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THE CHURCHMAN

July, 1909.

The Month.

THE commemoration of the four hundredth anniversary of the birth of John Calvin, from July 2 to 10, calls special attention to one of the most remarkable figures in Church history. As Dr. Orr, in the current number of *Evangelical Christendom*, rightly says, the popular idea of Calvin is widely astray from the reality. He is thought of as a narrow bigot, and the author of an intolerable system which puts a yoke upon the mind and conscience of everyone who accepts it; but in fact the truth is just the other way. Like everyone else, John Calvin had his limitations, but those who know most of him are well aware that he is one of the greatest men of the Christian centuries. Lord Morley is quoted by Dr. Orr to the effect that, compared with Calvin in power of giving formal shape to the world, "Hobbs and Cromwell are hardly more than names written in water." And Lord Morley quotes Mark Pattison's opinion that "Calvinism saved Europe." The article in our present number by the Dean of Canterbury bears a welcome witness to Calvin from a representative English Churchman, and those who are acquainted with the history of the sixteenth century know that while Calvin had very little personal influence upon our Prayer-Book and Articles, all our Reformers were what we should call Augustinians, and accepted a position which is equivalent to that of moderate Calvinism. In his fine book "Missions in State and Church"

Dr. Forsyth has the following suggestive thought about the power of Calvinism :

“It is often asked how Calvinism, with its limited area of atonement, should have been so wide and urgent with its gospel. It is because the width of the gospel really springs from its depth, and its pity from its greatness. Everything that enhances the native purity of man, that extenuates his sin, that diminishes his guilt, and sets over him but a kind father, really belittles his greatness.”

If only we could have to-day a little more of Calvin's firm grasp on essential truth in relation to Divine grace, it would affect with vivifying power all our Christian life.

In the Ramsden Sermon preached at Oxford on
 Plain
 Speaking. Whit Sunday by the Bishop of Gibraltar dealing
 with Church extension over the Colonies and
 Dependencies of our Empire, the following striking confession
 was made with reference to the English Church :

“Think of the little that we have done in India until recently as compared not with any ideal standard, but with what has been done by other bodies, who have nothing like the same responsibilities towards that land. Think of our thirty or forty workers amongst the millions of Burma, as compared with the two hundred and more sent there by foreign Roman Catholics, and the one hundred and seventy odd sent there by the American Baptists. Think of our tardy missionary work in South Africa as compared with the much larger work done by the Wesleyan and other Methodists, the Moravians, and many more. Think, again, of our failures to do work which we have definitely undertaken to do. Such a compact as that made by Bishop George Augustus Selwyn, by which the islands of the South Pacific were divided amongst various religious bodies for purposes of missionary work, may or may not have been wise in itself ; but what are we to say of “the appalling fact” (as it has been justly called by Dr. Neligan, the present Bishop of Auckland) that the Church of England is the only religious body of those concerned which has not yet done its appointed work ?”

In addition to this, the Bishop pointed out our failure to provide adequately for the spiritual needs of our own people in our Colonies and Dependencies. During the eighteenth century the Anglican Communion was the largest religious body in most of the Colonies, and yet what are the facts to-day ? Here are the Bishop's words :

“I only know of two Colonies—Tasmania and the little island of Barbados—in which we are an absolute majority of the population ; there are not many in which we are the largest religious body ; in many we are greatly

outnumbered. In Canada not only Roman Catholics—as is not unnatural, in view of the large French element—but Presbyterians and Methodists alike outnumber us. In South Africa we are largely outnumbered by the Dutch Reformed Church, and I believe by others too. In the West Indies, whilst we are the most numerous single body, our advantage in numbers is nothing like what it once was. In Australia and New Zealand we are still the largest denomination, but in neither case are we nearly half of the population, and here, again, the proportion of Church-people to others is not what it once was. Conditions are, of course, different in the United States of America, but there the Church of our Communion ranks as fifth in number only out of the whole country. If, therefore, there has been a marvellous increase in our Communion as a whole, it has hardly kept pace with that of the people of our own race. Relatively speaking, there has been a decline, and the fact does not leave us room for self-gratulation.”

While these facts are more than enough to fill the heart of every true Churchman with shame, yet we cannot but be grateful to Dr. Watson for bringing them before us, and especially for letting them be known to so representative a body as the University of Oxford. Nothing but good should result from so faithful a revelation, for it ought to lead to a searching examination into the causes of the failure, and to a firm determination to set our house in order.

