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THE CHURCHMAN.

FEBRUARY, 1906.

The Month.

WRITING at the close of the first week of the **The General Election.** Election, it is abundantly evident that the Liberals will go to Parliament with a very large majority, and one entirely independent of the Irish members. This latter fact will doubtless be welcomed by both parties alike, for it has always proved eminently unsatisfactory for either Conservatives or Liberals to be in any sense dependent on the Irish party. We have had instances of this dangerous combination in the late Parliament, as well as in the days of Gladstonian Home Rule. Into the general questions involved in this remarkable change, or rather revulsion, of political opinion it is not our intention or our province to enter. In these columns we are concerned only with the effect of the General Election on questions connected with the Church. And first of all it will probably be admitted by all that the constituencies have given no mandate for Disestablishment, whether of the Welsh dioceses or of the Church of England as a whole, and while Welsh members will doubtless press their claims and endeavour to sever the four Welsh dioceses from the English Church, we have no fear so far as this Parliament is concerned. Even if a measure for Welsh Disestablishment should pass the House of Commons, there is no doubt that the House of Lords would reject a Bill sent up under such circumstances, and then the country would be called upon to decide the issue. We see no signs at present that the question of Welsh Disestablishment will be allowed consideration apart from the larger and infinitely greater issue of the Disestablishment of the English Church.

The four Welsh dioceses are so essentially an integral part of the Church of England that we question whether the country will ever consent to so impossible and intolerable a measure. We say this in full recollection of Mr. Gladstone's Suspensory Bill, and we do not believe that even the boldest Liberal Government will attempt the dismemberment of the Church in this piecemeal fashion. If, however, they should do so, the whole of England will come to the rescue and prevent the realization of so flagrant and cowardly a proposal. Let the issue of Disestablishment, if it is to come, be placed squarely before the whole people, and then we shall know where we are.

If, however, the Liberals have received no
The Education
Question. mandate from the country on the question of
 Disestablishment, it is perfectly certain that the
 Education Act has had a very considerable effect on the results
 of the Election. There seems to be abundant proof that all
 over the country Education has been one of the main issues,
 and in some places scarcely second to that of Free Trade. And
 now, paradoxical though it may seem, it remains with Churchmen
 to say what the settlement is to be. We have given careful
 attention to every Episcopal and other prominent utterance of
 the past month in order to discover some clear guidance for
 Churchmen. The Archbishops do not seem to have made any
 pronouncement, but a number of the Bishops have spoken,
 though with decidedly different and even differing voices.
 What, then, are Churchmen to do? From one quarter we are
 urged to fight for the retention of full control over Church
 Schools and for full denominational instruction; from another
 direction we receive advice to contend for simple Bible-teaching;
 and from yet another source we are threatened with the danger
 of a complete severance of the religious and secular in education.
 Those who advise the first course appear to us to ignore the
 fundamental change brought about by the Act of 1902—namely,
 Rate Aid for Church Schools. With a wise prescience, Archbishop
 Temple spoke of “the slippery slope of Rate Aid,” and

it did not require much foresight when Rate Aid became law to anticipate the beginning of the end of full Church control of Church Schools. It is of no use suggesting any change now, but it may be permitted us to emphasize once again the superiority of State Aid over Rate Aid as a policy for Churchmen. Any counsel, therefore, which urges us to fight for full control in forgetfulness of this revolutionary change is all unconsciously advising an impossibility, and really playing into the hands of the secularists. Yet some of the voices heard from Churchmen last month seem entirely to ignore the principle of Rate Aid and all that it is already involving for Church Schools.

The True
Policy.

We absolutely decline to follow those Churchmen and statesmen who would shut us up to the alternatives of denominationalism and secularism in Education, and we make bold to say that if the day ever comes when there are secular schools in this country the blame will be at the doors of those who clamoured for all and obtained—nothing. We believe the *Spectator* and Canon Beeching have been showing the true way out of the present *impasse* in their advocacy of an agreement between Christian people as to the tenets of fundamental Christianity to be taught in Elementary Schools, each denomination being left to give its own characteristic instruction apart from the State. This solution seems to be also that of Mr. Birrell, the new Minister of Education, and Mr. Lloyd George, who, it must be frankly admitted, have signalized their accession to power and responsibility by utterances of real moderation and true statesmanship on this question. We are glad to note, on the other hand, a very great difference of tone in the *Guardian* since the results of the Election have been made known. For our part, we heartily endorse the words of the late Prebendary Allen Whitworth when he said that “if Churchmen and Dissenters cannot make up their differences the only logical solution of the difficulty will be found in a purely secular system of education.”

Nothing more truly wise or statesmanlike from the Church side of the Education Question appeared last month than the letter by Mr. C. W. Bourne, Headmaster of King's College School, in the *Guardian* of January 3, written just on the eve of the Election. We call special attention to the following extract :

A Notable
Appeal.

"The conclusions that I want to force home are, therefore, these—that there is a great body of religious teaching which can justly be described as co-denominational ; that Churchmen and Nonconformists can agree to accept this teaching in our day-schools without surrendering anything to which they justly attach importance ; that in this way we may attain to harmonious working from both sides to secure such a measure of religious teaching as shall meet the needs of all who in addition attend Sunday-schools ; that this week-day teaching will be sufficient even in the case of those who do not go to any Sunday-school to prevent their growing up as heathen ; that unless an end is put to the present quarrel between Church and Dissent the country will experience the awful calamity of secular education ; and, lastly, that unless we on our part endeavour to end the quarrel a portion at least of the responsibility for bringing about this secular education will rest on our shoulders."

This sums up the entire situation, and we venture to plead with Churchmen to unite on the policy of Bible-teaching being retained in all our Elementary Schools, subject, of course, to a conscience clause for teachers and scholars. With this granted and secured, we believe that Churchmen could agree to that financial control of the schools which is the logical and inevitable outcome of Rate Aid, while, of course, retaining possession of the school buildings. This would tend to peace and goodwill in the national life, which have been so set at nought the last three years, and would at the same time bring about the best results to the children, and in the main would be perfectly satisfactory to parents. The question of characteristic denominational as distinct from simple Christian teaching is not a real one in the schools, nor has there been any proof of a widespread demand for it on the part of the parents. Those who are most conversant with the conditions of Elementary Schools are only too well aware that parents, for the most part, are deplorably indifferent to the precise character of the religious education given to their children. It would, therefore, be a thousand

pities that for the sake of pressing an unreal and impossible demand we should imperil the Bible-teaching in the schools of the nation. So we once again ask Churchmen to face the fact brought home by this Election, and then to frame their Education policy in the light of it.

The Real Difficulty. It ought not to be forgotten that the main stress of Nonconformist objections to the payment of rates for Church Schools is due to their fear of Ritualism in the English Church and their abhorrence of anything approaching the characteristic teaching of Rome. We do not hesitate to say that if all the Church Schools had been Evangelical much, if not most, of the clamour of the last three years would not have been raised. Ever since the ill-starred adventures of Mr. Athelstan Riley in connection with the London School Board the Nonconformists have been on the alert. Nor is this to be wondered at, especially in one-school areas where the teaching and practices of the parish church are of an extreme type. The schools of Evangelical and Moderate Churchmen are not opposed as such by Nonconformists, but simply because they are a necessary part of the Church system. The result is that this kind of school is in danger of being dragged at the heels of extremists who will be satisfied with nothing short of complete Church control and full denominational instruction, which, as we have already pointed out, is an impossible position so long as Church Schools continue on the rates. If full control is required let such schools follow the example of St. Peter's, London Docks, and one or two others, and maintain their own affairs free from the control of the County Councils. Do not let us endanger the presence and teaching of the Bible in Elementary Schools by impossible demands. Personally, we are not afraid of any injustice being done to Church Schools if Churchmen will meet the Liberal Government in a fair spirit. The cardinal mistake of the Unionists three years ago was to initiate legislation involving the whole nation without consulting practically one-half of those

concerned. If the Liberal Government should follow this bad example, and fail to consult the Church side, or if special concessions are made to Roman Catholics, we do not hesitate to say there will be trouble, but we will only believe this when we see it. It is decidedly encouraging to notice that the *Examiner*, the organ of the Congregationalists, discusses the subject in a broad and liberal spirit, and pleads for genuine concessions with a view to peace. Meanwhile we repeat our conviction that the solution of this question virtually rests with Churchmen.

The Islington
Clerical
Meeting.

This well-known annual gathering of Evangelical clergymen met again on January 16, with every indication of vigorous life, and with a large attendance, in spite of the exigencies of the General Election. The subject for the day was "The Person and Work of the Holy Spirit," and this fundamentally important topic was ably and effectively treated from several points of view. There was no uncertain sound on the Virgin Birth of our Lord, and Mr. Hubert Brooke's fine paper on "The Relation of the Holy Spirit to the Bible" was received with every token of heartiest approval. The speakers to whom the practical side was entrusted showed themselves fully alive to the needs of the present moment, and their utterances were in the true sense "up-to-date." There was no trace of obscurantism in theology or practical affairs, but a wise conservatism of teaching was blended with an insistence on adaptability of methods. The gathering seemed to be full of promise, and it is becoming more and more a rallying-point for Evangelical Churchmen. We commend to the earnest attention of all our readers the verbatim reports which appeared in the *Record* of January 19 and 26. They will find ample food for thought and abundant suggestion for work.

Candidates for
Holy Orders.

To the problem of the dearth of candidates for Holy Orders it would seem there must be added that of the character and quality of many of those who are now coming forward. At two or

three extreme Anglican seminaries where it is possible for a man to receive training at a very low cost there appears every likelihood of a new and very narrow type of candidate being prepared and sent forth. Such a result cannot be healthy either for the individual or the congregation, still less for the Church at large, and we are therefore not surprised that attention is being called to this very important matter. In the *Church of England League Gazette* for January the Principals of St. John's Hall, Highbury, and St. Aidan's College, Birkenhead, urge the paramount necessity of very much more financial aid being rendered by moderate Church-people for the purpose of preparing likely candidates. Dr. Greenup and Mr. Tait put forth suggestions which call for very earnest consideration. There are already several Clerical Education Aid Societies, but their rules often limit them to particular cases, and their funds cannot be made available for the needs now contemplated. We should much like to see the National Protestant Church Union and the Church of England League take up this branch of service for the Church as a necessary and important part of their educational work. It is hardly too much to say that if Evangelical and Moderate Church-people who possess means would entrust these two societies with funds they would be used to the best possible advantage in increasing the ranks of our Church of England clergy with men of the right kind, properly trained and equipped for the work of the ministry.

The recent death of a well-known author, **Subjective Criticism.** Mr. William Sharp, has revealed the fact, guessed long ago by a few, that he was the author of the books of prose and poetry published under the name of Fiona Macleod. We notice that Dr. Robertson Nicoll is still sceptical on this point, in spite of the definite and authoritative announcement made on the subject at the time of Mr. Sharp's death. We only refer to it now in order to call attention to the following comment by Dr. Nicoll :

“ If William Sharp wrote all the books published under the name of Fiona Macleod, then the underlying principles of the Higher Criticism are more than

ever in doubt. I have always been very sceptical as to the assignment of authorship from internal evidence, and I should, if this case goes against me, be more sceptical than ever."

This pronouncement is both interesting and significant as coming from such a source. Is it not a simple fact that "the underlying principles of the Higher Criticism" are mainly based on "the assignment of authorship from internal evidence"? And is it not another fact that there is no objective standard by which to test and verify these arguments from internal evidence? The difficulty and uncertainty of this method of criticism is becoming more and more evident. As the late Dr. A. B. Davidson, himself a critic, says: "A door is opened to subjective and individual judgment, and the operation is necessarily a precarious one. . . . The effect of the criticism referred to is to cut up the writings, particularly the prophecies, into a multitude of fragments, and to introduce the greatest uncertainty into the exegesis. . . . This kind of criticism has gone to extremes in recent times, and has had the effect of discrediting the criticism which is legitimate." This testimony, from one of the leading Biblical critics of the present generation, is worth heeding.

Dr. R. F. Horton has recently published a book entitled "The Reunion of English Christendom," in which, among other things, he deals with what he calls the debt the Established Church owes to Nonconformity. He makes a very bold challenge, and one that, in our judgment, cannot stand for a moment. He calls upon Churchmen to see whether "about half of the best workers in any parish throughout the country are not Dissenters by origin." He goes on to say that "in the free and strenuous life of the non-Episcopal Churches they have acquired the grit and developed the powers which they now devote to the service of the Established Church." Dr. Horton's sweeping statement is a ludicrous instance of generalizing from particulars, and one of which we should scarcely have expected him to be guilty. He does not seem to see that even if it were true, and also so far as it is true, it might be regarded from his

point of view, not in the light of a boast, but as a reflection. Why did these people leave "the free and strenuous life" of Nonconformity? Why were they not satisfied to utilize the "grit" and "powers" in the Churches of their birth? The reference, therefore, cuts both ways. It is impossible to draw safe, still less general, conclusions from ecclesiastical changes from Dissent to the Church of England and from the Church to Dissent. Each case must be considered in the light of its circumstances. This is especially true of names such as Dr. Horton mentions—Archbishop Tait and Bishops Creighton and Hannington. There are in the Church of England to-day clergy of the most extreme type who were formerly Nonconformists. Indeed, it is a frequent experience that the strongest Dissenters often make the most pronounced Anglicans. What does Dr. Horton argue from this fact? Is it to the credit or discredit of Nonconformity? Then, on the other hand, there are Nonconformists to-day who were formerly Churchmen, many of them originally driven out of their parish by Ritualism, and these also, we suppose, Dr. Horton would claim as proofs of the advantages of Dissent. It is, however, quite impossible for him to claim advantages both ways. All this goes to show that the question of the reunion of English Christendom is likely to be hindered rather than furthered by arguments of this sort. The great problem must be faced in a very different spirit, and solved by very different means.

Sincerity and
Truth.

