the alertness about common things which are indispensable every day to everyone, with the larger outlook of philosophy. Intensely loyal to the Prayer-Book, he could appreciate other forms of religious earnestness. Above all, he reconciled in himself acuteness of perception with the gentleness which takes into account everything which can excuse or extenuate. In Italy the warmest praise awarded to anyone is that he is *simpatico*. This was Basil Jones emphatically. He had a singularly balanced judgment, the result of a powerful intellect, tempered by tactfulness and by far-reaching sympathy. Naturally reticent, he was genial with intimates and very stanch in his friendships.

He was no orator, but he was an excellent chairman of a committee or of a public meeting. When the Church Congress met at Swansea, his grasp on the helm was admirable. Shy and reserved by nature, he rose to the occasion. Episcopal charges are apt to be heavy. His, like those of his great predecessor Thirlwall, were statesmanlike, succinct, and relieved by flashes of genius.

Being asked once whether a written or unwritten discourse was to be preferred, he replied: "The written sermon, if it seems as if it was not written; the unwritten which seems as if it was." He used to say: "The beginning of a speech or sermon decides whether people will listen or not; the concluding words determine what the practical result will be."

It is not on the public platform, nor in the pulpit, that the main work of a Bishop is done. Lord Palmerston once gave a very imperfect definition of a Bishop's duty—that he must answer letters punctually. Yet there is a truth in the saying. From the Bishop's study, by interview or, more often, by letter, the influence emanates which permeates the diocese. All letters were answered quickly and fully by his own ready pen. He could put his finger at once on the point in question, strip off all that was redundant or irrelevant, and disentangle what was complicated.

Generally he preferred deaconesses to sisters, as more likely to work in harmony with the parochial system, but he welcomed both. Party war-cries and party banners were nothing to him.

Never compromising principle, he aimed at drawing together round the Cross those who stand outside the pale of the Church. His aim was union, not disintegration. As a truly patriotic Welshman, he denounced the political severance of Wales from the rest of the Island as unjustifiable by any considerations, geographical or ethnical, which would not, by parity of reasoning, detach other Keltic parts of the Island, such as Cornwall or the Highlands, from England. To disestablish the Church in the Principality was to him, as to Gladstone, like tearing a bleeding limb from a living body. His unflinching opposition to Disestablishment in Wales was based on the conviction that it would imply a national repudiation of Christianity, and would be injurious to religion generally. Nonconformists, he said, would themselves have deep cause for regret if ever they were successful in achieving it.

Even after the lapse of a quarter-century, Bishop Jones's

charges are worth reading. Indeed, the lapse of time makes one appreciate all the more the far-sightedness into the future which is one of the marks of genius, and the carefully guarded statements which show a balanced and judicial mind. It was a critical time when he delivered his primary charge, in 1877. There were ominous mutterings of imminent Disestablishment for Wales; within the Church the air was rife with excitement from the recent judgment of the Court of Appeal and from the Public Worship Act. The Bishop's measured words were just the thing to still the turmoil. Upholding the necessity of discipline, enforcing the duty of obedience, he pointed to the example of Christ, who "pleased not Himself." While insisting on the importance of definite religious teaching, he advised his clergy to make the best of Board schools, if a Church school was really impossible. Valuable statistics on Church work in the diocese were given, evidencing remarkable progress. He dwelt encouragingly on the symptoms which he had observed of spiritual vitality, especially at Confirmations. He ended with the words of the Psalmist: "The city of God: God is in the midst of her, therefore shall she not be moved. God shall help her, and that right early."

In his charge, 1883, he spoke of two things urgently needed to settle the troubles about ritual: a clear and explicit rubric, in place of the ambiguous "Ornaments Rubric," and a judicial tribunal, whose authority "shall be recognized generally." He acknowledged that the Church, though intrinsically independent of the State, as spiritual in origin and functions, yet, as forming in this kingdom a part of the national organization, cannot act independently of the State. He foresaw that this needs "a mixed representative body of clergy and laity, with authority to speak and to act in the name of the Church, if Parliament is to listen." He foresaw the need of an organizing visitor of Church schools, and of duly appointed lay-readers. All these things came into being. He was one of the first to recognize the value of the Girls' Friendly Society. In the settlement, 1880, of the burial question he foresaw, though it was not foreseen

then by Churchmen generally, that the concession to Dissenters would be for good eventually.

The same statesmanlike prescience showed itself on many other topics. The diocese had been without a Conference. Under his initiative the Conference was so framed as to be pronounced by competent judges one of the best of Diocesan Conferences. A very useful feature of it was its Parliamentary Committee, to watch proceedings in Parliament affecting the Church. He deprecated any lessening of the number of *ex-officio* members, warning the clergy "not to be frightened by the bugbear of officialism." His comments from time to time, in Conference and in charges, on new Acts of Parliament all show that he was a leader of thought. In 1880 he spoke "of the great vessel of the State twice heeling over, so as to impress careful observers (of whatever party) with a painful sense of insecurity and instability." It was a graphic touch in reference to recent unexpected changes of Ministry. He wished always to convince and persuade, rather than to say "Marchez!" to his clergy. He said "we" to them, not "you," generally.

Two of the chief difficulties in Wales are the bilingual difficulty and the scantiness of educational opportunities. Bishop Jones was very careful, as has been said, that there should be a Welsh-speaking ministry for a Welsh-speaking parish, but he looked forward to the time when increased intercourse between Wales and England should make the bilingual difficulty a thing of the past. He saw clearly that "the language of the home is the language of the heart." An ardent Welshman¹ himself, as well as an ardent student, he trusted that the old language would always be treasured for literary purposes. But he saw that for practical purposes England and Wales are one. "Wales is nothing more than the Highlands of England without a Highlands line—it is a 'geographical expression.'"

¹ "I almost dare to appropriate to myself the bold words of the Apostle, and to wish myself anathema for my brethren's sake, my kinsmen after the flesh."

The test of true statesmanship is to foresee. One is struck in the Bishop's charges by this insight and foresight as to the co-operation of the laity in parochial and diocesan organization of every kind. He expressed a hope in 1886, while disapproving altogether of giving to parishioners any power of vetoing an appointment to the incumbency, that "public notice should be given of any presentation," in order to give the people an opportunity of making their objection to the Bishop, who should be assisted by lay and clerical assessors in adjudicating."¹ This is done now. In 1883 he foreshadowed the plan now adopted widely for laymen, tried and approved, to receive a commission from their Bishop for various functions in their diocese, and expressed a hope for the revival of the order of sub-deacons. He foresaw the danger of a Diocesan Conference degenerating into a mere debating society, and, therefore, while reserving to himself the responsibilities inherent in his office, he promised to consider fully any suggestions from the Conference. He regarded the mere fact of the clergy, scattered over a wide area, meeting thus for brotherly interchange of thought and experience as especially valuable in a very extensive "and somewhat heterogeneous diocese."

It has been said of Thirlwall's charges that they are a running comment on the history of his time. The same thing is true of his successor's charges. They were not merely a survey of the diocese, but also of important movements in the Church at large. Terse and racy passages abound; there is "the wit that loves to play, not wound." Admitting the need of Church reform on certain points, he laid a stress on the distinction between this and "the panic which seizes the mariner in foul weather on a lee shore to throw heavy merchandise overboard." In the same charge he speaks of "scoffers without and grumblers within." The best defence of an established Church is "that it should be established in the hearts of the people." "Before the ark comes into the haven, where she

¹ Popular election to an incumbency he thought the worst way of all.

would be, she will have to pass not only through rough, but also through very foul, water." After going very thoroughly through local affairs in his last charge, he adds: "Perhaps we are all too local in our feelings; perhaps we think too little of what is going on beyond the limits of the district assigned to each of us. "There are people," says an old German proverb, "even behind the mountains." When necessity demands, the tone is uncompromising, all the more telling because of the habitual moderation of language and scrupulous care not to overstate. "Spiteful, pettifogging tactics," are his words on the persistent obstruction in Parliament of Bills to improve Church discipline. He speaks indignantly of men "stooping to the inconceivable baseness of trying to force the Church's position by opposing reforms." During the tithe-war of 1889 he said: "The cynical avowal that some opponents of the Church wish to keep the tithe-law as it is, as a lever to overthrow the Established Church, surprises us by its excessive candour. When a man does or wishes to do a base thing, we think him tenfold more base if he is not ashamed to avow it. The utterly contemptible device of an anonymous letter," are his words when he complains "that people will not speak out; they will make complaints, adding the invariable proviso, 'But don't make use of my name.'"