The Bishop has naturally faced the problem for himself, and he enabled his audience to do the same. Are we to believe, he asked, that the Church is not fitted to meet conditions such as obtain in the foreign field and in our Colonies? Are we to believe those who say that the Church of England is suited to the well-to-do, and not to the poor man or to the Colonial? The answer is, We know by experience that our Church can meet the needs of the poor, and that whenever it has full opportunity in the Colonies there is no question as to its value and power. The Bishop suggests the explanation in the following words :

“ Is it, then, we who are lacking in adaptability? Is it we who are too mechanical, and who show our incapacity to adapt ourselves to new conditions, and to fit ourselves for new methods of work? Is it that we are sometimes so much tied by the traditions of the past that we are in danger of missing our share in the traditions of the future? Can it be because, as Archbishop Benson once said, the Church of England is so stodgy? In truth we of all Churches have least excuse for such lack of flexibility, for it is

our pride to stand for liberty and order. What is our liberty worth if it does not leave us freer than other men to face a new situation? Does not our order stand self-condemned—or, rather, do not we stand self-condemned—if we have only become slaves of routine instead of trained men, exercised and disciplined to be ready for every emergency?"

These are words of truth and wisdom, and it is significant that the Bishop went on to say that all progress in the Anglican Communion of recent years in our Colonies has been associated with the opportunity of freedom to work out their own local and national problems untrammelled by home precedents or other drawbacks and hindrances. "Since the Churches have had their fortunes in their own hands there has been growth, I believe, all along the line." For those who are able to read the true meaning of this statement, the message to the Church at home is as obvious as it can be.

It has been thought by a great many Church people that the Pageant of last month provided some very striking and salutary object-lessons in Church history for the general public. We are not quite sure that pageants, as a rule, are safe guides to history; and, so far as we have been able to judge, the English Church Pageant has been no exception. Thus, as the *Morning Post* rightly points out, the "Alleluia Victory" scene, to which much prominence was given, was pure legend, and was only intended to introduce the Celtic Church, of which we know scarcely anything at all. The references in the handbook to the Pageant to the chantries of the thirteenth century show the very decided bias in favour of medievalism which is known to characterize its author, and, to quote the *Morning Post* again, "it is nonsense to talk, as the handbook does," about the Prayer-Book of Queen Elizabeth as "a third Prayer-Book." Everyone knows that the Prayer-Book of 1559 was "the acceptance by England of Protestantism," by the acceptance of the second Prayer-Book of Edward VI. in all its essential doctrinal features. We cannot help agreeing with the same writer when he says that "it would have been better to have commemorated Hooker, Herbert,

English Church
History.

Walton, Falkland, and Hales than the ill-starred Laud, who, if he died a martyr, died for the 'thorough' as well as for the Church. Whig historians have blackened him too much, but he is not a fortunate hero who harmed the cause for which he gave up his life." While we thoroughly agree with the *Record* that English Protestantism is not likely to be materially harmed by the one-sided pictures given in the Pageant, yet it is impossible to regret that those who were in authority did not endeavour to hold the balance truer to the history as a whole, and to its essential facts and salient features. As the *Daily Graphic* rightly remarked, there was too much medievalism and too little of the Church of the period after the Reformation. This latter period may doubtless be lacking in the picturesque, and may not lend itself so easily to pageantry, but everything that is best and purest in English religious life to-day has come to us through the Reformation.

Continuity. It was inevitable that the question of the continuity of the English Church should arise in connection with the Pageant, and we have been provided with some very curious readings of history. Thus a well-known Oxford scholar regards the Pageant as "an object-lesson in continuity," the continuity consisting in three points: "the following of the Apostles, the Holy Communion, the ordered devotions; and all these unbroken in our land depend upon the witness of the Bible and the commission of Christ Himself." It is curious that the fallacy underlying these words is not plain to the writer. What practical "following of the Apostles" was there in the unreformed medieval Church? What about the vast and essential differences in the doctrine and practice of "the Holy Communion" before and after the Reformation? And what even of the vital differences in "the ordered devotions" when we compare medieval service-books with our own Prayer-Book? We all recognize that as to organization there was no breach of continuity, but in regard to doctrine and ritual there was a very decided breach in several ways. As we remarked