It is not infrequently argued by a certain school of Churchmen that their Ritual is not Roman but Sarum, and therefore English, and on this supposed difference they base their claim to be Catholics as distinct from Roman Catholics. In the January number of the *Church Union Gazette*, the organ of the English Church Union, Provost Ball, in arguing against the slavish following of all merely medieval ceremonial, tells the following story with reference to the Sarum use :

"A friend, who was somewhat inclined in its favour, said, in answer to the reasons I urged against it: 'All very true; but then it affords such an

excellent means of potting the Protestants. In A. (naming a town) there is St. B., where they use Roman ritual, and St. C., where they have the old English use. D., the Vicar of St. C., says to Protestant objectors: "I don't wonder you object to the ritual at St. B.—it's Roman; I object to it as much as you do. Come to us; we have nothing but genuine English usages." And he gets them to High Mass.'"

Provost Ball may well ask whether this was quite candid, and what would have happened if the Protestant objector had been told the whole truth. It is a curious fact, explain it how we will, that extreme Anglican views are not infrequently associated with an attitude that is, to put it mildly, somewhat disingenuous. Is there anything in the so-called Catholic system that ministers to this spirit? We have read of casuistry in the Roman Church. Is this an essential feature of certain types of Anglo-Catholicism as well as of Roman Catholicism? Provost Ball's remarks and protests would almost lead us to think so.



Christianity and the Supernatural.—II.

BY THE RIGHT REV. THE LORD BISHOP OF CLOGHER.

WE have seen that Christianity is essentially a supernatural religion—that it is the most supernatural of all religions. We have also seen that there is no contradiction between the natural and the supernatural. It is not necessary to suppose that the existence or occurrence of the supernatural involves in any case the breach of natural law.

But it is not our purpose to pursue further this well-trodden path, nor to examine any of the intricate philosophical questions to which it leads. Far more important is it to view the actual contents of the Christian religion in relation to the needs of humanity. While earnest efforts are being made to commend these contents to the modern mind by rationalizing them, it is surely worth while asking the question, What will their value be when the process is complete? A serious examination will show that it is just because the Christian creed leads us beyond

the natural, and sets us face to face with facts and principles which are outside the range of the scientific intelligence, that it satisfies our spiritual needs. What heart and mind require above all else in religion is the supernatural.

First among those great leading elements of the faith which we have to consider is the Incarnation. In the sphere of Christian thought our age has been remarkable for the emphasis which has been laid on this great doctrine. In viewing it theology has returned very nearly to the standpoint of the great Alexandrian thinkers, and has regarded the Incarnation as a unifying principle, a supreme category, by means of which the whole history of creation and the vast drama of human life may be subsumed beneath the leading idea of the Christian revelation. How much we owe to the teaching of the late Bishop Westcott for the development of this glorious Christian philosophy is known to all students. By means of it many have been able to attain conceptions which have brought into one grand harmony thought, religion, and the life of practical effort. It has been at once a source of illumination for the philosophic thinker and for the social reformer. If we give to the word "reason" that more exalted signification with which some philosophies have endowed it, here is a noble rationalism for which the Christian believer may be sincerely thankful.

But every Christian is well aware that the Incarnation is more than a philosophical principle. If it were only this, then it would, in the religious and moral sphere, be a vague ideal—vague because devoid of definite contents. Its meaning would be that, in the process of creation, God is incarnating Himself, and that the higher the development, the more of the Divine. But who is to define the limit? How is the character of the final result to be known? Why should man be more than a stage in an infinite process, the ultimate meaning of which may be as remote from his nature as he is from the *amœba*?

The truth is that the Incarnation as a philosophical principle is practically valueless apart from the Incarnation as a definite event in history. It is our faith in the historical Christ as

Incarnate God which gives to the principle of the Incarnation all its illuminating power. Even from the philosophical point of view this is the case, because in Him we have the ideal itself manifested. Here is the end of the great process revealed, so far as it can be revealed under the conditions which prevail in this imperfect world. Accept Jesus Christ as the Divine Lord, and there can be no longer any doubt as to the nature and tendency of the whole vast movement which is taking place throughout the ages. Thus we see that the mere idea of incarnation as a principle, apart from the supernatural event, affords neither comfort for the heart nor satisfaction to the intellect.

But leaving purely philosophical considerations, let us think of the Incarnation as a concrete fact in relation to religious experience. One result of the sustained criticism to which the Bible and Christian doctrine have been subjected in recent times is that on all sides attention is being concentrated on the person of our Lord, His life and teaching, His death and resurrection. It is being realized more and more fully that here is the central truth of Christianity, however it is to be interpreted. Two elements of our Lord's personality are being revealed with special clearness: His consciousness of Himself, first, as standing in unique relation to God; and, secondly, as standing in unique relation to man. Our Lord knew Himself to be the Son of God as well as the Son of man; and He claimed as His right all the homage and devotion of which the human heart is capable. No sane criticism of the Gospels can now deny this. The work of Harnack and others of his school, far from orthodoxy though they are, has but placed the truth in a position of greater prominence.¹

Does it not seem as if God were teaching His Church once more, and this time by the hard discipline of intellectual struggle, that in Christ Himself is the supreme revelation of the truth and the supreme object of faith? Though we know this in words, and recognise that it has always been by a return to

¹ See Sanday on "The Gospels in the Light of Recent Historical Criticism" in the *Guardian* of November 22, 1905.

Christ Himself that Christianity has renewed its life, how easy it is to drift away from it !

How else but in a person could God be revealed in a way which can satisfy heart as well as mind? To know God by science is impossible, for science deals with abstractions, and God is the most concrete of all beings. To know a human person it is necessary to have experience. Not by intellect alone, but by character, will, emotions, affections, does one human soul come into such a relation to another that there springs into being a knowledge (as we call it) which can justify a complete confidence. Such is the "knowledge" which we have of those whose friendship or love is the most valuable of our human possessions. And can the revelation of God to the soul be less full, less concrete, than the revelation of one human soul to another? If God is to manifest Himself at all, how can it be but in a supreme personality? And such has Jesus Christ been to human hearts. In the complete correspondence between His life and His teaching, in the clearness and certainty with which He utters the deep things of the heart of God, in the penetration with which he scans all the secrets of our human nature, in the perfect sanity of His judgments and the greatness of His claims, in the sternness of His righteousness and the boundlessness of His love, in His life of self-sacrifice, we discern a character which surpasses all that we can, apart from this revelation, conceive of Divine perfection.

Further, it is only when the Divine is presented in this form that it is able to draw forth, in the highest degree, the faith, devotion, and love of the human heart.

If this view be correct, we ought to be able to bring it to the test of a practical verification. We are now dealing with a principle which must show itself, if it be really operative, in the history of religious experience. A few examples out of many must suffice. The testimony of the first age of Christian history is clear. To St. Paul the personal influence of Jesus Christ was the strongest factor in life. "Who," he cries, "shall separate us from the love of Christ? Shall

tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword?" And again: "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord," and "I know Him whom I have believed, and I am persuaded that He is able to guard that which I have committed unto Him against that day." St. Peter is equally clear: "Whom not having seen ye love; on whom, though now ye see Him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory." So also is St. John with his insistence upon the blessedness of "abiding in Him." It would be possible to multiply such passages almost indefinitely from the later books of the New Testament. They prove conclusively that the personal influence of Jesus Christ was a more powerful factor in human life after His departure from the world than it had been during the period of His ministry. Instead of mourning the loss of their Master we find these men from whom He had been taken rejoicing in the consciousness that His power rests upon them, and that they are living in union with Him.

And this is not peculiar to primitive Christianity. All along the ages, when the faith is found in its purity, the same phenomenon repeats itself, the personal influence of the Lord is felt, the promise is fulfilled, "Lo, I am with you always." With splendid confidence Athanasius appeals to this fact as a thing which cannot be questioned, comparing the influence of Christ with that of others who have passed from earth: "When a man is dead he can exert no power, his influence lasts to the grave and then ceases. Actions and power over men belong to the living only. Then let him who will, see, and judge from what his eyes behold. For the Saviour is working great things among men. Every day He is invisibly persuading a great multitude from every quarter, both Greeks and foreigners, to come over to His faith and to obey His teaching. Will anyone still be in doubt whether the Resurrection has been accomplished by the Saviour, and whether Christ be alive, or rather be Himself the Life? . . . or how, if He

be not active (for that is the peculiarity of the dead) does He restrain from their activity those who are active and living, so that the impure man is no longer impure, the homicide slays no more, the unrighteous is no longer covetous, the profane is henceforth religious? . . . This is not the work of the dead, but of the living, and especially of God."¹

These words contain a magnificent argument, and one which is as fresh and as true to-day as it was in the fourth century; for to-day, as of old, wherever there is a rekindling of the fire of Christian faith, and hearts are stirred and lives renewed, the power which manifests itself is the influence of the Living Saviour.

And when, with this practical verification in human experience fresh in our minds, we turn back to the revelation of our Lord's character as it is given in the Gospels, the effect is extraordinary; we detect the universality of His personality. Set in circumstances which belonged to a particular country and a long past age, He yet belongs to all countries and all ages. All the great human characteristics are His, and all in perfection. Even those which are most strongly contrasted, and which beforehand would seem to be wholly incompatible, combine freely and harmoniously in Him.

This union of opposite qualities has often been observed, but its importance in connexion with the subject before us is so great that we must consider it further. Only by grasping the wideness of its range do we gain a view of the comprehensiveness of our Lord's humanity. In Him we find the greatest degree of lowliness and loftiness, simplicity and nobility, tenderness and strength, meekness and passionateness, self-renunciation and self-assertion, the most perfect love and the most unsparing justice, the greatest moral sweetness and the greatest moral indignation, the widest charity and the most uncompromising moral decision, the most perfect candour and the most perfect sympathy, the keenest insight into the frailty of the human heart and unfailing readiness to make allowance

¹ Athanasius, "De Incarnatione," xxx.

for human weakness and to help the fallen, hating the sin but loving the sinner. Shaken by His perfect consciousness of the appalling difficulties of the work which lay before Him, our Lord yet went forward with unflinching determination to do the will of His Father. Our Lord's sinlessness appears clearly in the Gospel history; but, after all, the splendour of His moral nature can only be seen aright when it is viewed from the positive side. Nor, indeed, can it be properly apprehended until we behold Him living and working among men. In the story of His life the great qualities which have been mentioned can be seen, not in abstraction, but concretely, as aspects of Himself. Then we realize, to some degree, the miracle of His personality—as we watch Him hungering, thirsting, toiling in His simple human life, entering into all the ordinary experiences of men, drawing the imagery of His Divine teaching from the elemental facts of human existence, delighting to withdraw Himself from time to time into the solitudes of Nature, with an eye which observes the glory of the sky and the beauty of the lily, and yet responds to every glance of faith, or detects every movement towards or from the good among those who come within His influence. The universality of His humanity can also be seen in the way in which He received all kinds and classes of people—the poor, the sick, the sorrowing, the afflicted, little children, publicans and sinners, the religious when they were sincere, the rich and great when they came in earnestness and simplicity of heart. In His presence the secret of every heart came to light, every imposture was detected. His dealing with the individual soul was always based on a perfect knowledge of its needs. No two cases among all those given in the Gospels are alike. Our Lord's treatment was infinitely various, as various as the moral attitudes and situations of men. To meet with Christ was, in each instance, a great crisis for the soul.

Now perhaps the most wonderful thing of all is that when we pursue such a line of investigation as this, we find ourselves passing insensibly from the human Christ to the Divine Christ.

It is quite impossible to draw a line and say, "Here the human ends and the Divine begins." In fact, the more we set ourselves to draw a complete portrait of the Man Christ Jesus, the more certainly do we find ourselves in the end face to face with one who may justly be described as the noblest image of Deity that our minds can conceive. The only way to avoid this conclusion is to start with some *a priori* principle of selection by which the scope of the inquiry is limited and certain elements of the Gospel history are rejected. But not one of the many efforts which have been made to do this have proved satisfactory, though some have been the works of brilliant genius, and others of men of the most painstaking character and with the most elaborate equipment of critical science. The whole history of German criticism of the Gospels is a detailed proof of this statement. From Strauss to Harnack and Von Soden there is a steady advance, the unity of our Lord's character asserting itself against one critical prepossession after another. And now the case stands thus, that all we need ask is that the critics should draw the appropriate conclusion.

Here we have the fact of the Incarnation displaying itself before our eyes. A humanity so exalted and so full-orbed, that through it we gain the greatest conception of divinity of which our minds are capable, and a personality so mighty that it is to-day, as it has been in all the Christian centuries, the strongest of all forces for spiritual regeneration, moral conquest, and social reformation—this is the Christ as the experience of our own time reveals Him. Here the Divine and the human are united for the salvation of man. In what other form, we may well ask, could the Incarnation be presented to us as a factor in the life of mankind?

But the process we have described cannot stop when the unity of the wonderful character has asserted itself. Inextricably involved in all that reveals that character are the physical miracles which fill the pages of the Gospels. Every miracle is an act of revelation. Many of the most characteristic of our

Lord's utterances are based upon miracles, and would lose their place in His life and their connection with His other teachings if their miraculous foundations were removed.

How close again (as pointed out by Athanasius) is the connection between the Resurrection (with its completion, the Ascension) and that working among men of the personal influence of the living, though invisible, Saviour, which has been the motive force of Christianity in all ages of its history! And how clearly does this connexion appear in the Acts of the Apostles! The Apostles who, before the Resurrection, had been weak in faith, uncertain, failing to grasp their Master's meaning, clinging to their old earthly conceptions of His kingdom, cowering before the power and authority of His opponents, overwhelmed by the catastrophe of His death, suddenly appear, armed with invincible faith, confident in the belief that the power of their Divine Master is with them, facing with fearless courage the very authorities before whom they formerly quailed. Nor is this the fiction of a later age, for the rapid rise of the Church can be explained on no other hypothesis. Christ risen from the dead, and exerting by His Spirit a new power in the world, is the only adequate explanation.

The object of recurring to this familiar line of thought is to show that to the unity of our Lord's Divine-human personality there corresponds the unity of His Divine-human history. From the miraculous birth to the miraculous mission of the Apostles all is harmonious.

Surely it is obvious that this is the Christ that satisfies the needs of the human heart, that gives power for spiritual renewal, and imparts in all ages zeal and energy to those who labour best and most for the welfare of their fellow-men.