In his latter charges he referred to the proposed division of the enormous diocese of St. David's, consenting but not without regret. Personally he was unwilling to divorce himself from any of his people, especially from his native county of Cardigan. The division would, he thought, separate Gower and Brecon from the West. He did not live to see the scheme carried into effect. Meantime he appointed a Suffragan Bishop "of Swansea," but without any territorial jurisdiction. Partly from the prepossessions of a lifetime, he failed to realize how increasingly urgent is the need: he clung to the traditions of the Episcopal Bench as he had known it. Indefatigable and self-sacrificing, he forgot that even absolute self-devotion cannot cope with the ever-growing responsibilities of our dioceses as

they are. Openhanded to the utmost of his power in response to the pecuniary needs of the diocese, he failed to see that large episcopal incomes and grand episcopal residences are a weakness, not a strength, to the Church. On some other points, too, he hardly kept step with the march of time. He was not sanguine as to the efforts made to promote Home Reunion; he was not enthusiastic in the Temperance Crusade; and he tolerated the sale of advowsons. He was never afraid of holding an independent position on questions to which he had given much consideration, but he was not a man to desire the unamiable notoriety of being "a minority of one."

Insight and foresight—these are the intellectual equipments of the truly great; but with this must be the moral equipment of self-sacrifice. Not many are they who are capable of forming opinions for themselves; fewer still who, in doing this, can keep out the bias of self; still fewer who dare put their theories into practice, without caring which way the *aura popularis* may be blowing. Had Basil Jones been by nature less sensitive, more pachydermatous, his career as Bishop would have been smoother to himself, but it would have been to others less helpful; for this natural sensitiveness, tempered by the overmastering sense of duty, is the very thing by which men can be influenced: it is the electric thrill of sympathy.¹



The Memorial Name.

BY THE REV. GILBERT KARNEY, M.A.

WHAT does the average English reader understand by the word "Name" in such texts as Ps. ix. 10, "They that know *Thy Name* shall put their trust in Thee"; or Ps. lxxxvi. 11, "Unite my heart to fear *Thy Name*"? Is not

¹ See, for further particulars, *Welsh Political and Educational Leaders*. Nisbet and Co.

the word too often explained away? Yet its meaning is very definite. How definite and how important we shall see as we proceed.

In the opening section of the Book of Genesis (i. 1 to ii. 3) the Divine Name is always "Elohim" (God), from a root which means "mighty." It is a title rather than a name. In the second section (ii. 4 to iii. 24), which tells of God's dealings with man in Eden, another Name, "Jehovah," is almost always prefixed to "Elohim," and thus is formed the double Name 'Jehovah-Elohim' (LORD God), which (though used nineteen times in this section) is seldom met with elsewhere in the Bible. This double name seems intended to express the great truth that the God of Creation had now become to our first parents the God of Revelation also.

But it is to the independent use of this Name "Jehovah," as being in itself the Personal Name of God, that attention is in this paper earnestly invited. It is met with continually in the Bible, and yet our privileges and responsibilities connected with it seem to be but imperfectly understood.

Let us note first the free use of this personal Name "Jehovah" in the patriarchal age. In Gen. iv. there are three verses which seem to throw light on this subject. At Cain's birth (verse 1) Eve said, referring, apparently, to iii. 15: "I have gotten a man from Jehovah." In verse 16, after Cain's punishment, we read that he "went out from the presence of Jehovah"; and in verse 26 we are told that, after the birth of a son to Seth (who himself had been given in the place of Abel): "Then began men to call upon the Name of Jehovah." Taken together, these verses imply that the grievous apostasy in the line of Cain was followed by the revival of true religion in the line of Seth.

The subsequent narrative confirms this view. It tells us that, before and after the Flood, God revealed Himself to His faithful people under the Name of Jehovah, both in keeping covenant with them, and also in executing judgment on apostates

at the Deluge, at Babel, and at Sodom, as He had previously done in the case of Cain.

Thus, of Noah we are told that he "found favour in the eyes of Jehovah" (vi. 8); that Jehovah forewarned him of the coming judgment (vii. 1-4); that Jehovah bade him enter the ark; that "Jehovah shut him in" (vii. 16); that he did according to all that Jehovah commanded him (vii. 5); that when the Flood was over he "builded an altar unto Jehovah" (viii. 20); and that "Jehovah smelled the sweet savour of his burnt-offering" (viii. 21).

Specially clear, too, is the revelation of "Jehovah" as the God of Abraham. It was at the call of Jehovah he went forth (xii. 4). It was as Jehovah that God appeared to him at Moreh, at Bethel, at Mamre, and at Moriah (called Jehovah-jireh). It was Jehovah who gave him the land and promised him the heir, who made him the covenant of Gen. xv., and changed his name to Abraham. It was Jehovah who warned him of the doom of Sodom, who relied on him to train his children in His faith and fear. Where the patriarch pitched his tent, there he builded an altar to Jehovah, and called upon Jehovah's Name. So it was with Isaac, who was emphatically the child of Jehovah's promise (xviii. 14, xxi. 1, xxvi. 25).

When we pass on to Jacob, we note that at Bethel, in his night-vision, God appeared to him, and said, "I am Jehovah"; so that when he awaked he said: "Surely Jehovah is in this place," and vowed a vow that henceforth Jehovah should be his God (xxviii. 13, 16, 21). And it was Jehovah who bade him return to Canaan (xxxii. 3, xxxii. 4). There were, of course, other names by which God was known to the patriarchs—as "the Most High God" (xiv. 19), "Almighty God" (xvii. 1), "God everlasting" (xxi. 33); but in a special sense "Jehovah" was the Family Name, round which associations peculiarly sacred continually gathered; and it is noteworthy that when, in the later chapters of Genesis, the scene of the story is no longer Canaan, but Egypt, the Name "Jehovah" almost disappears from the narrative.

And yet, notwithstanding all this, we note, secondly, that it was not till the time of the Exodus that the significance of the Name "Jehovah" was expressly revealed. The patriarchs had indeed recognized the close connection of the Name "Jehovah" with covenant mercies on the one hand, and with Divine judgments on the other; but its characteristic meaning was not to be revealed until God's people needed, and were brought to feel that they needed, *Redemption* from "the iron furnace" of Egypt, where they were groaning under "anguish of spirit and cruel bondage."

It was then that God revealed to Moses at the Bush the mystery of the Name (Exod. iii. 14-17) which He afterwards with great emphasis "proclaimed" when He "descended in the cloud" on the heights of Sinai (Exod. xxxiv. 5), after He had given him the all-sufficient promise of xxxiii. 14: "My Presence shall go with thee, and I will give thee rest." These two Theophanies claim our special attention.

At the Bush God directed Moses to present his credentials to the children of Israel in a twofold form. He was to say, "I AM hath sent me unto you"; and he was directed to add: "*Jehovah*, the God of your fathers, . . . hath sent me unto you: this is My Name for ever; this is My Memorial unto all generations" (Exod. iii. 15). The word "this" twice used refers, of course, to the Name "Jehovah." The margin of our Revised Version shows us that the first of these two forms explains the second: "The Name I AM is the Key to the Name JEHOVAH." Both are from the same root. One is the first person, I AM; the other is the third person, HE IS. God says of Himself, I AM. He bids His people say of Him, HE IS.

In both forms the predicate is omitted. He does not say *what* HE IS. He leaves His children in every age to complete the sentence. He gives them, as it were, a blank cheque, duly signed, on the Treasury of Heaven. They are to fill in the amount from time to time according to their faith. "Ye shall ask what ye will, and it shall be done unto you" (John xv. 7).

JEHOVAH is thus His Memorial Name unto all generations for ever. Be it ours in this generation to take care that this open cheque is not mislaid or forgotten.

This caution is not needless, for there can be no doubt that, owing to an ancient Jewish superstition which has been carried over into the Christian Church, the meaning of these words has been unhappily obscured. The Jews held that the Name "Jehovah" was too sacred to be used, and so they changed its vowels, and altered its sound, and paraphrased its sense; and, as a result, it is only to be found as the Personal Name of God some four or five times in our Authorized Version, the word LORD in capital letters being substituted for it in the numberless other places in which it occurs, although the word "Lord" without capitals is the recognized English equivalent of quite another Hebrew word. It is difficult, therefore, for a reader, and impossible for a hearer, to trace in our Bible what God has revealed to us as being His Memorial Name unto all generations.

At the Revision of 1885 the American Company of Revisers tried in vain to induce their English colleagues to transliterate the word wherever it occurred, as may be seen in the first item in the Old Testament Appendix to the English Revised Version. In their own standard American edition of the Revised Version this essential change has been uniformly made, as is the case also in many missionary translations, and much light has thereby been thrown on the subject before us, of which free use is made in this paper.

The words "for ever," "unto all generations," include, of course, God's redeemed people, Jew and Gentile, in every age. In this His Memorial Name "Jehovah" God reveals Himself, not only as the eternal, self-existing, never-changing, covenant-keeping God, but also, and especially, as being *in Himself* the full supply of all that they can need for time and for eternity. His Memorial Name "Jehovah" is to be His Church's banner to all generations for ever.