in these columns some months ago, no one doubts the fact, stated in a paper at the Manchester Congress, that until the Reformation the Church of England was an integral part of the Roman Church. Nor can anyone question the truth stated in Maitland's "Canon Law in the Church of England," that "no tie of an ecclesiastical or spiritual kind bound the Bishop of Chichester to the Bishop of Carlisle, except that which bound them both to French and Spanish Bishops." It is altogether fallacious to regard protests against the Papacy in things temporal before the Reformation, as identical with denial of the Papacy in things spiritual. Such an idea warrants Maitland's well-known sarcasm, that the Church of England was Protestant before the Reformation, but Catholic afterwards. Insistence on absolute continuity is not surprising from those who think with Lord Halifax, because their effort is to minimize the Reformation and to repudiate the break made in the sixteenth century; but those who are concerned with historical facts, and not with visionary theories, will know that the breach in the sixteenth century was at least as great as the continuity that remained, and without full recognition of both facts, the continuity of organization and the break in doctrine and ritual, we shall never arrive at the truth on this subject.

During the last month, as the *Record* points out, we have had a very striking illustration of the differences that exist in the Church of England. Two Bishops have given expression to two very different views of what Anglicanism means. The Bishop of Carlisle in our columns last month described his view of the Church, and the Bishop of London, preaching at All Saints', Margaret Street, gave his ideal. The former advocated everything that was essentially Protestant; the latter advocated several things which are very definitely associated with medievalism, and which find no place whatever in our Prayer-Book and Articles to-day. Now, it is perfectly evident that one or other of these ideals must be inaccurate and wrong. To advocate both would mean that the

Church of England does not know its own mind, for the ideals are not complementary ; they are antagonistic. The Bishop of London's sanction and approval of incense, coming so soon after the pronouncement of Archbishops Benson and Maclagan in the opposite direction, is a very serious matter, and we are not surprised that the Dean of Canterbury should speak of it in the following terms :

“The Bishop of London, preaching the other day at All Saints', Margaret Street, took a course which it was impossible to regard without the deepest regret and disapproval in refusing openly to obey the command respecting the use of incense which has been laid down by the Archbishops of Canterbury and York at the Lambeth Conference. When the Bishop of London publicly and openly gave leave to the clergy and congregation of All Saints' to use incense, he was setting an example to the clergy and laity of direct disobedience to legal authority. He [the speaker] did not know how the Bishop could expect his clergy to obey him when he openly disobeyed the Archbishops.”

Such different and differing views make all our talk about continuity sound very hollow and unreal, and taken together with Lord Halifax's fresh repudiation of the Reformation the other day, and his insistence upon everything which he calls Catholic as rightly included in the English Church, it can be easily seen that our Church is speaking with no certain voice at the present time. Not only “the man in the street,” but even the man in the study, must be perplexed as he reads what the Bishop of London, the Bishop of Carlisle, and Lord Halifax respectively tell him of the English Church, its doctrine and ritual. The one redeeming feature of such a curious situation can only be that, as the Bishop of Carlisle said in his article last month, the Church of England is sure in time to get rid of these alien elements “either by rupture or decay”; for “it is impossible for a Church whose great charter is the Bible to tolerate for ever either teachings or usages of which the contriver is the priest.” The only trouble is that the process takes so long.

The
Education
Question.

We are very glad to see that the Archbishop of Canterbury at the Annual Meeting of the National Society maintained his conviction as to the un-

wisdom of the Church opposition which made compromise impossible last December.

He had seen no reason whatever to change his personal opinion as to what might have been done last year if they could have obtained anything like general co-operation on the part of Churchmen. He still believed that if they could have gone forward with general concurrence upon the sort of lines suggested, the result, after the metal had emerged from the crucible and had had time to cool down, would have been far better than most people who criticized the plan imagined. He believed that they could have secured in a wholesome and workable form, if not all they desired, yet the main results for which the Church had rightly striven.

We have already expressed our conviction, which we do not hesitate to repeat, that time will show how true was the line taken by the Archbishop, and our opinion is confirmed by the speech of Lord Hugh Cecil at the same meeting. In view of his earlier strong opposition to compromise the following words are certainly significant :

A great many people thought that their position was a negative one, and that they were quite satisfied that the settlement of 1902 should go on indefinitely. That certainly was not his view. He thought that they ought to look for a settlement of the Education Question. So long as the great body of Nonconformist opinion was dissatisfied there was an Education Question, and the matter could not be left as it stood. Apart even from the dissatisfaction of Nonconformists, Churchmen could never be happy while at least half of the children of the country were shut off from definite denominational education. They must earnestly seek a final solution of the difficulty which might result in educational peace and in an educational situation which had at any rate the acquiescence of moderate religious opinion, whether Church or Nonconformist.