And, further, the modern world, in spite of all its doubts and denials, owes more than it imagines to the Divine-human Christ. If in these days we depended solely upon the teaching of science for our religious conceptions we should be miserable indeed. Apart from traditional beliefs and ethical considerations of a

kind that mere science cannot justify, there is nothing so hard to maintain nowadays as a pure Theism. Agnosticism, or a species of Monism, which regards the supreme power of the universe as something alien to man and regardless of him—a power which, if we are to attribute to it any purpose, is working towards some end very remote from man's life—seems to be the creed to which science is leading those who take her for their only guide. We must believe that this is a passing phase of thought; but, while it lasts, what would become of the world were it not for the influence of Jesus Christ? Across the long centuries He speaks to us of the Father, and manifests Himself as the expression of the Father's heart. He tells us things so great and so precious that, when we have discovered their value, we cannot live without them. While science has been speaking of the grim struggle for existence, an agelong welter of greed and pain, out of which all that we call progress emerges, Christ has been telling us that underneath are the everlasting arms, and over all the eternal love. It is a supernatural message, yet it is the message without which all that we now know of the natural world would drive us to despair.



The Red Sea Passage of the Exodus.

By J. HARVEY (LATE INSPECTOR OF SCHOOLS, PUNJAB.)

ANY serious consideration of the way in which the Almighty brought about the miracle of the Red Sea passage of the Exodus, so far from meriting the character of audacious, may be undertaken with the consciousness of its procedure being perfectly legitimate, inasmuch as the physical means employed are actually given us in the details of the sacred narrative. But, as a study of the application of these means cannot be said to be satisfactory without some knowledge of where the place of passage could have been, it will be best to begin with determin-

ing that point first, as far as Scripture, backed by the testimony of modern local investigation, can tell us.

If, therefore, there is an appearance of reiteration in the present article of what is already well known to many of our readers, it may be excused as being consistent with the inquiry as a whole, and as a prefatory epitome to the examination of the phenomenal aspect of the story. As it is also quite possible that all the reasons we shall adduce of the probable site of the passage may not have been brought together before into one homogeneous whole for the effectual vindication of the truth of the narrative, we feel we are justified in inviting attention to them first.

In no period of history, perhaps, since the occurrence of this remarkable event, has the attention of students of Holy Writ been more attracted to the question of the whereabouts of the passage than from the latter part of the last century. The facility of communication with our Eastern Empire through Egypt, afforded by the opening of its main highway, the Suez Canal, has brought the subject into such practical consideration, and offered so many means of testing its accuracy from Scripture, that, although the exact position of the place of passage cannot be said to have been absolutely determined, there is no reasonable doubt of its having been narrowed down to about the middle of this great modern highway—so much so that we can fairly assert that it must have been somewhere within a space of half a dozen miles or so, lying about halfway between the thirtieth and thirty-first parallels of latitude. To many of our readers who have not followed the steps by which such a location has been arrived at, the assertion of its being nowhere in the present Red Sea may appear startling, and may savour of an attempt to controvert the truth. But truth, after all, is not easily controverted, though its vindication, where misconceived, is, we must admit, a matter of some difficulty. There are also those to whom the discovery of the impossibility of the passage having been made anywhere in the Red Sea as it now is, has afforded a basis of incredulity in the fact of the event having

taken place at all ; but it is unfortunate that the sceptic should almost invariably allow his views, misconceived, in all good conscience, to be governed by modern investigation, instead of subordinating external to internal evidence as an accessory to the truth. Thus, it will be seen that we at once take up our position as upholders of the truth of Scripture as it is given us in its undesigned simplicity ; and if modern investigation and discovery should at any time sow the suspicion that all is not as we implicitly believed, the safer course is, we submit, to pause before we allow that suspicion to take root, and rather devote our earnest attention again to the original for enlightenment on the facts. The wondrous story before us is a remarkable instance of how Scripture not only boldly challenges opposition, but actually makes use of apparently adverse argument to prove its truth as an accessory after the fact.

It has been the writer's experience to have been several times backward and forward over the place of passage—wherever it was—as few can pass up or down the rock-bound Gulf of Suez in broad daylight without recalling the exodus of the Israelites. Everyone seems to want to know, when he sees the rugged mountains of the Eastern peninsula, which peak is that of Sinai, and in no part of the voyage from India are ship's officers so plied with questions, perhaps, as in this interesting gulf ; for it is naturally presumed that, as they are familiar with the coast they must be the best persons to give evidence about places on it. And as far as Mount Sinai is concerned, there seems to be no doubt that craggy peak cannot be first seen except at a point considerably north of its latitude, and then only continues in sight during the time the vessel takes to travel four or five miles. But, when asked where they think the Israelites could have crossed, they are either sceptical over the occurrence having taken place at all or else suggest a point somewhat south of the latitude of Mount Sinai. And to many of their questioners their dictum, one way or the other, seems to be accepted as conclusive, for obvious reasons. The western shore of the Gulf of Suez is either so precipitous, or is composed

of mountain spurs and ravines coming right down to the water's edge, that the idea of a host encamping on it is altogether unreasonable. But, even if it could be, by any stretch of imagination, conceived, the very idea of the pursuit by a host of war-chariots over the mountains behind must finally dispel the illusion. As for the suggestion, based, as far as we can understand, on some sailor's yarn, of the place of passage being south of the latitude of Sinai—because, forsooth, a moderately wide valley straggles tortuously down to the shore there—the Biblical account, fortunately, shows us that this cannot be correct; for if it were, the Israelites would have made the passage directly into the mountainous region of Sin, and have been within a march, or two at most, of Mount Sinai itself; whereas we are told they went first, after the crossing, into the wilderness of Shur (Exod. xv. 12), a sandy region devoid of mountains, and took ten marches to reach Mount Sinai. Scripture, therefore, repudiates any crossing of the Red Sea into the wilderness of Sin, and as this wilderness commences from the head of the present gulf, the conclusion is that the Red Sea, as it now is, could not have been crossed at all.

But there is a still stronger proof of this in the simple statement of the narrative (Exod. xiii. 17, 18) of how God led the Israelites on their journey—viz., “When Pharaoh let the people go, God led them not through the way of the land of the Philistines, although that was near . . . but God led the people about through the way of the wilderness of the Red Sea.” From these words we learn (*a*) that the shortest way to Canaan from where the Israelites left Egypt was through the land of the Philistines—*i.e.*, by the usual Mediterranean route, and not the Red Sea Wilderness route; (*b*) that God did not lead them this shortest way, but by the roundabout wilderness route. If, therefore, the Israelites had crossed the present Gulf of Suez or Red Sea, their shortest way to Canaan would have been through the wilderness of Sin—*i.e.*, the wilderness of the Red Sea—and their longest *viâ* the land of the Philistines. In modern language, they could not have crossed the Red Sea anywhere

south of the thirtieth parallel of latitude, as in that case their shortest and most direct way to Canaan would have been through the wilderness of Sin, which God intended should be their longest and most roundabout way. Now, this leads us to another definite conclusion, and that is that in order to go the roundabout way through the wilderness of Sin or Red Sea by first crossing into the wilderness of Shur, they must have originally started on their journey along the shortest way, and been deflected from it subsequently. This is precisely what we are told was done; but the argument may not satisfy the sceptic, who suspects us of anticipating the narrative. Let us, then, turn our attention to the identification, if possible, of the whereabouts of the land of Goshen, so as to leave no doubt about the original and later direction of route. The first mention of the name is given us in Gen. xlv. 10, where Joseph, as governor of the land of Egypt, positively promises his brethren that his father and all his belongings should dwell in the land of Goshen. The second mention is in Gen. xlvi. 28, which is very important in its relation to the third, in the following verse, and almost leaves us without doubt as to the general lie of the country; for we read there that when Jacob set out on his journey to Egypt from Beersheba (which would not be more than a couple of marches to the south-east of Gaza on the Mediterranean), "he sent Judah before him unto Joseph to direct his face unto Goshen. . . . And Joseph made ready his chariot, and went up to meet his father, to Goshen." Here we certainly gather that the very way that Jacob took to go to Egypt, or the usual Syrian route, actually passed through the land of Goshen, and that Joseph met his father after he had entered it, in response to his message. And as soon as Joseph met his father he apparently stopped his further progress with the sound advice that, as his occupation and that of his family was distasteful to the Egyptians, he had better stay with his flocks and his herds where he was, in a country peculiarly fertile and especially suitable for pasture. Now, fertility and pasture in the East presuppose the presence or neighbourhood of water, so that we

have Jacob and all his family placed, after passing through a desert, in a moister area. They had gone along the northern border of the sandy desert of Shur, the same waterless desert that Hagar found herself in when turned away by Sarah, her mistress, and had evidently lost her way while trying to reach the regular track leading to her native Egypt. That is to say that Jacob's journey to Egypt from Beersheba must have been by the same route as that travelled by Abraham and Isaac before him—to the same country, from the same place—but which Hagar had failed to strike through the wilderness of Shur before she and her child succumbed to thirst. Here also it is apparent that, of the two wildernesses, that of Shur was the northern, and that of Sin in the Sinaitic or Red Sea peninsula, was the southern; that the former extended, roughly speaking, between the 30° and 31° parallel of latitude, and the latter between the 28° and 30° . To go no further with the proof, it would be sufficient to say from these data that, as the children of Israel left the land of Goshen and went into the wilderness of Shur, after crossing the then Red Sea, their route must have been in a direction towards the northern wilderness. But as we are told that this was not the way they were intended to go, as far as its northern border by the land of the Philistines was concerned, the inference is inevitable that there must have been a turning-point somewhere towards the southern wilderness.

But if we must go more particularly into details, the record does not leave us without interesting material for doing so. We have said that the fertility of the land of Goshen implies that it was watered, and this implication is borne out by the command given by Pharaoh to his people (Exod. i. 22) that "every son that is born [of the Israelites] ye shall cast into the river"; and as the Israelites were not removed from the land of Goshen during this Pharaoh's time—for we are distinctly told that their country did not suffer from any of the plagues—the proximity of their country to a river is therefore indicated. Besides, there is reason for surmise that when the waters of the Nile were

polluted with blood which did not affect the Israelites, their country must have lain along a branch or two of the main river, so as to suffer no pollution. The nearest branch of the Nile to Canaan in those days was the Pelusiatic, of which at present a mere depression marks the ancient course. This used to be the most eastern stream of the Nile, and the one which from its point of divergence from that river, formed so perfect a resemblance, in conjunction with the most western branch, of the inverted Greek Δ , as to be the contributory cause of the origin of the term's application. But there are indications at the present day of a canal which was made from the apex of the delta to the western end of Lake Timsah on the Suez Canal, and as this canal would have been useless without connecting two open waterways, the inference is that Lake Timsah is what used to be the head of the Red Sea, which was connected by a navigable canal with the waters of the Nile. Not only this, but the conviction is strong that there must have been before this a branch of the Nile which emptied itself into the Red Sea, making the construction of the navigable canal possible. If so, we have no difficulty in understanding the fertility of the land of Goshen up to the desert, but can also grasp how Pharaoh's command to destroy the Israelite children could have had reference to the waters of a river away from its main channel. The Red Sea channel of the Nile must therefore have pervaded the pastoral valley now known as the Wadi-el-Tumeylat.

Again, at the apex of the delta is to be found the ruins of Heliopolis, On, or Beth-shemesh, and was perhaps the same place as Rameses (certainly in its vicinity), which the Israelites of the oppression built for Pharaoh, the other treasure-city similarly built by them being Pithom. These are important to note, because as we have reason to know that the Israelites held the country of Goshen as their own during the time of the plagues, the inference is that both of these cities were in the land of Goshen—and this inference is strengthened by the use of the expression "land of Rameses" (Gen. xlvii. 11), which, according to the context, appears to be either another name for

Goshen or given to the southern district of that land. And it appears to have been the site of one of Pharaoh's palaces, if not his actual capital. It was certainly the starting-point of the Israelites on their exodus (Exod. xii. 37). The site of Pithom has been almost absolutely identified as situated a few miles west of the modern town of Ismailia, which lies on the north-west shore of Lake Timsah; and if this be so, it would fairly decide us in placing it as a frontier town of the land of Goshen. But it is told us that the second halt of the exodus was at Etham, "in the edge of the wilderness" (Exod. xiii. 20). The strong probability, therefore, is that either both places were identical or in each other's close vicinity, near the town of Ismailia and Lake Timsah.

Thus, we see that, up to Etham—their second halt from Rameses—their marches were through the country that they had looked upon as their own. And, in reading the narrative, it strikes us as most remarkable that the whole population of the Israelites, to the number told us, should have started in a body from the southern limit of their country, and to have gone northward through it again, and the question would naturally arise, When did they assemble there in such numbers, and where was the necessity? for either the whole host must have come from there, or else the number mentioned, "six hundred thousand" (Exod. 12, 37), must have been considerably augmented by the time they reached their frontier at Etham. That they went with their flocks and herds into the wilderness there is no doubt, and that these were with them at Rameses, where Pharaoh was, is quite unlikely. The conviction is, therefore, that the able-bodied men, literally the slaves, to the number told us, set out from Rameses, with all that they had there, but picked up the bulk of their host *en route* to Etham, with their cattle and all their belongings. The intimation that this direction of route was not to be followed farther on through the land of the Philistines appears, then, to refer to the time after they had reached their second halt at Etham, and it is significant that no indication is given of a guiding column of fire or

cloud being used before this stage, as if to show us tacitly that there was no necessity for such, inasmuch as they must have been in their own country and on the well-known road to Canaan up to that point. The consternation they must have exhibited when given the command to deviate from this shortest route may therefore have been soothed by the appearance of a guiding cloud, which thenceforth never left them for forty years. But the complaining and rebellious spirit was first heard on the bank of the Red Sea, when it was ascertained that they had been caught, as it were, in a trap, and would fall an easy prey to Pharaoh and his war-chariots which were upon them. Elation gave way to depression and despair, and we can hardly wonder at it.