The revelation of the Memorial Name at the Bush was

followed by its proclamation by God Himself on Sinai. After the sin of the Calf and the intercession of Moses (xxxii. 30-32), we read (xxxiv. 5) that God descended in the cloud, and stood with him there, and "proclaimed the Name of Jehovah." This was the proclamation (verses 6, 7, American Version) :

"Jehovah, a God merciful and gracious, slow to anger, and abundant in lovingkindness and truth, keeping lovingkindness for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty*; visiting the iniquity of the fathers upon the children, and upon the children's children upon the third and upon the fourth generation."

We cannot fail to note here the close connection between covenant mercies and righteous judgments. The one is the complement of the other. We learn much besides. The whole scene is most instructive. Each word deserves careful study. But we cannot pursue it now.

We must not, however, fail to notice the careful provision which God made in the ritual of Israel that the Memorial Name should be permanently kept before the eyes and ears of His people :

1. The words HOLINESS TO JEHOVAH were inscribed on a plate of pure gold, and fastened on high upon the mitre of the high-priest (Exod. xxxix. 30, 31), so as to catch every eye each time he appeared in his "holy garments"; and—

2. Every time he pronounced the priestly blessing the Memorial Name, three times in succession, met every ear of the worshipping people :

"Jehovah bless thee and keep thee ;
Jehovah make His face to shine upon thee, and be gracious unto thee ;
Jehovah lift up His countenance upon thee, and give thee peace."

And the command which prescribed the blessing ends thus (Num. vi. 24-27) :

"So shall they put *My Name* upon the children of Israel, and I will bless them."

Let us note, thirdly (for our own edification), the practical benefits which the faithful in post-Mosaic days drew from these

special revelations of the Memorial Name. We can only take a few illustrations of this great subject.

1. The Memorial Name was with them a constant *theme of praise*. In our Bibles, Ps. xxx. 4 reads as follows: "Sing unto the LORD, O ye saints of His, and give thanks at the remembrance of His holiness"—which does not seem to bear upon the subject. But the meaning stands out in the American Revision:

"Sing praises unto Jehovah, O ye saints of His;
And give thanks to His Holy Memorial (Name)."

The second line corresponds with the first. "His Holy Memorial (Name)" in line 2 is, of course, the "Jehovah" in line 1.

Ps. xcvi. 12 is very similar, and should read thus:

"Be glad in Jehovah, ye righteous;
And give thanks to His Holy Memorial (Name)."

And still, as of old, the precious truths which cluster round the Memorial Name should make it to God's people a constant theme of praise as they contemplate His wonders in past days. If Israel praised Jehovah for redemption from Egypt through the sprinkling of the blood of the Passover Lamb, much more should we be stimulated to praise Him for our redemption from sin through the sprinkling of His precious Blood, who was the Lamb of God that taketh away the sin of the world. If Israel gave thanks for the first Covenant, much more should we continually praise *Jehovah* for the better Covenant, of which the Lord Jesus Christ is the Mediator (Heb. viii. 6), and on which all our hopes depend. The Christians who cling most closely to the covenant are ever found to be most full of song. "Eucharistia" (thanksgiving) is a fitting name for the feast in which the Cup is called by the Founder "the New Covenant in My Blood."

2. The Memorial Name was also to psalmists and prophets a ground of assurance. This is clear from such a verse as Ps. cii. 12:

"But Thou, O Jehovah, sittest as King (margin) for ever;
And Thy Memorial (Name) unto all generations."

Ps. cxxxv. 13, 14, is very parallel :

“Thy Name, O Jehovah, endureth for ever ;
Thy Memorial (Name), O Jehovah, throughout all generations.”

Both these renderings are from the American Revisers, and clearly show that the eternity of Jehovah is the rock on which the faith of the Psalmist surely builds, and on which his assurance is based. “From everlasting to everlasting Thou art God” are words which find a place in the New Testament as well as in the Old. And so it will be to the end: “Jesus Christ, the same yesterday, to-day, and for ever.” What is the ground of the Psalmist’s assurance (in Ps. cii. 28): “The children of Thy servants shall continue, and their seed shall stand fast in Thy sight”? Is it not in the words immediately preceding, “Thou art the same, and Thy years shall have no end”?—the very truth which underlies, as we have seen, the Memorial Name.

3. Once more, the prophets of old time found in this Name “Jehovah” a constant object of future hope and expectation. Two illustrations will suffice :

(a) These words occur in the Song of the Ransomed given in Isa. xxvi. 8 (American Version) :

“Yea, in the way of Thy judgments, O Jehovah, have we waited for Thee : to Thy Name, even to Thy Memorial (Name) is the desire of our soul.”

(b) In Hos. xii. 5, 6, the prophet refers to God’s revelation to Jacob at Bethel in these words :

“There He spake with us, even Jehovah, the God of hosts: Jehovah is His Memorial Name. Therefore turn thou to thy God : keep kindness and justice, and wait for thy God continually.”

These two quotations show that then, as now, the attitude of Jehovah’s people is one of expectation and waiting. For what do they wait? They are “like men who wait for their Lord” (Luke xii. 36). The Old Testament saints were taught by their Scriptures to expect two Advents—one in suffering, one in glory (1 Pet. i. 11). We, under the New Covenant, are “looking for the blessed hope and the glorious appearing” of

that precious Saviour, who has overcome for us the sharpness of death, and who is coming, as He promised, to receive us to Himself, that where He is there we may be also. Therefore "the desire of our soul" is to His Name, even to His Memorial Name, which shall in that day be understood as never before. Hence the frequency of "I AM" (Jehovah) in the Book of Revelation: "I AM the Alpha and the Omega"; "I AM the first, and the last, and the Living One: and I was dead, and behold, I AM alive for evermore"; "I AM the root and the offspring of David, the bright, the Morning Star."

Must not the Memorial Name stimulate the eager hope and expectation of "those who love His appearing"?

Does not all this throw a fresh light upon the two verses quoted in the first paragraph of this paper? Verily, "The Name of Jehovah is a strong tower: the righteous runneth into it, and is set on high."

The subject might be profitably pursued into the pages of the New Testament did not space forbid.



Studies in Texts.

SUGGESTIONS FOR SERMONS FROM CURRENT LITERATURE.

BY THE REV. HARRINGTON C. LEES, M.A.

Suggestive book: "The Second Temple," by Shaw Caldecott (=C.).

Others quoted: Art. "Euphrates" and "Tigris" in Hastings' and Smith's Dict., by Sayce and Rawlinson (=S. and R.); Pinches' "Old Testament in Light of Historical Records" (=P.); Herodotus (=H.); Thomson's "Land and Book" (=T.).

TEXT: "*When thou passest through the waters, I will be with thee.*"—ISA. xliii. 2.

THE words in v. 1, "*created, redeemed, called,*" recall Bengel's analysis: Creation (Isa. xl. to xlvi.); Redemption (xlix. to lvii.); Sanctification (lviii. to lxvi.); "unrivalled for insight" (C. 114). Whatever date we assign, the text unquestionably applies to exiles returning from Babylon. "New sense of appreciation, if remember words first addressed to those who had to

cross fords of Euphrates," etc. (C., 123). "Almost no response to Cyrus's invitation from Northern tribes" (C., 128). These words intended to "influence and decide laggards and waverers of Judah" (C. 111).

1. *Danger*.—"Enterprise of immense physical difficulties: journey occupy at least one hundred days"; liable to be attacked by Bedaween (C., 121). "*Waters*": "vast marshes" (R., i. 591), "innumerable canals and watering channels" (P., 471); large tracts overflowed periodically (R., i. 591). "*Rivers*": Euphrates="the great water" (S., i. 794), "broad, deep, rapid" (H., i. 180); "so winding" (H., i. 185); "numerous rapids" (R., i. 591); "in places navigable only *down* stream" (S., i. 794); so also Tigris and Jordan. "*Fire*": perils of grass-burning in desert; whole encampments might be burnt (C., 123 and note).

2. *Defence*.—"Of old a Moses and a Joshua: where were present leaders?" (C., 122). "I . . . with thee; not overflow; not burned, not kindled"; three perils, four promises; God more than sufficient. "I" emphatic in Hebrew, here, and twelve other times in ch. xliii; see also Isa. lii. 12. Ezra realized this defence (Ezra viii. 22). T. beautifully compares shepherd and flock crossing Jordan, "some in doubt and alarm, lingering far from guide, carried down river, struggling over, lamb nearly drowned, shepherd plunges in and rescues" (T., ch. vi.).

3. *Deduction*.—Since Christ is "same yesterday, to-day, and for ever," we deduce that "I will never leave thee nor forsake thee" applies to us (Heb. xiii. 7, 5, 6, and Deut. xxxi. 6, 8); available for vicissitudes (Exod. xxxiii. 14), companionship (2 Tim. iv. 17); instruction (Matt. xxviii. 20); discouragement (Acts xvii. 9, 10); treachery (Acts xxiii. 11); accidents (Acts xxvii. 23).



The Missionary World.

BY THE REV. C. D. SNELL, M.A.