We have said again and again—and we are glad to find that Lord Hugh Cecil recognizes this fact—that the matter will never be settled so long as the great body of Nonconformist opinion is dissatisfied. It was the fatal mistake of the Act of 1902 that it did not consult the interests of this great body, and until this false step is retraced there cannot possibly be a settlement. The final solution, as Lord Hugh Cecil rightly says, must have the acquiescence of the moderate religious opinion of both sides.



John Calvin.

BY THE VERY REV. HENRY WACE, D.D.

JOHN CALVIN was born on July 10, 1509, and the fourth centenary of his birth is to be commemorated at Geneva by a series of celebrations from July 2 to 10, in which representatives from many nations, both in Europe and in America, will join. The first stone is then to be laid of an international monument of the Reformation, in which Calvin's name will be associated with those of other leaders in that great movement; and it is to be hoped that the occasion will evoke a very widespread acknowledgment of the immense debt which both the Church and the world at large owe to the great French and Genevan reformer. An English association has been formed in aid of the commemoration, and we rejoice to see among the vice-presidents the Bishops of Durham, Winchester, and Liverpool, and several English Churchmen of distinction, in company, happily, with eminent Nonconformists, such as the Rev. Evan Jones, the President of the National Council of Evangelical Free Churches, Dr. Horton, Dr. Guinness Rogers, and others. The monument will cost nearly £30,000, and contributions are invited from all countries. The appeal concludes with a hope, in which the readers of this magazine will heartily concur, "that the English Association will be enabled to offer to the memorial a contribution not unworthy of the blessings which England owes to the Reformation."

It is, indeed, to be hoped that this commemoration, like that of Luther's birth in 1883, may have the effect of reviving among us some adequate appreciation, both of Calvin's incalculable services to the Reformation, and of the Reformation itself. The Pageant last month at Fulham afforded a lamentable illustration of the completely subordinate position which the Reformation now occupies in the minds of the Churchmen by whom it was organized. The ordinary spectator would not have learned from it that the whole life of the Church of England was

revived and transformed by that movement, and that the present position of our Church was determined by it. But if this be the case with respect to the general influence of the Reformation on the Church of England, it is not less certain that the present position of the Christian Churches in these islands is mainly due to the life and work of Calvin. He was not, indeed, one of the originating forces of the Reformation. That great honour must always be assigned in the first instance to the profound spiritual and intellectual genius of Luther, and in a secondary degree to the earnestness and ability of Zwingli, and to his influence in Switzerland. The cardinal principles of the Reformation sprang into full life from Luther's heart and brain in the "three great Reformation treatises" of the year 1520—the "Babylonish Captivity of the Church," the "Appeal to the German Nobility," and the tract "On Christian Liberty"—when Calvin was only ten years old. Those principles had spread over Europe, and had taken a deep root in France by the time when Calvin, after some vicissitudes in his course, went to Paris in 1531 with the intention of devoting himself to humanistic studies and to literature. Though he had been brought up under the influence of the Church, and had actually held a benefice for some years as a mere boy, he had fallen under the influence of Luther's writings, and had evidently joined the small band of Protestants in Paris. It is remarkable that very little is known of the movement of thought and experience which led to his change of views. He tells us in his "Commentary on the Psalms" that God drew him from the superstitions of the Papacy by a "sudden conversion," and that he received at that time "some taste of true piety." These expressions indicate no such prolonged or deep spiritual struggle as that through which Luther won his way to the gospel of justification by faith, and the course of Calvin's thought would seem to have been in great measure one of mental enlightenment, fostered by the humanistic studies to which he was devoted. His first publication, in 1532, was an edition of Seneca's "De Clementia," which gives evidence of wide classical

reading, and of acquaintance with Cyprian, Lactantius, Augustine, Jerome, and Synesius. At this point his studies must have become concentrated on Scriptural and patristic learning. We hear of his expounding the Scriptures in the private meetings of the little society of Protestants in Paris; and in 1533 he wrote for his friend, the Rector of the University, an official address which was a statement and defence of **Evangelical truth**, borrowing from Erasmus and from Luther, **but with characteristic thoughts of his own**. It became known **that he was the author**, and he had to leave Paris, and commenced his real career in wanderings which led him at length through France, Basle, Ferrara, and Strasburg to Geneva.