The reason given us why the Almighty did not wish to lead them by the shortest route—viâ the land of the Philistines—is, “lest peradventure the people repent when they see war, and they return to Egypt” (Exod. xiii. 17). It would be interesting to reflect upon what could have been the motive underlying this premeditated care of the Almighty, when we know that, in all probability, if they had gone on by the short route they would have escaped, not only the opportunity given to Pharaoh to pursue them, but also would not have been involved in hostilities with the powerful Amalekites, whom, we are told, they encountered on their tenth march from Etham, and before they reached Mount Sinai, at Rephidim. It is clear that they evidently knew of the enmity of the Philistines in some way to themselves, but how? Any depression of spirits in anticipation of a collision with the Philistines would have acted disastrously for the Israelites, for they would have retreated towards Egypt, only to fall into Pharaoh’s revengeful hands, whereas they could not have anticipated either Pharaoh’s pursuit or the onset of the Amalekites. Both these attacks came upon them suddenly, and with no visible means of escape from either. How, therefore, could they have been aware of the enmity of the Philistines? The answer is most instructive, as showing how Scripture itself supplies the undesigned solution. In 1 Chron. ix. 21 we read how the men of Gath slew the sons of Ephraim

because they came down to take away their cattle. This incident evidently occurred some time about Joseph's last years, or shortly after his death, and it seems to have made a great impression on the incipient Israelitish nation at the time it happened. It records either an unsuccessful cattle foray under the leadership of the sons of Ephraim against the Philistines, or, as is more probable, a defeat at the hands of freebooting Philistines on an organized rescue party, led by the sons of Ephraim, to recover their own stolen cattle. The Philistines in question had settled in the land of Goshen, and had most likely made off across the desert border with a large herd of cattle belonging to the Israelites. In any case, the party led by the sons of Ephraim, whether to foray or to rescue, was signally repulsed and its leaders slain, and it is unlikely that the chronicler would have recorded the event merely as a domestic bereavement, and not rather as a national misfortune. Centuries had elapsed, and yet the Philistine name had terrors for the Israelites which would have been well-nigh impossible had they not had some bitter experience of their enmity. They were now little more than an undisciplined mob, armed in a manner, but with no familiarity with arms, and the reason for not allowing them to be opposed by the Philistines appears to have been that they themselves were not over-confident in proceeding the short way, but followed it so far as the only one known to them. The command to turn from this preconceived route of theirs, accompanied as it was by a guiding column for the first time, may not have been so unwelcome as at first sight would appear, but must have been, though surprising, a distinct encouragement.

(To be continued.)



Oxford Thirty Years Ago.—I.

“O mihi præteritos referat si Jupiter annos.”

BY THE RIGHT REV. THE BISHOP OF BURNLEY.

EIGHTY years ago Lamb matriculated for his task of introducing himself to the reading public through the *London Magazine* by a vacation stroll through Oxford, and from a goodly assortment of genial sentences in his “Oxford in the Vacation” we cull the following: “I can here play the gentleman, enact the student. To such a one as myself nowhere is so pleasant to while away a few idle weeks as one or other of the Universities. Here I can take my walks unmolested, and fancy myself of what degree or standing I please; I seem admitted *ad eundem*. I fetch up past opportunities. I can rise at the chapel bell, and dream that it rings for me. In moods of humility I can be a sizar or a servitor. When the peacock vein rises, I strut a gentleman-commoner. In graver moments I proceed to Master of Arts. I have seen your dim-eyed vergers and scouts drop a bow as I pass, wisely mistaking me for something of the sort. I go about in black, which favours the notion.”

The Oxford of Lamb was not the Oxford of to-day, nor of thirty years ago. It will be recalled how, reminiscent of Augustine of Hippo, he apostrophizes Time, and in the presence of the antiquity of the place feels “flat, jejune, *modern*.”

Painfully modern has Oxford become in our day. While, happily for it, vestiges of the past are not being ruthlessly obliterated, they are to a sorry extent being encrusted or overshadowed by Victorian architecture, the genesis of which will puzzle the future architectural evolutionist.

Approaching Christ Church from the meadows, we are confronted with a heavy domestic Gothic annex, suggestive of a convalescent home, behind which we shall search for a hoary cathedral and a Wolsey’s hall and staircase. Sweet old Holywell, with its overhanging stories and backyard ramifica-

tions under lichen and wall-flowered town walls, is fast going ; New by a towering block, having dwarfed into meanness its survivals of a gone quietude, and projecting further aggression.

Gentler judgment is due to the admirable extension of Magdalen and St. John's, and the tasteful work at Brasenose, fronting the High. The less said of the Balliol buildings the better ; we have never met any hardy enough to defend them. But if the æsthetic test were on all sides sustained, half the world would pass by unpleased. When Dr. Chalmers, notable climber of towers wherever he goes, looks from the dome of the Radcliffe, nothing more favourably strikes him than the mongrel quadrangle of All Souls.

The erection of the new schools in the High is chiefly memorable for the checkmating of a grasping blacksmith which it involved. For years after the splendid blocks were finished his shanty stood where the grand gates form the fourth side of the square. Deeming himself master of the financial situation in the non-expiry of his lease, he asked an exorbitant price to move. The University chest stood out, and so did he. Let entrance stand barred by a smithy, while a side-door admits by stairs of Italian marbles of diverse rare hues to the examination rooms. The ingenious aspirant for classical honours may rise from a horseshoe to the shield of Achilles, and so claim fitness for the intrusion. Changes in the relative importance of its colleges, we suppose, have always been, the personal ascendancy of particular tutors being largely the cause. The opening of the last century saw Brasenose at the top. Frodsham Hodson is returning to keep the October term. The final stage is nobbily done with a four-in-hand. The ostentation was defended with the plea that "it should never be said that the first tutor of the first college of the first University of the world entered it with a pair." At Brasenose, in 1803, the historic "Palestine" Prize-poem Breakfast sat down. Then the palm passed to Oriel, and Oriel, in the break-up of its illustrious common room, ceded it to Balliol, which, through the reign of its Scotts, its Jowetts, and its Greens, has taken sharp care for its retention. Thirty

years ago the heart of the city was where it had been for generations. In Queen Street old St. Peter-le-Bailey was standing, and Carfax Corner was still the stirring "meeting of the waters," where town and gown flowed together; where sometimes, as on the 5th of November, the mains turned on, the streets became conduits to quench the harmless signs of the fray. The "Parks" were more worthy the name; married Fellows were just beginning to invade the suburb. Keble was in building. The museum was finished. The new Town Hall was not heard of, nor the Indian Institute. Sir Monier Williams wanted his Institute in the "Parks," and by a majority of one in Convocation this site was carried. We remember the visible satisfaction on his face, speaking of measureless relief after years of battling for his scheme, as we passed out. But South Parks Road, professional yet human, rose. It would have none of it to block its view of the willows and Professor Pritchard's observatory. Ultimately it settled down upon a site looking up Broad Street, and it could hardly have been better placed.

The Union has kept pace with the times, and long since built itself an ampler debating-room. The fading glories of Rossetti's frescoes no longer look down upon the orators. Rhetoric, by the way, is less affected than it was in the seventies. There was a particularly florid-coloured gentleman in those days who would occasionally talk of the "ashes of the altar" and the "tramp of the spirit," recalling Kerneguy's fling at Milton in "Woodstock," that "he was tailor to the clouds," which he "furnishes with suits of black lined with silver, at no other expense than that of common-sense." A less adorned and more manly speech is now current, and we are not sorry for it.

In matters academic Oxford was reviewing her position. The specializing spirit was judiciously at work. Your science must be endowed. Let the cumbrous alliance of Law and History cease, it thus being secured that the jurisconsult of to-morrow shall tread nearer the heels of your Blackstones and your Bentham's, and your exclusive historical range shall widen and

deepen. Let Natural Science hold out her honours, and Theology hers. Greats shall no more rule the roost. In its early days the fluctuations of the Divinity School were serious. For some years severity of standard rendered a First an event. A lenient period succeeded. This with a new Honour School may have been unavoidable. While the oscillation lasted it was necessary to be behind the scenes to gauge the worth of a man's class.

Those were the days of crowded theological lecture-rooms. Liddon in the Chair of Exegesis, and Bright in that of Church History, were at their best. As to style and method, it was curious to contrast the two. Liddon sat, with head bent over copious notes. Bright stood at a high desk, with head thrown back. He found his best thoughts, instead of cobwebs, in the extreme left corner of the cornice. A Chrysostom in the pulpit, Liddon wore an academic hesitancy in the lecture-room which sometimes made note-taking difficult. Bright was all energy, terse, tense.

Pusey was—himself and nobody else. His days were spent amongst his books in the house in the south-west corner of Tom Quad. He was hardly ever seen in the streets, except when his bent form was caught for a couple of minutes in Oriel Lane, passing to or from congregation. His study was quite the most untidy we ever saw, its chaos doubtless resolving itself into a literary cosmos in the usage of its owner—three or four tables, a sofa, a dozen chairs piled with papers, exactly as if emptied from clothes-baskets, the Professor seated in the midst girdled (at his morning lectures) by a semicircle of his morning letters, spread on carpet. Across this bow he would occasionally step to cull a book from his sombre shelves, these lettered with unsightly cards, to guide to the catalogue. The first librarian of the Pusey House must have had his work cut out for him.

The beautiful bust of Pusey has faithfully fixed his strong, quiet, introspective look as he sat there with a small wooden cross standing among his papers in front of him. In his Biblical researches his lame son, Philip Edward, was for years of great

service to him. His attenuated frame, the halo of suffering round his impressive face, was familiar in the great libraries of Europe as he went about collating manuscripts for his father. There are always at least two sides to every strong, brave life, and few outside Oxford thought of the great High Church exponent as other than the Church leader he was. Yet we believe that long after the "Priest in Absolution" is forgotten, the Bible student will hold dear "Daniel" and the "Minor Prophets."

These three, with Mozley as Regius of Divinity and Heurtley as Margaret Professor, made the theological faculty in those days a power to an exceptional extent. But not theology alone shone in its professors. The other Regiuses were names of no mean account—Sir Henry Wentworth Acland, Bryce, and Jowett, notable Master of Balliol, who had lately succeeded Scott, the Lexicographer, and that "universal referee," as Archbishop Temple called him, Dr. Stubbs, of Modern History. Then there was Pritchard, of Astronomy, who once set his subordinates to work out the problem, "What amount of modification would our watches require if we migrated to the moon?" The problem employed them four months. Rawlinson, of Herodotus fame, occupied the Chair of Ancient History, Rolleston, best of boon companions and most infective of fun-pokers, that of Physiology.

Cheek by jowl with none may Max Müller be named. He belonged, not to Oxford, but to the world. Resisting all solicitations to return to Fatherland, a member of the Privy Council, a colossus of Eastern learning, yet touching in daintiest fashion the lightest philological nugæ, he honoured us far more than we could honour him by long residence amongst us. He was the happiest-*looking* man in the place.

Poetry, music, art, all had exponents, whose names the world will not readily let die.

Sir Francis Doyle was getting dim-sighted, and was wont to interpose between his face and his auditors a folio sheet, held close to his nose, over which he would intermittently peer, not

at them, but at vacancy. A tedious task must have been assigned him yearly in examining the Newdigate competition poems. Why for these essays rhyming heroics, long since discarded, should be suffered to survive, we have never quite clearly seen.

Music was not largely affected. Sir Frederick Gore Ouseley must have needed all the exclusive refinement and enthusiasm for his art which he had at command to reconcile him to the scant company that met to hear his terminal lecture in a sombre room of the old Schools quadrangle. Fortunately for the cause of Church music, his gifts have had wider scope, and his classical style has done much to raise its taste.

The Fine Arts Chair was held by Ruskin; to this he was first appointed in 1869. His inaugural lecture, as Slade Professor, was an occasion of considerable excitement. It had been announced for the lecture theatre of the Museum. This was found inadequate. A hasty decision sent the whole audience hurrying along the Parks, headed by the new Professor, gown flying behind and half off the shoulders (its normal set). The Sheldonian was packed in ten minutes. Undergraduates hung on from every available coign, Liddell and Scott—significant juxtaposition—standing side by side in front of the rostrum. Ruskin's voice was penetrating, but hardly musical; his manner absolutely self-possessed; his style—his own. Polar-bear pacings, where room permitted (as not then), with hands thrust under gown behind. His notions of muscular development were, during his tenure of office, embodied in the following scheme: At Hinksey, a few miles out, was a very bad piece of road. What did it await but a gang of road-makers enrolled from undergraduate disciples? Out they went, pick and spade in hand, the Head leading to inspire and supervise, with the result (so the legendary part of the story) that the particular section of road which secured attention was rendered impassable.

It is needless to say that his criticism of a picture was inimitable. Listening, you wondered at your own obtuseness in failing to see the twenty things on a canvas he gave you eyes to see.

He was not invariably proof against the temptation of saying a brilliant thing because brilliant. His comments on his own younger judgments were sometimes very droll. Their piquancy atoned for their self-consciousness.

From professors to undergraduates is a headlong descent. However, with whole skin we reach the ground, across which the breezes play. We are conscious of extreme inability to take our bearings. A young fellow between eighteen and twenty-two admits not of much differentiation. The social creed appears to demand the crushing of individuality. The man who, by "the estimation of a hair," differs from his brother-men becomes a bore: he is not "in form." Character must have no characteristics; if it has, its destiny is to become a butt.

Young Oxford was beginning then to draw Easterns. Young Japan was showing strange precocity, retentive Eastern memories making Western ones sieves by comparison. Prince Hassan, son of the Khedive, was snugly settled at Grandpont, till the Alderman who owned it gave His Highness notice to quit, grievances being that the Egyptian servants did not hit it with the English; that pet parrot and cats, rashly left in charge, were neglected; and hot kettles were set down on polished furniture-tops—trifles all compared with the woes of Egyptian finance at that date. His sheik wished to learn English, and an enemy of ours called for a preliminary chat, and, deceived by the Oriental acquiescence, imagined himself delightfully intelligible. He afterwards found, to his chagrin, that he had been incomprehensible, and was rejected in favour of a more monosyllabic instructor. We hope Mr. Murray, the Prince's English tutor, was an inveterate smoker. The reek even of the drawing-room was pungent.

Clerical circles in Oxford at the period had their strong and sterling personalities, strongly contrasted, some of them, in originalities of character, as in Church colour. Canon Liddon and the present Bishop of Lincoln had, in their different ways, exceptional power of attracting around them a large number of the men. The splendid work of the present Bishop of Liverpool in training men, through close personal intercourse, for the

ministry was of a future day. Mr. Christopher at St. Aldate's, Mr. Linton at St. Peter-le-Bailey, Mr. Hathaway at St. Ebbe's—all had their attached following, and in their several walks were so true and kindly to those who approached them. The extreme High Church wing was represented by Mr. Noel of St. Barnabas, Mr. Freeling of Merton, and Father Benson, of the Cowley Brotherhood.