A CONFERENCE which is likely to prove of great importance in the history of the Church in China was held at Shanghai last spring. It was composed of the Bishops of the eight dioceses of the English and American Churches, together with delegates, clerical and lay, elected by the Chinese Christians and by the foreign missionaries. The Conference tentatively accepted a Constitution and Canons for a "Church of China," and referred them to the various Diocesan Synods for approval, providing at the same time that they should be submitted to the home Churches. The name adopted for the Church—Chung Hua Sheng Kung Hui—corresponds exactly with that of the Nippon Sei-ko-Kwai, the Church of Japan, the Chinese characters being those which are in use for the Holy Catholic Church in the Creed. It has been arranged to hold another Conference in 1912, elected on the same basis as the proposed Synod, so that if the reports of the Diocesan Synods and the opinions of the home Churches are favourable and the necessary sanctions have been obtained, the Conference may resolve itself into a Synod without delay. (*East and West*.)

Missionary societies make no complaint when strict religious neutrality is observed by the Government, but they have reason to be aggrieved, and Christian citizens have cause to remonstrate, when non-Christian religions appear to be favoured by the authorities above Christianity. This matter is brought forward by Dr. W. R. S. Miller, in the course of an article in the *Church Missionary Review*. He says that in Egypt the Government forces Christian clerks to work on Sundays, keeping Friday, the Mohammedan one day in seven, as a day of rest. He adds that in Northern Nigeria pagan recruits for the army and freed-slave pagan children are circumcised; children rescued from slavery are handed over to the care of Moslem Emirs, with the probability that they will become Moslems, and the girls among them be immured in Mohammedan harems; subscriptions are made by the Government to the building and repairing of mosques; and officials, as representatives of the Government, attend Mohammedan festivals. Somewhat similar news comes from the Punjab. Some time ago projects were set on foot for enlarging the C.M.S. College at Peshawar. Assurances had been given by the authorities that they would not compete by establishing a Government College. Yet, just as the new C.M.S. buildings were approaching completion, the Government announced the project of a Mohammedan College, for which public subscriptions will be asked. Dr. Miller well says: "A Christian Government which upholds the glory of its faith, and does not hesitate to own it, while offering every liberty of conscience to its Mohammedan subjects, is the one which is honoured; for the Mohammedan respects religious men, whether Jews, Christians, or Hindus; he despises irreligious men, whether English, Turks, or Arabians."



Dr. Miller's words find confirmation in an incident reported from Hyderabad by a Wesleyan missionary. The latter tells of a young man who, after opposing and even using violence towards the evangelists who visited his village, became an earnest Christian. He was engaged, in company with a hundred other coolies, in constructing a large tank. The Mohammedan contractor one day wanted some mortar mixed in a hurry, and ordered the coolies, instead of waiting for the iron ladles generally used, to mix it with their hands. They hesitated, since their arms would be burnt and blistered by the lime. In a rage he ordered the convert, Satyanandham, to begin. The latter came forward, and before doing anything, took off his turban and prayed to God to protect him. The Mohammedan rushed up and seized him by the arm. The Rev. H. G. Price gives the rest of the story as follows: "Satyanandham feared the man was about to beat him, but instead of that he drew him to one side and asked him what he was doing. 'I was praying to God,' said Satyanandham. 'To what God?' said the man. 'To Jesu Swami,' said Satyanandham. 'I am a Christian, and I was only praying to Him to keep me from suffering harm.' 'Ah! you are a Christian, are you? And so you worship Jesus and pray to Him, and do not worship idols, but do what Jesu Swami commands you?' 'Yes,' said the young man. 'Tell me, can you read and write?' 'Yes,' came the answer. 'Then,' said the Mohammedan (poor Satyanandham

thought something dreadful was coming), 'you are the very man I want. From this day I will make you my head coolie, and give you charge of all these others.'"



It is deeply interesting to observe how often missionary zeal runs in families, and to trace the influence of missionary heredity. Perhaps the most remarkable case of the latter is that of the Scudder family. In June, 1819, John Scudder, a doctor, sailed with his wife from Boston for Ceylon. On their way out they were delayed at Calcutta, and there they lost their child. Early in the following year a little daughter was born, who died within a week, and in 1821 a son was given to them, but he, too, survived only a few days. In after-years Dr. and Mrs. Scudder had eleven other children, and of these one died during his college course, seven sons became missionaries, and two daughters, though not officially connected with any society, engaged in missionary work until their marriage. Moreover, children, fifteen in all, of five of the seven sons have devoted themselves to the evangelization of the world, most of them working in India, whither their grandfather went in 1836 and where he laboured for seventeen years, but two in Japan and Hawaii, and one among the Indians of North America. Dr. John Scudder's sons did not take up missionary work because no other career gave any prospects of success, for three of them held the degrees of M.D. and D.D., three others of M.D. only, and one of D.D. only. There is no case quite equal to this in the annals of the Church Missionary Society, but four sons, one daughter, one nephew and three nieces, of the late Rev. F. E. Wigram, who for fifteen years was Hon. Clerical Secretary of the Society, have been or are on the list of C.M.S. missionaries; while of another family two brothers and two sisters are at work in West Africa, and another sister is the wife of a missionary in Travancore.



The Bible at Work.

BY THE REV. W. FISHER, M.A.

IN a strikingly interesting address given at the annual meeting of the Universities Mission to Central Africa, Canon Scott Holland dealt with the values and limitations of "national" editions of human nature, and particularly the *Englishman's* presentation of Christ and the Gospel in the foreign field. Finely summing up "the conclusion of the whole matter," he said: "We must go back behind Nicea, behind Athanasius, if we want to get to that element of Christianity which is not within a given radius but is below all humanity—the universal element which the Jew gives us, which is in the New Testament. And so I say, if you want to be good Catholics be Bible Christians. That is the real conclusion. The Bible is the stronghold of Catholicity. Go back there, and let us cling to the Synoptic Gospels, the Pauline Epistles, and all that is in them as expressed there by Jews; then you will know you are delivering the message in the shape in which it can be

absorbed by every nation on the face of the globe. The blessed old Bible! We will absorb that and deliver that, and then, I think, delivering that message, and filling your message always from those springs, you will find this wonderful thing happen, that the Christ Himself, true Jew, and therefore the perfect Man, will come into play by Himself, unobscured by those racial complications you have made in His Name—quite right for you, not right for them.”



This is a remarkable utterance, and it need only be added that the Book, which is so essential to the development of the true Englishman, and so susceptible to his absorption as an Englishman, is equally essential to the true development of every other nationality, and equally susceptible to any particular absorption. It follows, too, that the privilege the Englishman enjoys in having that Book in its simplicity and purity, and not as with the reflection, or through the interpretation of a foreign mind, involves the same privilege for those to whom the Englishman preaches the Gospel that that Book contains.



The Divinity that shapes our ends is frequently conspicuous in the life of a translator in form of what appears as a special providence. In the midst of linguistic labours that too often engender despair of success, he constantly finds deliverance by some happy and sudden discovery. The word for “salvation” can seldom be found a simple inquiry among any savage people. It long occupied the mind of a missionary translator in Fiji, until he heard a native, in great soul distress, express the joy that the sense of forgiveness brought to his spirit in the word “Ausabala.” Hearing the same word expressed with the same joyful vigour by a man condemned to death, whose pardon he had brought from the chief, he knew that he had a faithful substitute for salvation. Later on he found it was a native idiom meaning “death to life.” By a similarly happy and providential chance, a missionary in Uganda discovered a native word for “God.” He had obtained some useless names from the King—“Have you no other god?” he asked. “There is another,” said the King, “but he is so far away that he never thinks of us, and we never speak of him.” “What is his name?” But the King had talked religion enough for that day. Later he pressed his inquiry again. “Katonda,” replied the King. The missionary knew enough of the language to know at the moment that “Katonda” was “The Creator.” It is now the supreme word for “God” throughout the Uganda Bible.



Nepal is an independent State in the heart of the Himalayas, and is one of those countries that are absolutely closed to missionary effort. It has a population of about 5,000,000, and is the home of the famous Gurkhas. The Naipáli New Testament was published by the Bible Society in 1901. Through the great kindness of the late Sir Curzon Wylie, when Political Resident in Nepal, the whole Bible was presented to the Maharajah. In 1908, while foreigners are strictly forbidden, a native colporteur of the Bible Society succeeded in entering the capital—Katmandu. He hired a small shop, and there exposed his copies of the Scriptures. He was eventually ordered out

of the country, but not before he had sold 361 volumes, some of which had found their way into the palace, and one at least into the hands of the Ranee, the wife of the King.



There is a systematic distribution of Scriptures in India among students, and in the light of a recent event it is interesting to learn that the applications for Scriptures by students in the Punjab is greater than ever.



Since Chinese coolies were introduced into South Africa, 6,778 copies of the Scriptures have been distributed among them. They were mostly Gospels in Mandarin and Easy Wenli.