It was in the course of the two or three years after thus leaving Paris that he composed the first edition of the work which created his influence and determined the course of his life—the “*Christianæ Religionis Institutio*,” his Institutes of the Christian Religion. Having definitely adopted the reformed faith, he set himself, with characteristic earnestness and thoroughness, to realize its full meaning, and to justify it to the Church and the world. The book is based upon the Apostles’ Creed, and its arrangement is in one respect eminently characteristic of Calvin’s mind. It is divided, not into three parts, dealing with the work of the three persons of the Holy Trinity, but into four, the fourth part dealing with the Church. The doctrine of the Holy Catholic Church was to Calvin of sufficient importance to hold a place side by side with the doctrine of God the Father, God the Son, and God the Holy Ghost. This indicates, in fact, the point of peculiar and special importance in Calvin’s work. His book was not the first systematic exposition of the reformed theology. Several years previously Melancthon’s “*Loci Communes*” had expounded systematically the main principles of the Evangelical faith, and had stated at least as strongly as Calvin the doctrines of predestination which have since been so specially associated with Calvin’s name. It is, indeed, quite a mistake to suppose that the revival of those doctrines which had been strenuously asserted in the Middle Ages by the

great schoolman, Archbishop Bradwardine, was specially due to Calvin. Coleridge justly observes¹ that "no impartial person, competently acquainted with the history of the Reformation and the works of the earlier Protestant divines, at home and abroad, will deny that the doctrines of Calvin on redemption and the natural state of fallen man are in all essential points the same as those of Luther, Zwingli, and the first Reformers collectively." He says, not less justly, in his comment on the previous aphorism, that the opinions of Luther and Calvin on this subject ought not to "be confounded with the New England system now entitled Calvinistic. The fact is simply this: Luther considered the pretensions to free-will boastful, and better suited to the 'budge doctors of the Stoic Fur' than to the preachers of the Gospel, whose great theme is the redemption of the will from slavery." But "as the difference of a captive and enslaved will and no will at all, such is the difference between the Lutheranism of Calvin and the Calvinism of Jonathan Edwards." "Predestination to life," as Coleridge further points out, is a belief inevitably dictated by humility to every Christian who feels in himself the workings of the Spirit of God, and dare not attribute his privilege to the initiative of his own mind and heart. The doctrine of "election is in itself a necessary inference from an undeniable fact—necessary at least for all who hold that the best of men are what they are through the grace of God." No doubt Calvin pressed the logical consequences of this fact too far; but so did Augustine and Bradwardine and Luther, and even Melancthon. But neither in the doctrine itself nor in its logical exaggeration was Calvin peculiar. Nor, again, was he divided by any marked difference of doctrine on other points from the German Reformers. In point of fact, he signed the Augsburg Confession, and his differences from Luther on the one hand and Zwingli on the other respecting the nature of the presence of our Lord's body and blood in the Holy Communion are of a mediating rather than an antagonistic kind. As Dr. Lindsay says in his admirable "History of the Reformation"

¹ "Aids to Reflection: Aphorism II. on Spiritual Religion."

(vol. ii., p. 59): "Calvin's conception of 'substance' enabled him to say that wherever anything acts, there it is. He denied the crude 'substantial' presence which Luther insisted on; and in this he sided with Zwingli. But he affirmed a real, because active, presence; and in this he sided with Luther." There can, we think, be no reasonable doubt that Calvin's doctrine on this point is that of the Church of England.

It is not in these directions that Calvin's peculiar service to the Reformation is to be recognized. It consisted mainly in the stress he laid on the doctrine and the office of the Church, as illustrated by the fourth book of his *Christian Institutes*. The first Reformers had to rely on the interposition of the temporal power in ecclesiastical affairs for the reformation of the Church, and provided they were thus enabled to suppress Romish abuses, and to establish, within the dominions of their Prince, Evangelical teaching and worship, they did not much care to raise questions respecting the constitution and office of the Church itself. But Calvin seems to have seen from the first that to allow doctrine and discipline to be controlled by the temporal power was inconsistent with the Scriptures, and with the ideal of the primitive Church, and was of extremely dangerous consequence. The Roman Church had erred, not in asserting the independent authority of the Church, but in transforming the Church into another kind of temporal power, until its true spiritual characteristics were lost. He endeavoured accordingly to revive the form of Church life and Church discipline which he found, as he thought, in the Church of the first three centuries, existing independently of the State, and having its own laws, which rest solely on the authority of Christ. He did not, of course, refuse the co-operation of the temporal power; on the contrary, he used it for enforcing the laws of the Church, and even, as in the case of Servetus, for punishing heretics. In point of fact, no one who feels the necessity of appealing, in the last instance, to force can possibly reject the assistance of the temporal power. If Lord Halifax were a Bishop, or even an incumbent, he would better appreciate