(To be continued.)



The Deuteronomic Legislation and its Relation to the Priestly Legislation.—I.

BY THE REV. W. R. LINTON, M.A.

THE above title is intended to cover two problems, the solution of which this paper is an attempt to supply.

I. And first as to the date of production of the legislative parts of Deuteronomy. These are contained in speeches ascribed to Moses. In order to ascertain whether this ascription is correct, it is necessary first to settle, if possible, the date of the book, since the book is clearly later than the speeches. The best way to do this is to begin at the end of the book and work backwards. In the last chapter we have an account in the third person of Moses' death, with some other details. The writer of this account lived when Dan, Naphtali, Ephraim, Manasseh, and Judah had become the names of the several territories which these tribes occupied. He speaks of the land of Moab in a way which implies that he lived in West Jordan. The expression "unto this day" shows that he lived some time after Moses. The statement "no prophet arose since like Moses" (comparing chap. xviii. 15, 18) may imply that he lived before the great prophets arose. The account of Joshua implies that the writer was not Joshua, but one who lived later. This writer is responsible in chap. xxxiii. for the introduction to the blessing of "Moses, the man of God" (*cf.* "the servant of the Lord,"

chap. xxxiv. 5), and for the separate introductions "and he said" to each blessing. In chap. xxxii. the narrative portions, ver. 44, 46^a, and 48, are by the same writer, who also inserts the statement in ver. 49, "which is in the land of Moab." To the same writer are to be assigned the several introductory notices in chap. xxxi.—viz., ver. 1, 2^a, 7, 9, 10, 14, 15, 16, 22, 23 (where this writer is differentiated from Joshua), 24, 25, 30. He supplies again the introduction in xxiv. 1, 2^a, to Moses' address. The same account holds good of the similar formulas in xxvii. 1, 9, 11.

Passing further back, we find in chap. x. 6, 7, notice of journeys which is evidently an insertion and may be attributed to the same writer. He contributes the introduction to Moses' second address in chap. v. 1^a, and the prefatory narrative in chap. iv. 44-49, where the expression "at their coming forth out of Egypt," whilst unsuitable in the mouth of Moses, is perfectly so as used by this writer, and confirms his lateness. Vers. 41-43 are obviously by the same writer. "Unto this day," in chap. iii. 14, looks like a note by the same, as also the archæological notices in chap. ii. 10-12, 20-23. We finally reach the opening passage of the book, chap. i. 1-5, which requires fuller explanation. The points which determine the bearing of this language are: (1) אלה is used indifferently of antecedents and consequents; when it stands at the beginning of a verse, paragraph, or series, it refers to consequents, when at the conclusion to antecedents. Here, therefore, it is prospective, which is confirmed by its retrospective use in Num. xxxvi. 13; (2) "Cross Jordan" (which elsewhere might be ambiguous), is explained in ver. 5 as "the plains of Moab"; it was in the plains of Moab that the following addresses (אלה הדברים) were delivered.

Thus (1) and (2) tell us that the exposition of the law contained in the Deuteronomic addresses was uttered in the plains of Moab. (3) From the above the inference is justified that the names of the places, Wilderness, Plain, opposite Suph, Paran, Tophel, Laban, Hazeroth, Dizahab, not being in "Cross Jordan," but in the district south-east and south-west of the

Dead Sea, are an insertion. The note of the distance from Horeb to Kadesh may go with this insertion, since it gives the time it took to travel across the area in which those places were situated. In ver. 3 we have a fresh introduction to the book, in a different style of language, and therefore presumably by another editor. What is the relation of these two introductions to each other? Plainly, that of ver. 1 is later than that of ver. 3. It is very unlikely that an editor would insert his own preface after an already existing preface, whilst he would naturally prefix it to the book as he found it. Hence, ver. 3 was at one time the beginning of the book, and ver. 1 added afterwards by the writer whom we have traced back from chap. xxxiv., the topographical notices being later glosses. There is a further difference between the two prefaces which may be worth considering—viz., that in ver. 3 the representation is that the addresses were what Yahveh charged Moses with to communicate to the Israelites, whilst in ver. 1 (with which the rest of the book agrees) the addresses are represented as given by Moses spontaneously and *proprio motu*.

Hence, working back from chap. xxxiv. to the beginning of the book, we discover a framework, homogeneous and uniform, by a writer who differentiated himself from Moses and lived at a considerably later period. Into this framework he fitted the addresses which he tells us were delivered to Israel by Moses in the plains of Moab. These addresses are presumably earlier in date than the framework, since they are incorporated into it by its author, and we have now to consider whether they furnish any internal evidences of the age to which they belong.

The addresses are found in chaps. i. 6-iv. 40, v. -xxvi., xxvii. 1^b-8, 9^b, 10, 12-26, xxviii., xxix. 2^b—xxx., xxxi., 2^b-6, 7^b-8, 10^b-13, 23^b, 26-29, xxxii., xxxiii. 2^b-29.

1. The strong Egyptian colouring and familiarity with Egypt—*e.g.*, the frequent reminder that "thou wast a servant in the land of Egypt" (verse 15, xv. 15, xvi. 12, xxiv. 18); the reference to the 'מְרִי מַעַ' the evil ones which *thou knowest* (vii. 15, and *cf.* xxviii. 16, 60, the 'מְרִי מַעַ' which *thou wast*

afraid of, and שחיד מע, 27); the description of Canaan as not like Egypt, "where thou sowedst thy seed, and wateredst it with thy foot" (chap. xi. 10); the threat of being carried back into Egypt as captives, which could have no point except to people recently rescued from that country (chap. xxviii. 68), and the prohibition of returning to Egypt (chap. xvii. 16); Canaan described as "the mountain of the Amorites" (*cf.* Polychrome, C. J. Ball, Gen. xxii. 2, pp. 17, 74), *i.e.*, from the standpoint of the level plains of Egypt and Babylonia.

2. Whilst Sinai is the term used in Exod.-Lev.-Num., in Deut. Horeb is used (except in chap. xxxiii. 2). Horeb was the name of the range of which Sinai was one particular peak. A speaker, giving addresses forty years after the event, naturally employs the more general name, which also contrasts with "the land of Moab," where the speaker was.

3. The boundaries of the promised land (chap. xi. 24) are larger than were realized at any time after the occupation of Canaan; such a delineation could only have been made before the entry into the land.

The exact localization of Ebal and Gerizim (chap. xi. 30) is only suitable under similar circumstances—*viz.*, before the entry into Canaan.

4. The notice of Amalek (chap. xxv. 17-19) attacking the Israelites when they were "faint and weary," giving more details than are furnished in Exod. xvii. 8 *et seqq.*, evidently proceeds from an eye-witness of the event.

5. Coming to the legislative matter, the passage (chap. xii. 8-11) is significant. The speaker says: "Ye shall not do [when you enter Canaan] according to all that we do here to-day, every one whatever is right in his eyes." The representation is that considerable parts of the law were not carried out in the wilderness owing to the migratory life, as we know circumcision and the Passover were not; this representation can only be that of a contemporary and eye-witness, who realized the situation as no later composer could—a situation, consequently, which demanded a very ample exposition of the

law, since the generation to whom, according to the editor, it was addressed had grown up very largely in ignorance of the law.

6. Here may be mentioned the terms in which the sanctuary is spoken of, viz., "the place which the Lord thy God shall choose to place His Name there." The place was not known and could not be known until the people were settled in Canaan, and the locality was appointed by God. In this we have a transparent indication of the age of the author of these addresses.

7. The regulations regarding clean and unclean food (chap. xiv. 4-8) are just such as were suitable to be made on the eve of entering Canaan. The additional details about the mammalia which might be eaten, the omission of eatable locusts and creeping things, are exactly what a legislator would lay down in view of the altered circumstances of settlement in the land, when diet would be largely from quadrupeds and desert provision be in abeyance.

8. The law of the kingdom (chap. xvii. 14-20) : The motive assigned against the king's multiplying horses, "that he should not cause the people to return to Egypt," is decisive against the origination of this law in any later time than the traditional, when alone return to Egypt was a danger to be guarded against. The prohibition not to put a foreigner on the throne has no meaning or motive after the throne was secured to David and his line. That the king should not multiply wives (*i.e.*, Hebrew wives) was natural for Moses to forbid, knowing the common practice of heathen kings ; but this law is unconscious of anything so extreme as Solomon's taking a number of *foreign* wives. Hence, the whole passage evidently belongs to the situation previous to the settlement in Canaan.

9. The prohibition not to destroy fruit-trees (chap. xx. 19) in besieging a city only suits the wars of the conquest of Canaan, not later external wars.

10. The law against an Ammonite or Moabite "entering into the congregation" would never have been entertained after

the time of David, and the reasons (inhospitality, hiring of Balaam) assigned for it would be natural and forcible in the traditional situation.

11. The ceremony to be performed on Ebal and Gerizim (chaps. xi. and xxvii.) was to be performed once only, and immediately on entering the land. It is very unlikely that such a thing should be thought of at any time subsequent to the occupation and settlement. The order to erect an altar and offer sacrifices contravenes the principle of the central sanctuary, and no later writer would have not merely thought of it, but dared to issue such an order in the face of the strong insistence on the central sanctuary principle which permeates these addresses. The same holds good of the ceremony ordained (chap. xxvi. 1-11), the bringing of the first-fruits to the central sanctuary as an acknowledgment of the people's being put in possession of the land, an order natural enough, as given by Moses, but very unlikely to be thought of by any writer after settlement in Canaan. The phrase "A Syrian ready to perish" is much more natural in the mouth of Moses than of a writer centuries later.

12. The blessing (chap. xxxiii.) represents the twelve tribes as dwelling in prosperity in the land of Canaan. No time after the age of Moses suits for such a representation to be made. The David-Solomon age would be barely possible, considering the disastrous apostasies and confusion which preceded it. The Blessing is closely related to the Song (chap. xxxii.), the one setting forth the blessings which would follow upon faithfulness, the other the calamities which would result from unfaithfulness. The song equally with the blessing is addressed to the twelve tribes, and its terms would be utterly inapplicable in later times, especially after the disruption, and still more so after the deportation of the ten tribes.

13. A feature of very great significance is the style of oratory which characterizes the addresses throughout, and the personality of the speaker which emerges in them. Moses characterizes himself as "not a man of words" and as "of uncircum-

cized lips." He had no consciousness of ability and no fluency. He was slow and heavy, and at a loss for words. Since he received his commission forty years had passed away, during which he had had experience in dealing with Pharaoh, and in acting as judge, lawgiver, and leader of Israel. At the end of the period he gave the addresses according to the tradition in the plains of Moab. A close scrutiny of them reveals a style of oratory exactly such as a man like Moses, after such a training, would be likely to attain to. His want of fluency clings to him still. He has acquired and made himself master of a certain stock of phrases, which he reiterates, and which recur to a degree which is found in no other book of the Old Testament. He evidently lacks genius; compare with the somewhat laboured style of the addresses the oratory of Isaiah, and the difference is conspicuous. The very character, then, of the addresses considered as literature points very clearly to Moses as their author.

The personality of the author of these addresses, which permeates them throughout, is very striking and powerful. They exhibit a massive force and grandeur, they breathe a spirit of nobility and purity and high disinterestedness, which not every age in the history of Israel was capable of producing, certainly not the corrupt period of the later kings of Judah. As we read these addresses we are constantly impressed with the majestic character of the utterer of them. He was, in spite of the somewhat heavy and cumbrous style, a great preacher, heart-stirring, mighty in persuasive appeal, wholly consecrated to the work of instructing and disciplining his people preparatory to their settlement in the land. Such a character and such addresses it is very difficult to believe were created in a decadent age of Israel's history, and the most incredible miracle would be to suppose that any writer in that effete generation was competent to compose them.

(To be continued.)



The Importance of the Study of Hebrew.

By H. W. SHEPPARD.

THE need of the awakening of Church people, of the laity as well as the clergy, to the importance of the study of Hebrew is at the present time one of the utmost urgency.

Just as the words of the Bible are of far more importance than the words of the innumerable commentaries on the Bible, so it is far better for a man to give himself to these things, to throw himself with all his powers into the study of the Bible in the originals, than to give himself to the catch-words of a party and waste his life in disputings which cannot profit.

The danger which is imminent now to the English Church and to the English nation is one which can hardly be likened to any dangers which beset our forefathers. It is a danger of a new kind. A band of learned men, who assume (and with too much reason) that they include in their ranks whatever of weight in Biblical scholarship there is in England, has arisen. They say to clergy and laity alike: "Your Bible—you do not understand it; you are not qualified to do so. Hand it over to us. Do not be in the least alarmed if you see us altering its structure. We will put it together again, and give it back to you much improved. English scholarship will never go back from the positions occupied by us. When we finally hand you back the Book, after our treatment, you will find that almost all the old difficulties have been done away with." This is what the Higher Critics virtually say; and from their own point of view, and from the point of view of a great host of men and women whose one desire is to be "up-to-date," they make their position impregnable by refusing to accept criticism either of themselves or their methods. And in this refusal they are up to the present time to a large extent fully justified. For the bulk of the criticism and opposition offered to them has been largely wanting in the necessary knowledge of the subject-matter. This is especially the case as regards that considerable section of the

Higher Critics which is occupied with the Old Testament and its problems. The reason for this is soon stated: there are still many good Greek scholars in the Church; there are very few good Hebrew scholars. But a competent opponent of these Higher Critics must of necessity be a thorough-going Hebrew scholar.