Modern research and discovery show in a remarkable manner how the kingdom in its comings utilizes rather than invents. It takes and employs what is; it uses the provision of the times, and does not create or construct its own. It speaks the tongue the people speak, it occupies the public and accepted pulpit, whether of synagogue, of school, or water-side. It even takes up peculiar expressions—what we should call theological terms—and makes them, in a higher employment, drawers of water in the House of God. Jew and heathen had written, and were writing, letters and epistles; the Apostles accept the custom and do likewise. The sacred literature of to-day flowed at first through a very public and sometimes commonplace channel; its carriers were not angelic, but such as had perhaps often carried vastly different writing. According to the circumstances of their times prophets did much as Apostles did afterwards, and much as others had done before them. The pen has ever been a chief, if not a supreme, agent in the kingdom, for writing is more ancient than preaching, and writing has frequently reigned where preaching has been unknown. A survey of the world's religious history demonstrates the sacred or religious writer as a man of utmost importance.



Literary Notes.

CAPTAIN A. T. MAHAN'S next book differs entirely from the character of his previous writings, the best known of which is probably "The Influence of Sea-Power upon History." The forthcoming work is to be called "The Harvest Within: Being Thoughts in the Life of a Christian." A welcome awaits the volume. As a student and teacher of naval history, Captain Mahan has no living rival. It will surely be thought a matter of peculiar interest that now in later life he has wished to "gather up the fragments that remain," and give to the world the sum of his experiences in the most important of all spheres, and to profess those conclusions with regard to the meaning of life which command his allegiance and have influenced him in conduct. This work is a study, not so much of religious theory as of Christian experience, and of the writer's own experience.

It is a study of the power of Jesus Christ in the individual and in the Church; of Christian responsibility and the Christian hope. The mature expression of his religious convictions by a man whom both England and America have learned to trust is a noticeable event; and the simple sincerity of these pages will win for them, it may be hoped, widespread attention.



"The Harvest Within" is being published by Messrs. Longmans, Green and Co. They are also bringing out Professor William James's "The Nature of Truth." This is a sequel, if one may be permitted to so call it, to "Pragmatism," published last year. The author is Professor of Philosophy at Harvard University, U.S.A. The same publishing-house also have in their list for speedy publication, "Christian Ideas and Ideals: An Outline of Christian Ethical Theory," by Canon Ottley, Regius Professor of Pastoral Theology, Oxford.



In Messrs. Constable's useful little series, "Religions: Ancient and Modern," which present the salient features of the Great Religions of the human race, some nineteen volumes have appeared. There are three others expected this year: "The Religion of Ancient Persia," by Dr. A. V. Williams; "The Religion of Ancient Israel," by Professor Jastrow; and "The Psychological Origin and Nature of Religion," by Professor J. H. Leuba. The design of the series is to provide information as to the variations of religious experience in all ages; and by confining the task to acknowledged experts in the art of condensed popular exposition, it has been found feasible to cover the ground at least in rudimentary, essential outline in a series of small shilling handbooks or primers. The ground covered, so far, by these little books is roughly as follows—Primitive Religions: Animism, Magic and Fetishism, Pantheism. Non-Semitic Religions of the East: Ancient Egypt, Hinduism, Early Buddhism, Ancient China, Shinto. Semitic Religions: Babylonia and Syria, Early Palestine, The Old Hebraic Religion, Judaism, Early Christianity, Islam, Special Developments of Islam in India. European Religions: Ancient Greece, Ancient Rome, Celtic, Scandinavian, Ancient Britain and Ireland. American Religion: Mexico and Peru. There is a companion series to the "Religions," entitled "Philosophies: Ancient and Modern." The price and format are the same, and the subjects so far arranged for are: Early Greek Philosophy, Stoicism, Plato, Scholasticism, Hobbes, Locke, Comte and Mill, Herbert Spencer, Schopenhauer, Berkeley and Spiritual Realism, Bergson, and Lucretius and Atomists.



Messrs. Oliphant, Anderson, and Ferrier have in the press a translation, by the Rev. Neil Buchanan, of the third edition of "Die Lebenskräfte des Evangeliums," to be published here under the title of "The Living Forces of the Gospel: Experiences of a Missionary in Animistic Heathendom." The author of the book is the Rev. Johannes Warneck.



From Messrs. Luzac and Co. comes "Islam: Her Moral and Spiritual Value," by Major A. E. Leonard. Syed Amir Ali has written a short

introduction to the work. He was formerly a judge of the High Court in Bengal, and is a well-known authority on Mohammedan Law.



The Rev. J. W. Arctander has written an account of Mr. William Duncan, who has spent fifty years among the Indians of British Columbia and Alaska. It is a most readable volume, entitled "The Apostle of Alaska." The story is so replete with adventure that it should appeal to a wide circle of readers; in fact, those who had the opportunity of reading it in manuscript, said it was more like a romance than anything else. Mr. Duncan is known among his people by the title of "Metlakahtla."



Two additions have been made to Messrs. Chatto and Windus's excellent "New Medieval Library." The first is "The Cell of Knowledge," seven early English mystical treatises, printed by Henry Pepwell in 1521, edited by Edmund G. Gardner, and illustrated from contemporary sources; and the second is "Ancient English Christmas Carols, 1400-1700," collected, arranged and illustrated from Medieval Books of Hours, by Edith Rickert. In their "St. Martin's Library," the same house are including Thackeray's "Rose and the Ring," illustrated by Gordon Browne; Browning's "Dramatic Personæ," and "Dramatic Romances and Lyrics," illustrated by Eleanor F. Brickdale; and "The Confessions of St. Augustine," as translated by Dr. Pusey and edited by Temple Scott, to which Mrs. Meynell has written an introduction, and for which Maxfield Armfield has prepared some coloured illustrations.



The Hulsean Professor of Modern History, Mr. J. W. Allen, has written an important book on "The Place of History in Education." It is being published by Messrs. Blackwood and Sons, and attempts to prove a theory and to define a system of education with a discussion of the place which history should take in this ideal structure.



Canon Beeching is possessed of a very picturesque style of writing, and anything which he sets out to do in the world of letters may always be reckoned to be interesting and attractive. One of his latest literary excursions has been made in the history of an eighteenth-century Churchman, Atterbury, Bishop of Rochester. The volume should be very valuable, seeing that Canon Beeching has been able to include in it much new material which has not before been published. This new matter includes the Chapter Records of the three deaneries which the Bishop held in succession, especially those of Westminster.



The "Library of Living Thought" may be said to have established itself. Several important issues have been included in it, and there is a new volume announced. It is a study of the founding of Christianity, by Professor Arnold Meyer. The title selected for this work is "Jesus or Paul?" and Professor Meyer's opinion is "that, although it was Jesus who led mankind

to the intimate communion with God as a Father, it was mainly St. Paul who founded that form of Christianity, which, though hindering and embarrassing in many ways to-day, alone proved capable of spreading the teaching of Jesus." Another work to appear in this series—the publishers are Messrs. Harper Brothers—is "The Transmigration of Souls," by Professor D. A. Bertholet. This will be a concise account of the belief in metempsychosis traceable in ancient and modern history—the theme concerning which Schopenhauer wrote: "Never has a myth, and never will a myth, be more closely connected with philosophical truth than the primæval doctrine." There are many additions contemplated in the near future, some of which are: "Diamonds," by Sir William Crookes; "The Origin of the New Testament," by Professor William Wrede; "Religion and Art in Ancient Greece," by Professor E. A. Gardner; "Poetic 'Adequacy' in the Twentieth Century," by Theodore Watts-Dunton; "Revelation and Inspiration," by Professor Reinhold Seeberg; and "Roman Law in Medieval Europe," by Professor P. Vinogradoff.



There have been a number of archæological books appearing of late, and there is an announcement that the Oxford University Press will issue a volume dealing with the prehistoric civilization of Italy. The author, Mr. T. E. Peet, has entitled it "The Stone and the Bronze Ages in Italy," in which he carefully traces Italy's earliest civilization, and theorizes as to its connection with the condition of life which existed at the same time in the Ægean, the Mediterranean, and in Central Europe. There are many maps in the volume, as well as some 275 illustrations.



Canon John Vaughan, Rector of Droxford, Hants, has long been a devoted nature-lover and a student of the lore connected with botany and botanists. For many years he has been the writer of several interesting and attractive papers and articles, as our own columns can testify. He is also a very busy worker in the matter of religious study, particularly in the Diocese of Winchester, among the more educated classes. The Honorary Canony in Winchester Cathedral which he has held for some time, now becomes, in his case, through the Bishop's collation, a residentiary canony, which is the reward of his diocesan work. The reading public will have an opportunity, in the early autumn, of acquiring some of his parerga, the literary recreations of a country parson, which Sir Isaac Pitman and Sons are publishing under the title of "The Lighter Studies of a Country Rector."



On the twenty-ninth of this month occurs the centenary of the birth of Oliver Wendell Holmes. Due recognition is to be taken of the event in both America and England. His "Breakfast Table" series is in the World's Classics—the "Autocrat," the "Poet," and the "Professor"—and lends itself admirably to pocket volumes. At the Encænia on June 23, at Oxford, the honorary degree of D.C.L. was conferred on the Autocrat's son.