A very common mistake made by many speakers in defence of the Bible is to condemn the methods of the Higher Critics as radically wrong. No careful student of the Hebrew can agree to this. Once it has been granted that there are corruptions in the Text, and later accretions to the contents of various books, it becomes imperative that there should be the closest scrutiny of the Text, and that every available source for knowledge of history of the words and of the men that used them should be drained to the uttermost. The appearance of the Higher Critics was a fact to be welcomed by every honest student of the Bible. Their methods, in so far as these consisted in the application of the highest faculties of scientific criticism to the study of the Hebrew words, history, literature, and people, were right. Right, too, was their refusal to let preconceived opinions or beliefs stand in the way of results of such scientific criticism. But it was with them as with so many schools of thought and parties in politics. With the first successes of the party there came into evidence the first faults in the party system. We hear much just now of the title "Higher Critics," little of any "Lower Critics." But the one title presupposes the other. And most of the leaders of the Higher Critics to-day have themselves passed through the stage of being Lower Critics. For Lower Critics of the Bible are scholars who bring all the powers of their learning and critical faculties to bear on the words and subject-matter, with a view to the reproduction of the original Text, together with an adequate translation of the same—working as servants of other scholars, not as their masters. Results of such work can be seen in the Revised Version of the English Bible, and in such commentaries as those of Lightfoot and Westcott. It is just the stage when the scholar-workman passes from the

position of servant to the position of master which marks the dividing-point between "Lower Critic" and "Higher Critic." There must be in this, as in all things, servants and masters. It is not with the name "Higher Critics" that we are at issue; it is with the doings of those to whom the name is at present exclusively (though perhaps wrongly) given, who also accept the title and fight under that banner.

What is, what should be, a Higher Critic? He is a man who from the criticism of lower things passes step by step, each step to the best of his ability made sure for those following him, to the criticism of higher things. The higher criticism includes the lower. As the biologist makes use of his microscopic work, so must the Higher Critic make use of his work at the words. And so much more as the matters involved are important, must each step be cut regularly and tested as secure. Some of the questions involved in the climb upwards for the critic whose path has been through the English, the Greek, the Hebrew languages, are these: "What *is* the Bible as a whole?" "How did God speak in the past, how does He speak now, through it to mankind?" "What were the 'divers portions' and the 'divers manners'?" "How do these correspond and fit into each other in God's scheme?" As in the lower questions, so in these higher. The same means of criticism are to hand and must be used; and these are *all* the means available—every side of every question must be weighed and examined and given its due. And the higher we get the more need of caution and thoroughness in every step, for others are following—must follow. No man liveth to himself in this world, and certainly not the Higher Critic.

Bible study may be likened to the ascent of a mountain. The path has to be found and made. Above us is an as yet inaccessible peak in the range of the everlasting mountains, those mountains which the Creator has fixed for man upon the earth, that whosoever will may climb by them nearer to the glorious heaven far above the highest of them. Far up on this "Bible mountain" men are now standing, and with loud voices

are crying to those still in the plain: "Come up to us! We have found the path!" What is the right answer? Is it, "Oh no; we can see from here, thousands of feet below, that you are altogether wrong"? Is such an answer the right one? Surely not. Yet it is the answer which is being continually given by their opponents to the call of the Higher Critics. What, then, is the right answer? "Yes, we are coming. We are taking the same public road, the beaten track, with which you yourselves began your climb. When we come to the new steps which you have cut for us, we shall go cautiously. Only, do you who are in the front and highest up go all the more cautiously. Make sure of your every step, look well to your compass, mark every feature of the mountain, and turn back if you are wrong. We shall not be surprised to meet you coming down again. We shall greet you; we cannot revile you—how should we?—for you have worked hard at the path-making. We shall greet you, and join with you in searching back upon your tracks until we find the place where the wrong direction was taken. Then, when you and we think we have found it, we will begin to climb upwards again together."

We will not at present concern ourselves with the particular forms which the faults of the party system of the Higher Critics have taken. These are outside the purpose of the present paper. But to those who think there is much in the latest teachings of the Higher Critics which itself calls for criticism and opposition, we would say: The qualification and the power to criticise come, not by intuition, but by work, and hard work too.

We cannot all be critics, much less "higher critics." But we were all in our baptism enrolled as soldiers, for one cause, in the name of one King, against one enemy—even against that terrible spirit who denies that God *so* loved the world. And for those of us who have given our life to the Lord Jesus, to be spent for Him, this is yet another point of time and circumstance when the message comes again to us: "Ye that are men now serve Him!" But the call to Bible study, especially

the call to the study of the words in the original languages, is a call of which many men admit the importance and value, but *not for themselves*. "I have not the time. I will read my Revised Version regularly; now and then I will find time to see what Bishop this or Doctor that says of a passage. Now and then I may dip into my Greek Testament; but as for the Hebrew—it is no good your talking; I have not the time." And yet, listen a moment. Over the head of Christ upon the cross was written, as the title He had taken, as the crime for which He suffered:

זֶה הוּא יֵשׁוּעַ מֶלֶךְ הַיְהוּדִים

Jesus Christ *is* King of the Jews. Upon the Hebrew words of the Jews' Bible He based His claims to be the Jews' King, our Saviour, God's Son. In Him we trust that He will point out to us in what way we can spend each his own life to the best advantage in His service. He calls for work, for whole-heartedness, for thoroughness. To him that is athirst He will give of the fountain of the water of life freely. Can we get too near to the fountain? Through the English words, through the Greek words, into the Hebrew words—there we may hope to be nearest to the mind of the Man Christ Jesus of Nazareth. Bible study should mean, for *every man who has the opportunity*, careful study of the Greek, *and* equally careful study of the Hebrew. In these perilous times, when there is a shaking of traditions old and new, that the things which cannot be shaken may remain, a word may here be of value on this great question of Bible study and its safeguards.

What is the Bible *to us*? And how is it inspired *for us*? A friend said not long ago: "You puzzle me on one point. You admit that there are many corruptions in the Text as we have it; that there are many debatable questions as regards the composition of the various books, the names and dates of their authors. You admit, further, that what stories in the Old Testament are histories of fact, and what are allegorical or poetical rhapsodies, is still a matter where criticism and controversy should be welcomed. What, then, is your view with

regard to the inspiration of the Bible?" I replied: "I base my belief in Christ on a fact in history. God raised up the Man Christ Jesus from the dead. His grave was found empty. And the Bible has this fact, a historical fact, a thing which *did happen*, as its centre. All in the Bible that was written before that event looks forward to it, leads up to it; all in the Bible that was written after that event looks back to it, leads again up to it. The Bible as a whole encircles it. The Old Testament was inspired by God, for it teaches me how the way was prepared for the revelation of the Son of God among men, which revelation was consummated at the moment of the resurrection of the Lord Jesus. The New Testament was inspired by God, for it teaches me how Jesus Christ was born, how He lived, how He taught and healed and sympathized, how He died and was buried, and how the third day He rose again, according to the Scriptures. On that fact I, with St. Paul, base all my belief and all my hope. On that fact also I take my stand when I say that the Bible is, above all other books, standing for ever alone, breathed into by the Spirit of God, and by the power of that same Spirit breathing into the life of mankind the secret glory, even the risen life of Him "who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up in glory."

If, then, no longer from without, as a seeker, but from within, as a possessor, a man approaches the question, "How shall I study my Bible?" it is essential that he should consider what are his best means of studying it, both for his own use and also for the use of the Church of Christ and of those without. And surely, as in things of lesser import, so in this, the greatest of all studies, the special need of our times is the need of thoroughness and patient application. For these are times of much "little knowledge," of many things spread thinly over the lives of English people, times of hurry, of a desire to read the latest new thing quickly and to pass on to the next, of that objectionable word "up-to-date," with the apology, "We have no time to be thorough."

What line shall the servant of Christ take in such times? If we look back into the history of the last fifty years to see what kind of men in their lives those were who have left the most abiding mark for good on Church and State, we may learn something for ourselves of the power of thoroughness and of application to the matter next in hand. One such man was Brooke Foss Westcott, Bishop of Durham. And a message from him, given first in the pages of the *CHURCHMAN* in 1899, I wish to repeat here. It is a message which not only offers strong help to those anxious about the difficulties and dangers of "Biblical Criticism," which was the title of his paper, but which points out clearly the path to be taken by the Christian scholar in his own study of the Old Testament; and coming as it does from a prince among New Testament scholars, it carries the weight of the words of a master. Bishop Westcott wrote: "It is not possible for me to doubt that, when the Bible of the old Church has been investigated with the thoroughness and devotion which have brought the Apostolic writings into the fulness of life, it will gain in a corresponding degree both in significance and in power. It is when the books of the Bible are studied as other books, and compared with other books, that their unique character is proved beyond controversy. And two facts must never be forgotten. The Old Testament substantially as we have it was the Bible of the Lord and the Apostles; and the nation of the Jews, of whom is the Christ according to the flesh, implies a history adequate to account for its character."

We have here a clear direction, from a man competent to give it, for the making of our lines of defence against the extreme teachings of up-to-date "Higher Criticism." But more than this: we have a call to individual work as students of the Bible, and a vivid indication as to what form that work should take. How did the men work who by "thoroughness and devotion" helped to bring "the Apostolic writings into the fulness of life"? Was it not by patient, intense application to the Greek language? By such work of many workers the defences on the human side of the New Testament have

been made sufficient for all reasonable men. But what of the similar defences of the Old Testament (and to that side the attack has been diverted)? If Bishop Westcott were still with us, he would still have to speak of the making of these defences as the work of the future. "The Bible of the Lord and the Apostles" is still studied by most of our leaders and by most of the rank and file of Christians in a translation only. I would urge, then, all those who have taken service "in the Name" to give up something—even, it may be, something of work which is most in evidence—and learn Hebrew. Not once nor twice only the answer comes: "It is no good; my work is too heavy; I have no time to read at all." But is this really the case?

More now than when Bishop Westcott's message was written, and increasingly more from year to year as the restless hurry of our modern world increases, is there imperative need that the Church's teaching to the multitudes should be more and more conformed to the teaching of Jesus Himself, who taught simple trust in Our Father and quietness and peace and calm assurance. We have the Bible which He taught from—still the Hebrew Bible—waiting within each man's reach to be studied as Jesus studied it. Those who still have youth and strength, and can (if they will) find the time to study it, I appeal to them—do they believe their life can be used to the full in His name for His glory among men if they refuse to search the Scriptures as devoted scholars and as eager learners, and to study His Bible as He studied it to the uttermost within their power? To refuse to study Hebrew is to lose one great opportunity of witness and service for Him.



A Cambridge Apologia.¹

IT is impossible not to think of the Oxford "Lux Mundi" in taking up this volume of Cambridge Theological Essays. Dr. Swete's preface speaks of it as emanating from a small body of Cambridge graduates, to whom it seemed that the time had come for an effort on the part of the theological teachers of Cambridge to deal with some of the present-day religious problems. We are also told that there has been no desire to limit the representation to any particular schools of opinion so long as there is general loyalty to the common Faith. The choice of subjects has been determined by the desire to give prominence to those which seem to be of vital importance in themselves or in relation to present circumstances, though the promoters also had in view "to provide an orderly treatment of the chief landmarks in the theistic and Christian positions." There are fourteen essays altogether. The first, by Dr. William Cunningham, is on "The Christian Standpoint," which is treated mainly from the philosophical point of view. It is not easy reading, and covers a somewhat wide field, but it merits careful attention. Its conclusion is that Christianity can confidently urge its superiority over other religions "when we try to gauge the force and the aim of the influences which appeal to the human will" rather than on account of any "mere exercise of the cognitive faculty to show that one point of view is better than another" (p. 53). "The Being of God in the Light of Physical Science" is the subject of the next essay, by Mr. F. R. Tennant, in which the present naturalistic bent and trend of physical science is stated and met by the arguments for a First Cause and a Supreme Intelligence. An attempt is made to explain the element of apparent irrationality in nature, and the conclusion is that "the theistic view is not only compatible with the results of science, but is strongly suggested by them" (p. 98). Professor Caldecott takes up the subject of "The Being of God in the Light of Philosophy," and his position, as is well known, is that of spiritual idealism, and he claims that Christianity has "enabled Christian minds to contribute to the endowment of philosophy with that noble and inspiriting character with which it is now facing the demands of the people." The entire essay is worthy of very careful attention. We are somewhat puzzled to know why the next essay was included in a book of theological essays. It is on "Man's Origin, and his Place in Nature," and is written by Dr. Duckworth, Lecturer in Physical Anthropology. We express surprise because the essay does not seem to relate itself to anything definitely theological. The general view of man from the standpoint of morphology is that his "position in the animal series is not absolutely exceptional" (p. 155), and the same result is arrived at from physiology, such differences as exist being regarded as differences of degree and not of kind (p. 158). As to psychology, we are told that even here "the psychical manifestations of man owe their origin to a process of evolution," and we are invited to study the progress of the human mind as infancy gives place to maturity as an illustration and proof

¹ "Essays on Some Theological Questions of the Day." By Members of the University of Cambridge. Edited by Henry Barclay Swete, D.D. London: Macmillan and Co., Ltd. Price 12s. net.

of this. "The human intellect is no more an interruption of the course of nature than is the human body" (p. 163). As to man's future development, there is, according to Dr. Duckworth, no reason "why the present condition of mankind in respect of mental ability should be the final stage" (p. 170). The conclusion of all this purely biological discussion is that "the past history of man fails to reveal to scientists evidence of sudden degradation like that implied in the expression 'fall'; on the contrary, the general tendency has been upwards" (p. 173). There is, therefore, no attempt by the author, or, indeed, any other writer of this volume, to correlate these biological results, if results they be, with the Biblical statements of man's nature and fall. This lack is a very serious and significant defect in the volume.

When we turn to the next essay we are equally disappointed with the inadequate, partial, and often erroneous treatment as Dr. Askwith discusses "Sin and the Need of Atonement." It may almost be said that a man's view of the Atonement will determine his attitude to all else in religion, and it is perhaps not going too far to say that, at any rate from the standpoint of present-day needs, a true doctrine of the Atonement is the *articulus stantis aut cadentis ecclesiae*. Dr. Askwith makes atonement practically mean nothing else than the reconciliation of man to God with a view to fellowship. He rightly says that our view of the need of an atonement will depend upon our view of sin, and that the nature of the atonement must be decided by the nature of sin (p. 178); but his doctrine both of sin and of the Atonement is sadly wanting in some essential particulars. He is too fond of false antitheses and of stating what he conceives to be opposing views in a way that the advocates would not for an instant admit. Thus, in referring to the story of the Fall, he says: "We need not deny that wrong-doing or sin is a disobedience of a Divine command, but we say that this is not a full account to give of it." We reply that no one ever said it was, though disobedience of a Divine command is certainly the primary element in it. It is, of course, true that no view of the Atonement can be sufficient unless it implies that man is intended for fellowship with God (p. 206); but Dr. Askwith rejects the penalty view, because he says it does not give prominence to the ethical purpose and effect of atonement, and therefore cannot be accepted as a full account of the matter. But no one ever has regarded the penalty view as a full account, and yet the Pauline doctrine of the Atonement constantly gives prominence to ethical purpose. Dr. Askwith entirely fails to bring out St. Paul's doctrine of Christ's Atonement as the manifestation of the *righteousness* of God. It is entirely inadequate to say that the purpose of the Atonement is the bringing of man into the relationship with God that was eternally meant for him. Most assuredly Divine love and the bestowal of grace are essential parts and results of the Atonement; but they are not everything, and it is only by ignoring and setting aside the teaching of the New Testament about "ransom," "propitiation," and "the wrath of God," that such a view as is here presented can be upheld. Altogether we have been greatly surprised and gravely disappointed with this article, which is certainly not the New Testament doctrine of the Atonement; and if it at all represents current Cambridge theology on this subject, we can only express our unfeigned sorrow and concern.