Notices of Books.

THE THRESHOLD OF RELIGION. By R. R. Marett, M.A. London: *Methuen and Co.* 8vo., pp. 180. Price 3s. 6d. net.

This little book consists of an article on "The Conception of *Mana*," which was read at the International Congress for the History of Religions last year, together with four other articles on various points of Comparative Religion republished from *Folklore* and other journals. The author has devoted no little study to his subject, but he writes in such a technical style that it cannot be said that his book is likely to be of general interest. Mr. Marett assumes as an axiom the view that the present beliefs of savages represent most nearly men's original ideas in matters of religion, and that religion in general has emerged from these or even less fully developed conceptions through a process of evolution. Sir W. Ramsay, Professor Sayce, and others, have shown that there is no real evidence that the "primitive savage" of this familiar theory ever existed. Until his existence has been proved, together with a few other postulates of the same school of thought, the expenditure of time in endeavouring to frame theories as to the sequence of ideas, moral and religious, in his mind, can hardly lead to any very practical result. Mr. Marett confesses: "For me the first chapter of the history of religion remains in large part indecipherable" (Preface, p. ix). He attributes to a feeling of "awe" a leading part in the production of religion. "*Supernaturalism*, then, as this universal feeling taken at its widest and barest may be called, might as such be expected to prove, not only logically, but also in some sense chronologically, prior to Animism" (p. 11). This does not differ very much, except in expression, from the theory of a *Sensus numinis*, and what Epicurus taught about an *ἐπιληψις*. We are warned that "no anthropologist, of course, has ever supposed himself able fully and finally to explain the origin of the belief in souls and spirits" (p. 6), and that "animistic interpretations have been decidedly overdone" by leading theorists (p. 30). Mr. Marett's contention that spells have gradually developed into prayer (pp. 99, 100) is probably the exact converse of the fact, as is clear from Hinduism, and even from corruptions of Christianity. Nor can we accept his dictum that "Ritual is religion's second nature" (p. 165), or, again, that "Buddhism is a standing example of an advanced type of religion that exalts the impersonal aspect of the divine" (p. 140). The subject of *mana* is one of great interest, as all who have studied Polynesian and Melanesian religion are aware. It denotes a kind of supranormal, mysterious, in some measure supernatural power or influence possessed by great chiefs, and sometimes by inanimate objects. Dr. Codrington and others have fully investigated the subject, and we cannot see that our author has thrown much further light on it.

W. ST. CLAIR TISDALL.

STUDIES IN THE RESURRECTION. By C. H. Robinson. London: *Longmans, Green and Co.* Price 3s. 6d. net.

The author's former book, "Studies in the Character of Christ," is so truly valuable that we anticipated the present work, which is its sequel, with

real pleasure; "but" while there is very much in it that is able and helpful, we are bound to confess that its fundamental position as to the Lord's Resurrection body does not seem to us to satisfy the conditions of the New Testament, to say nothing of our Articles. While rightly rejecting the modern view that the Resurrection was only the revival of Christ's spiritual influence which had been broken by death, Canon Robinson also sets aside the idea of physical resuscitation; and when confronted with the evidence of the empty tomb and the third day, he has no certain explanation to offer. He seems to favour some special method of getting rid of the body laid in the tomb, for which, of course, there is not the slightest evidence. He is far too much under the influence of modern thought about the continuity of nature to allow himself to do justice to the plain facts of the New Testament. Nor is it correct to say that "the Resurrection of Christ was an objective reality, but was not a physical resuscitation" (p. 12). This fails entirely to suggest any identity between the body as it was placed in the tomb and the Resurrection body, and thereby fails at the essential point of explaining what is meant by resurrection. The true statement would be that "the Resurrection of Christ was an objective reality, but was not [merely] physical resuscitation." The chapter on Christ's own testimony to His resurrection is admirable for its clearness and force. So also the discussions on "the Lord's Resurrection," "the Witness of St. Paul," "the Gospel records," are well done and full of fine points aptly and forcibly made. Apart from Canon Robinson's view of the Resurrection Body, the book is an able summary of the arguments for the Resurrection, and deserves careful attention and study.

FELLOWSHIP IN THE LIFE ETERNAL. By George G. Findlay, D.D.
London: *Hodder and Stoughton*. Price 10s. 6d.

We have hitherto known Dr. Findlay as one of our most valuable expositors of Pauline theology. We shall henceforth have to regard him as also one of the most welcome writers on things Johannine. In this large book we have a series of expositions of St. John's Epistles intended primarily for theological students and preachers, though it is almost equally serviceable for other readers who would know something of the deepest and most spiritual truths of the New Testament. Six chapters discuss various aspects of "Introduction," and the remainder of the book is then given over to a detailed exposition of the First Epistle. Those who have learned to value Dr. Findlay's former works will know what to expect here, and will not be disappointed. His treatment is at once scholarly, clear, able, sane, and spiritual. The reader feels that he is in the hands of a master, and can almost surrender himself to his leadership. On all the crucial questions of the Epistles, such as Propitiation, Antichrist, Sin, Assurance, the Three Witnesses, and Sin unto Death, Dr. Findlay has much to urge which will command attention, even if it does not always compel acceptance. Here and there the Methodist theologian appears, but even this will be worth reading, for comparison with other and, as we believe, truer views of sin and holiness. Space does not allow of our dwelling on particular points; it must suffice to say that no one who wishes to know and use the latest and best that has been said on this Epistle can overlook Dr. Findlay's work. It ought to be in constant use with Westcott's great Commentary.

BEHIND THE VEIL IN PERSIA AND TURKISH ARABIA. By Mrs. Hume-Griffith. With Thirty-seven Illustrations and a Map. London: Seeley and Co. 1909. Price 16s. net.

There is only one thing against this book, and that is its price. Otherwise, we have nothing but what is pleasant to say of it. Mrs. Hume-Griffith is the wife of an honoured C.M.S. medical missionary, Dr. Hume-Griffith, whose missionary labours at Mosul (close to the site of ancient Nineveh) are gradually but surely making themselves powerfully felt in that centre of Eastern life. There are a thousand and one things to contend against at Mosul—fanaticism, Roman Catholicism, and much ignorance and—dirt. Patiently, systematically, Dr. Hume-Griffith and his devoted wife are bearing down opposition, and winning the confidence and affection not merely of the Mosulites, but of the neighbouring peoples. This does not, of course, appear in the pages of this modest but delightful book, but some of us know what is going on behind the scenes. Dr. Hume-Griffith, in one of the chapters ("Persian Medical Missions") contributed to his wife's work, says frankly: "Medical missionary work is the golden key that unlocks the heart of the most fanatical Moslem. I write this deliberately, after eight years' experience in Persia, Palestine, and Mesopotamia." Mrs. Hume-Griffith describes her book as "an account of an Englishwoman's eight years' residence among the women of the East." The book, therefore, will appeal—and appeal widely, we hope—to the women of England (and they are many) who, by their efforts at home, are endeavouring to stimulate the missionary enterprise of the mother-land in the Far East. The volume gives us a glimpse, and more than a glimpse, of the life "behind the veil" in Persia and Turkish Arabia. *La vie intime*—this is what we have depicted in the pages of this really charming book.

AMONG THE WILD TRIBES OF THE AFGHAN FRONTIER. A Record of Sixteen Years close Intercourse with the Natives of the Indian Marches. By T. L. Pennell, M.D., B.Sc. With an Introductory Note by Field-Marshal Earl Roberts, V.C., K.G. London: Seeley and Co. 1909. Price 16s. net.

"The doctor finds his sphere everywhere." This is a fair summing up of the contents of this book, which, apart from its interest as a record of missionary enterprise on the wild frontier of the north-west border of India, has a value of its own as an account—in some ways unique—of the experiences of keen and observant men of science among peoples that are still practically unknown to the outer world. The ethnologist, the student of comparative religion, the delver in legend and folklore, the psychologist—all these will find something to interest them in this work. Yet it is more than that, too; it is a real "human document," and as such will make (or ought to make) a wide appeal. Above all, it is a book which reflects the best side of modern Christianity; in other words, it is a truly missionary book. The love of God is manifested in it from beginning to end. That is why it breathes so fine a spirit of human kindness and sympathy. Everybody interested in missions ought to read it.

THE SPIRIT OF CHRIST IN COMMON LIFE. By the late C. Bigg, D.D.,
Regius Professor of Ecclesiastical History in the University of Oxford.
London: *Longmans, Green and Co.* Price 6s. net.