The next essay is by Canon Wilson on "The Idea of Revelation, in the

Light of Modern Knowledge and Research." The author places in antithesis revelation as the growth of Divine life within and revelation as Divine progressive enlightenment from without, and argues for the former as against the latter. The result is that revelation *ab extra* as embodied in Scripture is set aside (p. 230), and we are consequently told that "revelation should be regarded as the evolution of the knowledge of God, which is life eternal" (p. 235), and that it is "the enlightenment of the whole man, the intensifying of the feeling, the stimulation of the conscience" (p. 239). We are thus face to face throughout this essay with a remarkable confusion between revelation and illumination, between the objective revelation of God and the subjective appropriation of it by man. This view simply dissipates all objective reality into subjective feeling and impression which, however valid for some minds, is of no authority for others. Nor does Canon Wilson remove this difficulty by his admission of some objectivity in our Lord's revelation. That revelation must originally have been external to the Church, whether it was manifested in the personal form or embodied in writing. Dr. Wilson is compelled to admit that in the time of our Lord the Old Testament was "appealed to as an objective revelation of God's will" (p. 256), though he actually has the courage to say that "Christ Himself treated the Old Testament as not final, and therefore as not, except in some modified sense, an objective revelation from God" (p. 256). Surely there is some confusion here. Lack of finality does not involve the absence of objectivity. To deny objectivity in revelation is to make man the criterion of validity in a sense which is subversive of all reality in Divine revelation. This may be a prevailing tendency to-day, but it is permanently untenable, and Canon Wilson has only to press his view of evolution a little further in order to rob himself and us of all that is unique and supernatural in Christianity as a revelation from God.

Space forbids our doing much more than mentioning the rest of the essays, which include one on "Prayer in Relation to the Idea of Law," by Dr. A. W. Robinson; "The Spiritual and Historical Evidence for Miracles," by Dr. J. O. F. Murray; and "The Permanent Value of the Old Testament," by Dr. W. E. Barnes, in which we are glad to see the Messianic element made a predominant part of the value of the Old Testament.

"The Gospels in the Light of Historical Criticism" is the subject of the tenth essay, by the Bishop of Ely, and is marked by all the wealth of learning which we have long been accustomed to expect from Dr. Chase, though it has also not a little of what we cannot but feel is an unduly concessive spirit in his writings. The credibility of the Gospels is ably discussed, and the evidence for the Resurrection, Miracles, and Virgin-Birth skilfully and cogently presented. The essay concludes with a valuable and timely warning against alienation between "simple believers and those who may be called Christian gnostics." Dr. Chase appeals to both parties, and urges finally that the apostolic maxim of speaking the truth in love is "binding on no one more conspicuously than on the Christian critic. The student must bring the results of his investigations, and submit them to those who are trained in the school of practical religious life. They must take their part in the progress towards a final verdict" (p. 418).

Two valuable and suggestive essays follow. Dr. Mason discusses "The Primitive Portrait of Christ in the New Testament." Dr. Foakes-Jackson takes up the subject of "Christ in the Church: the Testimony of History." After an article on the ethical significance of Christian doctrine by Mr. Bethune-Baker, the book closes with a delightful, spiritual, and soul-stirring essay on "The Christian Ideal and the Christian Hope," by the Master of Trinity, which appeals to mind and heart in a very special way, and provides just that personal application and verification which is needed, and to which the Bishop of Ely's closing words refer. It is a choice utterance, and breathes the noble and manly spirituality which we have long learned to admire and value in Dr. Butler.

It will be seen that, like "Lux Mundi," this collection of essays is decidedly unequal in quality. It has also several omissions mainly from the theological side, which may or may not be characteristic of Cambridge theology. Thus, there is nothing on the Church or Sacraments, and very little to relate and connect the subjects of these essays with the positive Christian creed of the Church. We should have much liked an essay from the editor himself, Dr. Swete, for which room could easily have been made either by omission or addition. On most of the great Christian fundamental realities the teaching is clear and true, but we deeply regret the inadequate and erroneous ideas of sin, atonement, and revelation which characterize the essays on these subjects. The book will not make the stir of its Oxford prototype, perhaps because this is not the psychological moment for a theological and ecclesiastical stir of that kind, but it will enable the world at large to know the trend of thought in the University of Cambridge, and what the present generation of undergraduates are being taught by those responsible for theological instruction.

THETA.



Literary Notes.

IN spite of the fact that a General Election dislocates to some extent a large number of businesses, I doubt very much whether the publishing of serious or important volumes of any kind whatsoever is affected to any really great extent. Of course, there would naturally be a few book-buyers who, having some personal interest in the election, would postpone the purchase of a book to a later and more convenient date. In any case, very few publishers would venture to issue a novel—although a few were issued, including Mr. Arnold Bennett's "Hugo"—or a popular book whilst the parties were in their grips. There are many reasons why this is so. First, and foremost, people's minds are concerned with Imperial matters, which, after all said and done, and however irksome politics must necessarily be to the book-lover's mind, they should be concerned with other things, and therefore they have no time for the moment to turn to the delights of book buying and reading; secondly, were an ephemeral book to be published at such a period the various papers and journals would be devoted so largely to electioneering material, that either a review of it would be shelved until

a date when its influence would be of no avail, or it would be dealt with in a few vague lines. There are also many minor reasons why it is not advisable to issue most books at such a time as a General Election; but I think the above-mentioned two are the most important. As I have already said, however, I do not believe it affects the more important volume to any *great* extent. For instance, the centenary of Pitt occurred in January, and then *Blackwood's* announced a monograph on him written by that clever and versatile man of letters Mr. Charles Whibley, who, by the way, recently wrote very enthusiastically, in a "Retrospect" of the literature of 1905, about Mr. Lucas's "Lamb." This certainly is a great work, and probably was, excepting, perhaps, Mr. Spielmann's "Kate Greenaway" (which is a masterpiece in colour-reproductive work and a charmingly written biography), *the* book of the year. Speaking of Pitt reminds me that of modern biographies of this Minister, the most brilliant is Lord Rosebery's; yet I doubt whether his short book is as "workable" or as plain as, and therefore, possibly, much more useful than, Mr. W. D. Green's volume which appeared a few years ago, in that excellent series "The Heroes of the Nations," which was first edited by Dr. Abbott of Balliol, and which is now under the able supervision of Mr. Davis, also of Balliol. Other books of a more than ordinary interest were published in January—"Lord Curzon's Speeches," Mr. Churchill's "Lord Randolph Churchill," Mr. Smyth's twelve-volume edition of the "Writings of Benjamin Franklin" (his tercentenary fell on the 17th); Mr. Gorst's "Fourth Party," etc.—and I have reason to know that in no case could the judgment of issuing them be open to adverse criticism.



I doubt if there are many publishers in existence whose list does not contain a reprint of a standard author in some form or another. At least no self-respecting publisher should be without a few titles of some of our everlasting masterpieces. It is absolutely astonishing how every successive announcement of reprints offers some new and better feature than is to be found in any other series. There is a series being placed upon the market which should entirely eclipse all others, both in format and price. Mrs. E. Grant Richards is commencing a new series of reprints also, although in this lady publisher's case (our only lady publisher, by the way), the idea is that those who are in need of cheap standard literature are already provided for, and therefore Mrs. Grant Richards' books will be issued at a price somewhat high. Equally with this, however, the get-up of the volumes will be very beautiful. Some of the volumes announced in this series are the lyrics of Beaumont and Fletcher and of Ben Jonson, edited by Mr. John Masefield.



Some of the readers of these lines will recall the great interest that was taken in Mrs. Deland's "John Ward, Preacher," which, as an American writer once put it, "set two continents talking." Mrs. Deland is a native of Alleghany, and has written altogether ten novels. The best known is the one already mentioned, although, of recent times, her "Old Chester Tales" called for a good deal of attention. Mrs. Deland has recently completed a

new story entitled "The Awakening," which is said to give promise of a story stronger in conception and finer in workmanship than any she has written since "John Ward, Preacher." The novel is a study of the birth of a woman's soul, of her uplifting and awakening through the influence of a child.



An extensive work has been written by Dr. Henry Charles Lea, an American scholar, on "The Inquisition of Spain," who, it will be recalled, has already written a very important volume dealing with "The History of the Inquisition of the Middle Ages," which has won the appreciation of European scholars, and has been translated into French and German. The new work is to be in four volumes. The whole undertaking, to which the author has devoted many years of research, is of a very exhaustive and elaborate kind, and will probably take a permanent position as an authoritative and dispassionate account of an institution which possesses an almost everlasting interest. The influence of the Spanish Inquisition was of such a stupendous character that its effects may be observed at the present time. The mystery of its secret operations has provoked the curiosity of many investigators, yet a complete and impartial survey of its constitution and modes of action, of its relations with the several classes of the community, and of its dealings with the objects of its jurisdiction, may be said to have hitherto been lacking. The only serious attempt at this has been the work of Llorente, which now for nearly a century has passed as the chief authority, although there are those who think that Ashe wrote it while he was a refugee in Paris, when his life had become embittered by his own struggles. Its animosity detracts from its value as an unbiassed record of a period of the world's history which holds the first place in the roll of the dark deeds perpetrated by the human race. Moreover, one of the most cogent arguments against Llorente's reliability is that he had nothing to which he could refer except the few documents and papers which he had been able to carry with him. Since his time, however, a large amount of new material has come to light, while the liberal policy of the Spanish Government in throwing open its vast archives to scholars, enables the conscientious investigator to unravel many secrets which have hitherto baffled research.



In his new volume, "The New Idolatry," Dr. Washington Gladden—who is almost as well known in England as he is in America—deals with questions of social morality, and says that "the burden of these discussions rests upon the problems raised by the rapid accumulation of wealth in this country (he is speaking of the United States), and by the manner in which its use and distribution affect the characters of men and the institutions of religion, education, and government." Although this extract from the preface points out that the volume is addressed in the first place to the American people, it cannot be said that the sentiment expressed above does not, in a very large degree, apply to the conditions which exist in our own country. This little volume reminds me of a similar excellent book published a few years since by the same writer, entitled "Social Facts and Forces."



In compiling the authoritative life of Pope Leo XIII. from hitherto unpublished documents, Mr. Marion Crawford is being assisted by Count Soderini and Professor Clementi. The work, which will, it appears, be a fairly large one, will probably be in four volumes, two of which will summarize the history of the Pontificate of Pius IX. Those who have read the documents are of opinion that the publication of them will materially change the general feeling with regard to the attitude of the last two Popes toward the unity of Italy. The publication of the first section of this important life is being looked forward to with a good deal of interest.



Sir George Williams' life will be written by that clever young *littérateur* Mr. J. Hodder Williams, who is a member of the firm of Messrs. Hodder and Stoughton, and a grand-nephew of the late Sir George. I am requested to say that Mr. Hodder Williams—who writes a good deal for the *British Weekly*—will be glad to receive any documents, letters, or personal recollections which may enhance the value of his work. Of course, any that may be sent him for that purpose will be most earnestly cared for and safely returned. Mr. Hodder Williams is to be found at 27, Paternoster Row, E.C.



Professor Flinders Petrie's new book is called "Researches in Sinai," which Mr. Murray is publishing. It is the first account of any detail concerning the Egyptian remains in Sinai, and is the outcome of arduous excavations, copying, and photographing. Professor Petrie's thoroughness is well known by this time.



Messrs. A. and C. Black recently issued a "Johannine Grammar," by Dr. Edwin A. Abbott. By alphabetical arrangement and full indices it claims to be a complete commentary on the grammar, style, and thought of the Fourth Gospel.



Cardinal Vaughan's biography is expected this coming spring. Mr. Snead Cox is the author. The work will be in two volumes.



Notices of Books.

BIBLICAL AND THEOLOGICAL.

GOD'S IMAGE IN MAN. By James Orr, D.D. London: *Hodder and Stoughton*.
Price 6s.

A NEW book by Professor Orr is sure of a hearty welcome and very earnest attention. Ever since his first book on "The Christian View of God and the World" many have learned to look eagerly for anything from his pen, and thus far they have never been disappointed in the character and quality of what he has written. His books are naturally not numerous, nor do they

appear in rapid succession, but they make up for all this in sterling value. The present work comes at an opportune time, and has a direct bearing on some of the greatest controversies of the moment. This will be evident from a consideration of the general contents. Chapter I. states the issues in the conflict between biblical and modern views of man and sin. Then follow chapters dealing with the Teaching of Scripture and Science on the Nature of Man, the Origin of Man, the Primitive Condition of Man, the Origin and Nature of Sin. The book closes with a discussion of the Biblical Doctrine of Man and Sin in its Relation to Redemption. It will at once be evident how important and timely are the issues here discussed. Dr. Orr clearly sees and states these issues. "No careful student can be unobservant of the fact that Christianity is met to-day, not by piecemeal attacks upon its doctrines or objections springing simply from moral dislike, but by a positively-conceived counterview of the world, claiming to rest on scientific grounds, ably constructed and defended, yet in its fundamental ideas striking at the roots of the Christian system" (p. 4). It is pointed out that on Haeckel's view of the world it is simply impossible to believe in God, or Sin, or Immortality. In addition, however, to Haeckel's extreme naturalistic monism, Dr. Orr points out that the theory of evolution in the form held by certain thinkers to-day is in effect equally subversive of Christianity "in depicting sin as a necessity of human development, in robbing it of its tragic character, and in rendering superfluous the reconciling work of Christ and renewal by the Spirit" (p. 22). If it be said that while the Apostolic doctrines of Christ—the Atonement, Regeneration, and Justification—fall to the ground, yet nevertheless Christ's Christianity abides, Dr. Orr shows that this is not Christianity as we have understood it, but "the Christianity of a Christ shorn of most of His actual claims and attributes" (p. 26). Each of these points is discussed with ample knowledge, keen reasoning, and loyal devotion to New Testament Christianity. The book is one of primary importance, and in it rationalistic views of Christianity are met with convincing force by one who cannot be put aside as an obscurantist, or charged with ignorance of the questions at issue. Dr. Orr is a man to be reckoned with, and in this his latest book he is seen at his best. We are particularly interested in his discussion of the story of the Fall, with special reference to the inadequate and really astonishing views of Mr. Tennant in his Hulsean Lectures. We had marked passage after passage for quotation, but space forbids. We can only refer our readers to a work which we have no hesitation in saying will prove one of the great books of the day. It is refreshing to see Apostolic Christianity so clearly and convincingly treated, and the authority and teaching of the Old and New Testaments maintained with such adequate learning, real insight, great argumentative force, and genuine spiritual earnestness. We urge upon all who are concerned with some of the most serious tendencies of the day to get this book and master it, and then recommend it to others. No more valuable piece of Christian apologetics has appeared for some time.