By the death of Canon Bigg, the Church of England is the poorer, both intellectually and spiritually. Those in the outside world who knew of him mainly as a scholar, the author of the famous Bampton Lectures of 1886—lectures which Harnack deemed valuable enough to cause them to be translated into German—and of various other contributions to learning, will read this book with, it may be, something of surprise. Yes, but of pleased surprise. The sermons and addresses—thirty in all—which have been gathered together in this volume touch a number of vital questions, and touch them to fine issues. These are not in the main eloquent nor erudite, neither are they remarkable for any great brilliance of expression or profundity of thought; yet there is not one that is not, in its way, *impressive*. Indeed, that is the final effect that a perusal of these addresses leaves upon one—*impressiveness*. There is a note of reality about them which we are apt to miss sometimes in far more elaborate and self-conscious discourses. Dr. Bigg (says the Bishop of Oxford in his brief but admirable introduction) “took life seriously, and the pathos of life was constantly in his thoughts; yet, besides the sense of humour which often goes with such a cast of mind, he had a healthy cheeriness, a sincere and convincing hopefulness which made him the most encouraging of counsellors.” We have read few “sermons” that seem to us most genuinely helpful, in all manner of ways, than the seven addresses on “The Blessings and Trials of a Scholar’s Life,” with which this volume opens. To approximate to the spirit underlying these addresses is, in some measure, to master the secret of religion.

THE ATONEMENT. By the Rev. J. Stalker, D.D. London: *Hodder and Stoughton.* Price 2s. 6d.

A brief but real contribution to the subject, presented in the delightful style always associated with the author’s name. First he examines the New Testament, then he reverts to the Old Testament. Then he discusses the doctrine in relation to the modern mind. His attitude may be described as orthodox, but not crude; his treatment suggestive rather than exhaustive; his verdict calm and convincing. No one knows better than he the value and need of the doctrine, and we feel sure that the method and results of his inquiry will go towards re-establishing the rationale of it in the modern mind. The book should be placed in the hands of those whose theological terms have been denuded of their significance by superficialists.

LIFE IN THE WORD. By Philip Mauro. London: *Morgan and Scott.*
Price, cloth, 1s.; paper, 6d.

An able and earnest plea for the authority of the Bible as a living book. It is freshly written, with a constant and clear recognition of the grave issues at stake to-day in regard to the Bible as the Word of God. The power of Holy Scripture, as seen in its perennial freshness, permanence, and indestructible character, is well and ably stated, while other chapters discuss with equal force and suggestiveness the ideas connected with the Word of God as giving, sustaining, and transforming life. This little book has a *distinct mission of its own*.

ECCLESIA DISCENS: The Church's Lesson from the Age. By the Rev. J. H. F. Peile, M.A. London: *Longmans, Green and Co.* 1909. Price 5s. net.

The author of "The Reproach of the Gospel," reviewed not long since in our pages, requires no introduction to readers of the **CHURCHMAN**. If the present volume makes a less striking and moving appeal than the Bampton Lectures, the reason may perhaps be found in the fact that it is less organic in structure than the earlier book. Any volume of sermons, however much those sermons may be interconnected by a common thought running through them, is apt to seem a trifle discontinuous. And that is the impression that this volume—at least to some extent—leaves upon the mind. Yet, despite this, it is well worth reading; and nowhere is the book seen to better advantage than in the three chapters that deal with "Modernism," that most significant of movements in the Roman Church—a movement likely to influence profoundly the thought of the near future. There is a subtle danger, as well as a deep-seated truth, in the attitude of mind of which "Modernism" is the expression. Canon Peile notes the danger, while conscious of the truth. The book is singularly free from the twin taints of passion and of prejudice. We should be glad if this brief notice induces anyone to consider the book as it stands. If we find some things therein to which we cannot give a ready assent, we are not insensible of its charm and spiritual power.

CHRISTIAN REUNION. By Frank Spence. London: *Hodder and Stoughton.* Price 6s. net.

The writer of this voluminous book lived to complete it in manuscript, but not to see it published. It must have cost the labour of many anxious years to produce a work at once so considerable alike in bulk and importance. It goes to the root of many of the causes that, unhappily, make for disunion in the Christian midst; its sub-title, "A Plea for the Restoration of the Ecclesia of God" is indicative of a good deal. Briefly, the author's method is to arrive at Christian unity by a process of detachment from ecclesiastical forms, as also by a thoroughgoing insistence on the need for a "Christ-life" in the "Church"—using that word in its widest and most comprehensive sense. In some respects, he seems to take up an attitude akin to that of the Brethren in their earlier (and better) days, before the spirit of doctrinal rivalry—with all the confusion involved thereby—ruined the true spirituality of a really remarkable movement. There is much with which we are bound to sympathize in the "plea" as formulated by the writer; much, too, with which, as convinced Churchmen, we cannot agree. But the spirituality of the writer's intention is beyond the reach of cavil; many of his criticisms are shrewd and penetrating; and, whatever our point of view may be, we shall be well advised to consider the historical and doctrinal discussions in the book with the care they deserve.

SERVICE AND SACRAMENT. A Manual for Communicants, in Two Parts. By the Rev. A. W. Gough. London: *J. Nisbet and Co.* Price 1s. 6d. net.

The first half of the manual is mainly concerned with self-examination, meditation, and preparation. The second half consists of the Communion

Service, with explanations, comments, and suggestions. The tone in which the book is conceived is that manuals are too often morbid and depressing, self-introspective, and mournful. The writer has in view a victorious and joyous Christian life. He dislikes "experiments in penitential patent remedies." The American Prayer-Book Invocation of Holy Spirit in the elements is recommended, and a similar prayer in large type precedes the Prayer of Consecration. We doubt the desirability of this in view of what was done in 1552 as compared with 1549, and we do not like "Thou art in us now" after communicating. It is at least misleading, and easily becomes dangerous. But we do like to read that "Faith grows by the contemplation of its great object," and that "we are dealing with a Saving Victor rather than a saving Victim"; and that "we are not preparing to approach a Victim's altar, but to go to a feast." We should like to have seen the relation of the Sacrament to the death of Christ more clearly propounded in view of Reformation doctrine and our Articles; but for much that is healthful, encouraging, and marked by a message of power, we are grateful. We are convinced that the author's attitude to introspection and morbidness in connection with the Holy Spirit is the only right and healthy one.

A SOLDIER OF THE FUTURE. By W. J. DAWSON. London: *Hodder and Stoughton*. Price 6s.

Mr. Dawson writes this "story with a purpose" after his usual style. That style is intended to arrest attention, and we think that attention can hardly help being arrested by the book in question. It is cast somewhat on the plan of "When it was Dark," though with very significant differences; for while we trace, in the one book, a gradual extinction of the world's hope because the faith that buoyed that hope has been removed, in the other we trace the coming of a newer and fuller realization of the Christian ideal, through the "coming" of Christ into the modern life. The book is very well worth reading, and cannot fail to do good.

THE RELIGION OF THE THRESHOLD. By Donald Sage Mackay, D.D. London: *Hodder and Stoughton*. Price 6s. net.

A volume of sermons by the late minister of the Collegiate Church of St. Nicholas, New York, who, as Professor Hugh Black explains in an introduction, was removed by an early death. The sermons are strenuous and straight. Combined with a modern practical outlook, the preacher was not afraid to "speak out." Among the titles are: "Religion and Business," "Does it Pay?" "Why attend Church?" "A Plea for the Simple Life," "The Biography of a Soul," "Religion in Homespun." A volume of excellent sermons which go to the heart of things.

THE UNION BETWEEN CHRIST AND HIS PEOPLE. By Charles A. Heurtley, B.D. London: *Charles J. Thynne*. Price 2s. 6d net.

The Rev. F. S. Guy Warman, Principal of St. Aidan's, Birkenhead, has brought out this valuable volume of sermons preached before the University of Oxford by the late Canon Heurtley, Margaret Professor more than half a century ago, and has prefaced them with an introduction. The sermons are well worth reprinting, and we are very grateful to Mr.

Warman. They present a positive statement of what true, as opposed to false, sacramental teaching may be made in the hands of a Christian scholar of the last generation who lived through the Tractarian movement in the heart of the University of Oxford without being led aside by it.

THE TEMPLE: ITS MINISTRY AND SERVICES IN THE TIME OF CHRIST. By Rev. Dr. Edersheim. New and cheap edition. London: *R.T.S.* Price 2s.

A most attractive reprint; more charming, if possible, than the original edition. Dr. Edersheim's name is sufficient guarantee of its excellence. The book embodies the studies of many years of this learned Hebrew Christian, and is indispensable to those who wish for a reliable and graphic account of the subject.

THE ART OF PREACHING. By Harold Ford, LL.D. London: *Elliot Stock.* Price 2s. 6d. net.

There are plenty of good things to be found in this small book; and everyone who has to preach would be well advised to read it.

THE CHURCH'S SONG. By T. S. Lindsay, B.D. Dublin: *Association for Promoting Christian Knowledge.* 1908.

This book is intended to be a companion to the Irish Church Hymnal. We almost wish the writer could have waited until the revised edition of that Hymnal—a revision that is greatly needed—had appeared; but otherwise the book is all one could wish. In brief compass a really vast amount of interesting information is collected; and the book, despite its obvious limitations, is one that would prove a valuable companion to any good collection of hymns. The errors are few, so far as we have tested the volume; one, however, may fitly be corrected in any reissue: Mr. Midlane, the author of "There's a Friend for Little Children," did not die, as reported, in 1906, but since Mr. Lindsay's book was published—in fact, early this year.