THE CHURCH OF CHRIST: ITS LIFE AND WORK. By A. H. Charteris, D.D., LL.D. London: *Macmillan and Co., Ltd.* Price 6s.

This book represents the Baird Lectures of 1877, the earlier publication of which has been prevented by illness and other interruptions. The sub-title

clearly expresses the author's purpose: "An Attempt to trace the Work of the Church in some of its Departments from the Earliest Times to the Present Day." There are twelve chapters dealing with the following six subjects, two chapters to each: The Organization of the Church; Ministry of the Word; Care of the Poor; Organization of Women's Work; The Church and the Young; The Church as a Society. It will be seen that the treatment is very comprehensive, and perhaps the only fault of the book is that too much is attempted in 250 pages; but Professor Charteris has much to say that is fresh and valuable, as those who have used his "Canonicity" can readily understand. No one can consult these pages on the topics included without deriving distinct guidance and much helpful suggestion. Ample knowledge, full acquaintance with the best works on the subject, frankness and forcefulness of criticism, practical experience, and a clear style, combine to make this an exceedingly interesting book.

EXPOSITIONS OF HOLY SCRIPTURE: ST. MATTHEW IX.—XVII. By Alexander Maclaren, D.D. London: *Hodder and Stoughton*. Price 7s. 6d.

We welcome another volume of Dr. Maclaren's collected works, and need only say of it that it is marked by equally delightful characteristics with those possessed by former volumes. Whether the author has to discuss a text or a longer passage, there is the same remarkable insight into the meaning of Holy Scripture and the same felicity in analyzing and stating its message. There is no more valuable guidance to preachers and teachers than can be found in this volume.

STUDIES IN BIBLICAL LAW. By Harold M. Weiner. London: *David Nutt*.

In this volume we have several conclusions of the Higher Criticism traversed by a Jewish barrister-at-law, who brings to his task a trained mind and a reverent spirit. Our readers will already have had an introduction to the author in an article in the December CHURCHMAN. Mr. Weiner takes up some of the characteristic positions maintained by the authors of the Hexateuch and by Canon Driver, and subjects them to a thorough examination. In the simplest and quietest way, though with a very firm grasp of the subject, the author shows the impossibilities, and in some cases the real absurdities, of certain contentions of modern criticism; and in our judgment he clearly convicts the writers above referred to of sacrificing reality and common-sense to matters of philological theory. We have often felt that the men best fitted to deal with the questions raised by modern criticism of the Old Testament would be Jews of orthodox belief and intellectual equipment, since they could treat the subject, as it were, from within on purely historical grounds and as believers in and users of a Divine revelation to Israel. A further advantage in their case is that the question would be considered apart from the special questions involved in our Lord's relation to the Old Testament, which, while absolutely convincing and final for most Christians, is frequently objected to by Higher Critics as begging the question. It is therefore extremely useful to see the critics dealt with on their own ground by a learned and reverently-minded son of Israel. We recommend this volume to the careful attention of our readers, for it is worthy of it, and will show the

untenableness of the critical position. As Mr. Weiner truly says in reference to arguments from language and style, "the real answer to all such arguments is the maxim of the law of evidence, *testimonia ponderanda non numeranda sunt*" (p. 45). We are glad to know that we may expect further work in the same direction from the author of this book. He will be rendering the Jewish and Christian Churches essential service.

LITERARY, BIOGRAPHICAL, AND DEVOTIONAL.

MEMORIES OF LIFE AT OXFORD AND ELSEWHERE. By Frederick Meyrick. London: *John Murray*. Price 10s.

We have read Canon Meyrick's reminiscences with unfeigned interest and with almost entire assent to his comments and opinions of men and things. The interest of the volume is great and is maintained throughout. The author was in touch with many of the great men and striking events of the last fifty years, especially those connected with Oxford; and this fact gives the book a real value, for we have many a sidelight thrown on recent Church history and ecclesiastical affairs. The pictures of men, especially of great Oxford names, are very fascinating, and there is many a story that will do duty at dinner-tables and in common rooms. Canon Meyrick's connection with the old Catholic movement and the movement for Reform in Italy and Spain naturally comes in for special attention, while his definite attitude and valuable work in opposition to the modern Ritualistic movement is strikingly in evidence. We are glad to call attention to this interesting volume of reminiscences by one of the most honoured and valued among English clergymen. His recent death is a distinct loss to our Church.

LONGFELLOW. The Red Letter Library. London: *Blackie and Son, Ltd.* Price 2s. 6d. net.

MONTAIGNE'S ESSAYS. The Red Letter Library. London: *Blackie and Son, Ltd.* Price 2s. 6d. net.

We give a warm welcome to two more volumes of this charming and exceedingly attractive series. The paper, typography, and binding, with a full and scholarly introduction, combine to make this edition of real value. The introduction to Longfellow is by the Bishop of Ripon, and to Montaigne by Mr. Charles Whibley. The books are a delight to handle and a joy to read.

THE CRUCIAN YEAR. By George Wells. London: *Henry Frowde*. Price 2s. 6d. net.

A devotional poem for every day of the year. The author has a distinct poetic gift, and many of the pieces will prove a real help to devotion. The spirit of earnestness and worship is manifest on every page, though we fear the author has attempted a task beyond his powers in giving a really good poem for every day of the year. Many of the lines in the longer verses only scan with great difficulty. We are afraid, too, that the title will not prove a help to the circulation of the book, for very few will know of Luther's words, "All true Christians are Crucians." The book is printed and got up with all the taste for which the Oxford University Press is famous.

WINGS AND SPURS. Arranged by L. H. M. Soulsby. London: *Longmans, Green and Co.* Price 1s. net.

A collection of quotations for every day in the year, originally put together for private use, and now published by request. Among the authors included are Browning, Carlyle, Emerson, Keble, Law, Ruskin, and Tennyson, with other scarcely less important names. The quotations are very telling and pointed, and we warmly recommend this book to the notice of our readers.

WHAT IT IS TO BE A CHRISTIAN. By J. R. Miller, D.D. London: *Hodder and Stoughton.* Price 1s.

A very attractive little volume, and marked by all the author's clearness and sympathy of statement. It is just the book for young people, especially before Confirmation.

PAROCHIAL AND HOMILETIC.

PRINCIPLES OF PARISH WORK. By the Rev. Clement F. Rogers. London: *Longmans, Green and Co.* Price 5s. net.

This book can hardly be said to carry out the promise of its title, for there are many principles of parish work not dealt with in it. It is concerned mainly with the machinery of parish work. It has nothing to say about evangelistic effort, and is almost entirely confined to questions of moral and spiritual education and training. We should have liked a far greater emphasis on the spiritual side, for the author's method of treatment tends to give to what he says an air of remoteness from the spiritual realities of a clergyman's life. The writer is a man of pronounced views, some of which are wise, some otherwise. His criticism on Sunday-schools strikes us as distinctly unfair, and if it is based upon personal experience we can only say that it must have been a very unfortunate one. Many of his counsels are suggestive, while others are perfectly impracticable. For instance, he is in favour of voluntary choirs choosing their own music, and he puts forth the curious idea that in crowded districts it might be better to abandon the attempt to establish the custom of bedside prayer for children, and try to substitute a morning and evening visit to the open church (p. 230). All that he says on the need of the best possible business methods in Church work is admirable, though his plans are often so elaborate that nearly every clergyman would require a private secretary or some other paid official to deal with the business and financial side of things. On the question of house to house visitation the author has some very trenchant criticisms, and there is a great deal of truth in his contentions. The book as a whole is unequal, but it is evidently from a man of fresh and vigorous mind who does not hesitate to speak frankly what he thinks. No clergyman could read it without obtaining new ideas and suggestions, even though he is unable to carry out the author's advice.

SERMONS FOR THE PEOPLE. By Various Contributors. London: *S.P.C.K.* Price 1s.

The second volume of the new series dealing with the Sundays and Holy Days from Epiphany to Quinquagesima. Although entitled "Sermons for the People," it is thought that the book will be found helpful to the younger

clergy in suggesting lines of treatment. The character of the teaching given is naturally very diverse, coming from preachers from Father Adderley to Dr. Gee, and from the Bishop of Burnley to Archdeacon Hutchings.

ANNUAL VOLUMES.

NISBET'S CHURCH DIRECTORY AND ALMANACK. London: *J. Nisbet and Co., Ltd.* Price 2s. net.

A new edition of this now well-known and valuable directory. It contains over 700 pages of clear type, and how it is produced for the money almost passes comprehension. We have had former editions in constant use without finding them wanting. This exceedingly cheap and useful publication will prove a boon to those who cannot obtain the larger directories, and the publishers are doing the Church a real service by issuing it.

THE LONDON UNIVERSITY GUIDE. London: *University Correspondence College.*

MATRICULATION DIRECTORY. London: *University Correspondence College.* Price 1s. net.

These two volumes, coming from the University Correspondence College, will prove of great service to those who are contemplating the London University Course. Clergy who require information about the new London Degrees in Divinity will find in them all necessary information.

PERIODICALS.

The East and the West. The January issue of this quarterly is full of good things, and it continues to be indispensable to all those who desire to keep themselves in touch with missionary problems. Among the more notable contributions are "Is India Thirsting for Religious Truth?" by Professor Rudra, of Lahore University; "Mass Movements in the Mission Field," by the Rev. W. H. Campbell, of the London Missionary Society; "The Pan-Anglican Congress of 1908," by Bishop Montgomery; and "Bushido in its Relation to Women," by Susan Ballard. Not the least interesting and suggestive is an article by the Editor on "Christian Missions and the Appreciation of Natural Beauty."

The Expository Times. Two articles stand out in the January number as worthy of very careful attention—"The Person of Our Lord," by Principal Oswald Dykes, which is a very clear and able discussion of the Christological problem. There is also an acute and powerful review of a recent book on "The Christian Doctrine of Salvation," in which Professor Orr contributes a penetrating criticism of some modern views on the Atonement. The Editor's "Notes of Recent Exposition" are as usual full of point and interest.

The Church Missionary Intelligencer. We congratulate the Editor on the changes and improvements in the January number, which make this magazine of much more general interest, and will insure an appeal to a wider constituency. Among the interesting articles provided, two seem to stand out from the rest. One is by the well-known missionary and scholar, Dr. Weitbrecht, on "The Needs of the Non-Christian World." The other is the fresh, forcible, and statesmanlike paper read at the Weymouth Con-

gress by Mr. Eugene Stock on "The Church of England and her Daughter Churches." Extracts from the journal of that heroic missionary, Rev. E. J. Peck, are also full of the deepest interest.

The Church Standard. This quarterly organ of the National Protestant Church Union is always welcome, telling, as it does, of the quiet but necessary and effective educational work of the Union, as well as affording guidance by means of its literary contents. One article is by that veteran scholar, Rev. N. Dimock, on "The Holy Communion and Vestments," and another on "The Development of the Confessional," by Miss Ames. A valuable review of Pollard's "Henry the Eighth," by Mr. J. T. Tomlinson, is another leading feature of this number.

PAMPHLETS.

A DEFENCE OF THE ATHANASIAN CREED. By Rev. A. N. Bates. Leicester: *Clarke and Satchell*. Price 1d.

A vigorous plea for the doctrine and present use of the Creed.

PRAYERS IN SICKNESS. Compiled by Bernard S. Lowe. Price 1d.

Very helpful for use under various circumstances and by different people in the time of sickness.

THE GOLDEN ALTAR. An Exposition of Hebrews xiii. 10, 11. By the Rev. James Burkitt. London: *Elliot Stock*. Price 3d.

A very clear and convincing treatment of a difficult text.

THE CONDITIONS OF CHURCH LIFE IN THE FIRST SIX CENTURIES. A Paper by Darwell Stone. With a Speech and a Sermon by William Edward Collins, D.D. *S.P.C.K.*

A contribution from the extreme Anglican point of view to the discussion raised by Dean Wace's appeal.

THE PAN-ANGLICAN CONGRESS OF 1908. Published under the authority of the Pan-Anglican Congress Committee. *S.P.C.K.*

Those who desire to know what is proposed in connection with this projected great assembly of Anglican Church people should consult this pamphlet.

MARRIAGES IN ENGLAND ACCORDING TO THE RITES OF THE CHURCH. By T. Hollins Arden, Deputy Registrar of the Diocese of Liverpool. *S.P.C.K.* Price 2d.

An exceedingly valuable and convenient summary of the Marriage Laws. Every clergyman should possess it.

RECEIVED:

Our Little Dots, The Child's Companion, Church Missionary Intelligencer, Church Missionary Gleaner, Awake, The Round World, India's Witness, Canadian Churchman, India's Women and China's Daughters, The Bible in the World, Bible Society Gleanings, The Cottager and Artisan, Church and People, South American Missionary Magazine, The Sunday at Home, Protestant Observer, Church of England League Gazette, Grievances from Ireland (No. 12), The Dawn of Day, Girls' Own Paper, Golden Sunbeams, Deutero-Canonica (the quarterly paper of the International Society of the Apocrypha), Streams of Gladness.