FIRST PRINCIPLES OF CHRISTIAN CITIZENSHIP. By Rev. A. Swift. London: *Hodder and Stoughton.* Price 2s. 6d.

The writer speaks with authority, and entirely from the Christian standpoint. His statement is simple, clear, and comprehensive, and will commend itself to thoughtful Christian men.

THE SWORD OF THE SPIRIT. THE SHIELD OF FAITH. SCRIPTURE CHARACTERS. By the late Rev. E. J. Brewster, M.A., LL.D. London: "*Home Words*" Publishing Office. Three Volumes. Price 2s. 6d. each.

These memorials of a past ministry are of value from a sermonic point of view. There are some seventy-six sermons in all upon various cardinal Bible truths. They appeal to us strongly as full of thought, knowledge, and faithfulness to God's Word, as well as ripe spiritual experience.

KIRI. By E. S. Karney. London: *Morgan and Scott.* Price 1s. 6d.

This autobiography of a mongoose, who was determined "to know everything," is well worth reading. Many humans do not possess its knowledge of missionary work. The boys and girls will like this way of getting to know something of the work done at and about Anaradhapura.

FAIRY TALES OF FAR JAPAN. By Susan Ballard. *Religious Tract Society*. Price 2s. 6d.

This second edition is a proof of the value and appreciation of Miss Ballard's translation of Japanese fairy stories. The late Mrs. Bishop writes a strongly commendatory preface.

THE CHANGELING. By Sir Digby Pigott, C.B. London: *Witherby and Co.* Price 2s. 6d.

The adventures of a small boy as a goose, a fox, a doormouse, etc., and the initiation he gets into the secrets of Nature, are delightfully told. The book will cultivate a taste for nature-study in boys and girls, and delight that taste if already acquired.

A HERO IN THE STRIFE. By Rev. J. R. Palmer. London: *S. W. Partridge and Co.* Price 1s. 6d.

The story of a Christian lad of gentle birth, his difficulties, and his victory. It should prove a stimulus to boys going out into the world, and we wish we could feel that the hero was not "beyond his years" in his life and conversation. Much religious truth is to be found in the story.

THE DAYS OF THE FLOOD. By A. E. Caleb. London: *Elliot Stock*. Price 3s. 6d.

This epic, in three cantos, dealing with the days of the Flood, is thoughtful, reverent, and musical. The writer has a poetic gift, imagination, and respect for God's Word.

FORMER DAYS AT TURVEY. By Rev. G. F. W. Munby, M.A. London: *James Nisbet*. Price 1s. net.

A record of architectural and personal interest. The Church of Leigh Richmond, and native place of C. L. Higgins, one of Dean Burgon's "Twelve Good Men," will be sure to find interested readers. All that is worth knowing of the place and its associations will be found in these pages.

A BELIEVER'S REST. By Edith H. Divall. London: *Sunday-School Union*. Price 2s.

We like these lines based on various texts of Scripture, and full of harmony and Gospel-teaching. The title is a true index of the contents, and should minister to that "entering into rest," which is the very fruit of faith. The writer is no mean hymnologist.

CONCERNING THE CHRIST. By C. S. Dickens. London: *A. C. Fifield*. Price 1s.

These sonnets and songs on incidents of our Lord's life will prove helpful, and are full of thought and devoutness. Sometimes we feel them to be a little obscure, and not always smooth, but there is always comfort and strength and suggestion in them. The love of Christ has kindled the writer's muse.

THE FULNESS OF CHRIST. By the Bishop of Southwark. London: *Macmillan and Co.* Price 1s. 6d.

Christ is the unifying force of these fine discourses, which are full of thought and spirituality. The writer is sure that Christ, who speaks to every age, has an especial message to our own. In the world of action and thought all touch all, and Christ touches each. The need and truth of the Incarnation and Atonement were never so needed as now, and Christianity alone, by "intrinsic content," is the religion of the world.

PAMPHLETS, PERIODICALS, AND REPRINTS.

A HISTORY OF THE EVANGELICAL PARTY. By the Rev. G. R. Balleine. London: *Longmans, Green and Co.* New edition. Price 2s. 6d. net.

We announced last month the publication of this cheap edition, and now we need only call our readers' attention to it. It is not only remarkable value for the money, but it is a trustworthy and interesting account of a period and a school of the Church of England with which we all ought to be thoroughly familiar.

HOLY COMMUNION. By the Rev. Canon Barnes-Lawrence. London: *Bemrose and Sons, Ltd.* Second edition, revised. Price 6d. net.

We give a hearty welcome to this new revised and cheap edition. Canon Barnes-Lawrence has provided us with one of the very best modern manuals on the Lord's Supper. It combines definite teaching with real spirituality in a very helpful way, and for use among educated, thoughtful Confirmation candidates we know nothing to equal it. We hope it will have in this cheap form the wide circulation and usefulness which it so richly deserves.

A BOOK ABOUT THE GARDEN. By Dean Hole. Nelson's Shilling Library. LADY ROSE'S DAUGHTER. By Mrs. Humphry Ward. Nelson's Sevenpenny Library. London: *Nelson and Sons*.

Messrs. Nelson continue to place us under obligations month by month by their attractive issues. Dean Hole's book about the garden is one of his best, and will delight everyone who has or loves a garden. Mrs. Humphry Ward's books are always welcome for their powers in story-telling as well as for their thoughtfulness, however much we may find ourselves in disagreement.

THE INTERNATIONAL JOURNAL OF APOCRYPHA. July, 1909. London: *International Society of the Apocrypha*. Price 6d. net.

The present number includes articles by Sir Henry Howarth on "The Bible Canon of the Reformation," by the Rev. H. F. B. Compston on "Word-Play in Ben-Sira," by the Rev. R. Roberts on "St. Paul and the Book of Wisdom," and by the Rev. Principal Clemens on "Ecclesiasticus and Proverbs."

MERCY AND TRUTH. July, 1909. London: *Church Missionary Society*. Price 2d.

This issue is a double number, and contains the Annual Report of the Church Missionary Society Medical Missions Association. All who are interested in medical missions will find an amount of interesting and valuable material in these pages.

MATRICULATION DIRECTORY. June, 1909. Cambridge: *Burlington House*. Price 1s. net.

Invaluable to all who desire information about the University of London.

PAX VOBISCUM: A VESPER HYMN. Words and music by E. H. Blakeney. London: *Novello and Co*. Price 1½d.

A brief hymn suitable for congregational use. It is printed on a large card.

LONDON BY NIGHT. London: *Iliffe and Son, Ltd*. Price 2d.

Several remarkable "snapshots" of London life, taken at night, showing moving figures and traffic. Very striking and well worth attention.

AN APPEAL ON BEHALF OF THE GOVERNMENT AND PEOPLE OF CHINA. By H. E. T'ang K'ai Sun. London: *Morgan and Scott*. Price 3d.

A very remarkable speech by one of China's leading statesmen. It is not surprising that the utterance has made a profound impression, and in this form it ought to be circulated far and wide, and so help onward the cause of national righteousness.

THE STUDENT'S PORTFOLIO. London: *S. E. Roberts*. Price 6s.

The preservation of newspaper cuttings is often a great problem, but here is one way, and a very good way, of solving it. The volume consists of a well-bound set of fifty strong manilla envelopes, numbered consecutively with a lettered index. It thus provides a receptacle for cuttings and other extracts which might otherwise be lost or mislaid. We have proved its usefulness by personal experience, and we heartily commend it to all who are called upon to speak or write.

TEMPERANCE AND INTEMPERANCE. By G. R. Channer. London: *Elliot Stock*. Price 3d. net.

A thoughtful and earnest plea, delivered as an address at a meeting of the C.E.T.S.

AN ADDRESS ON CHASTITY. By F. H. Champneys. London: *S.P.C.K*. Price 2d.

Some plain, strong, thoughtful words by an eminent doctor, specially adapted for private circulation amongst young men.

We have received from the Rev. W. H. Berry, of Ipswich, some booklets and stamps intended for increasing attendance at Sunday-schools. The scholars are given booklets, and each Sunday an adhesive stamp bearing a text of Scripture is given to fix in the provided space in the books. Parents are thus enabled to see the attendance of their children, while in other ways as well the plan is calculated to accomplish the desired end of regular attendance. A good many schools have already adopted the method, and have proved its value. We have no doubt that if representations were made the originator would be prepared to provide stamps specially adapted for use in Church of England Sunday-schools, including the Festivals of the Christian Year, in the scheme. The stamps and booklets may be obtained from the Rev. W. H. Berry, 20, Brooks Hall Road, Ipswich, price 1d. per sheet of seventy-two stamps ready for use, and booklets 2s. per hundred plain, or 10s. per hundred in stiff cover. We commend the idea to clergy and Sunday-school superintendents.