the fact that he would need to be protected in the exercise of his prerogatives by the power of the State. Calvin, moreover, appreciated better than some modern High Church theorists that the State can only lend its temporal force to the Church upon terms. It can never—as the Roman Church expects of it—carry out the behests of Church authority without examining and considering them. Calvin had the practical wisdom to concede to the temporal authority of Geneva much more voice and authority in the administration of Church discipline than he thought desirable. He recognized that in the circumstances of that turbulent and democratic city it was impossible to obtain all at once the independent Church life which he desired. But he made a great approach to it in practice, and in his writings he set up an ideal which formed a basis for the organization of the Protestant Churches in all countries where the old Church had not, as in Germany and England, been reformed by the action of the ruling powers. The French and Scottish Protestant Churches were organized on Calvin's principles, though not quite on the Genevan model ; and independent Protestantism was thus enabled to realize the strength of organic union, and to feel that, no less than the Roman Church, it could exert a true Church authority.

The strength thus added to the Protestant movement was incalculable, but another invaluable result must in justice be assigned to it. Calvin's teaching and example on this point kept alive the idea of the independent life and functions of the Church, at a time when it was in great danger of being not only obscured but overthrown by the action of temporal power in a despotic age. It was a misfortune that Calvin to some extent misread the Scriptures as to the form of Church order which they prescribed, and associated his principles with a too rigid system of organization which necessarily came into conflict with other organizations, and set on foot the unfortunate and wholly unnecessary war between Episcopacy and Presbyterianism. But he rendered Episcopacy the service of compelling it to realize that it rested on a Divine authority, though not

necessarily the only Divine authority, and of thus reviving, even in the English Church, the principles of independent Church life. Laud himself was thus asserting, in opposition to Calvin's followers, the cardinal position of Calvin; and High Church principles are to this extent indebted to Calvin for their revival and their vigour. An illustration of this fact is before our eyes in the present day in the appeal of the Bishop of Birmingham and his followers to the Scottish Church, as an example of the combination of independent Church life with establishment. In point of fact, indeed, the rights of the temporal or lay power are indirectly provided for in the Scottish system, and the danger of absolute ecclesiastical authority is thus guarded against. But the Scottish Church is perhaps the most conspicuous instance of the grand service which Calvin rendered to the Reformation and to Europe, by his clear and unbending assertion of the truth that Jesus Christ had established a society on earth of which He is the sole ruler, and that His society has rights and duties which are independent of any temporal authority, though always to be exercised with due consideration for that temporal authority, which is itself also Divine in its origin.

This momentous work was associated with the revival in men's minds of other vital spiritual principles, without the support of which it could never have been accomplished. The majesty and absolute supremacy of God in all creation and in the life of man; the final revelation of God's will in the Scriptures; the utter corruption and weakness of human nature, and the dependence of our whole spiritual life on the work of the Holy Spirit; and the value of the two Sacraments ordained by Christ as the pledges and the means of that work of grace—these great principles were asserted in Calvin's writings and exhibited before all Europe in his devoted, ascetic, and unselfish life with more clearness than in any other single figure of the Reformation. His contemporaries mention a gesture which was habitual to him. Often in the midst of a conversation he would raise his doctor's cap with one hand, and would point to heaven with the other, sometimes adding, "All for the glory of

God." It is justly said by M. Bossert, in his valuable sketch of the Reformer,¹ that in those words, "All for the glory of God," is contained the whole life of Calvin, and that his Christian Institutes are but their development. For the glory of God, to make the will of God done upon earth, through the Church which the Son of God had redeemed, was the sole motive of Calvin's life, and it was acted upon with a self-sacrifice which has never been exceeded. It is not necessary to dwell upon his admirable labours as an expositor and preacher. In the exegesis of the Scriptures, with the resources of learning that were open to him, he has never been surpassed—perhaps, on the whole, never equalled; and his power of teaching attracted men to Geneva in thousands, and made it the Protestant University and the great theological training school of his day. It would be worse than ungenerous to dwell at present on his limitations or errors. When commemorating the birth of such a man and such a saint, it becomes us best to say of him what one generous man of the world once said of another: "He was a great man, and I have forgotten all his faults." Let us remember him on this occasion only as one of the great doctors and saints of the Church universal, and pray "that we may have grace to direct our lives after his good example."



Biblical Criticism and its Critics.²

BY THE REV. PROFESSOR ORR, D.D.

IF the modern critical view of the Old Testament does not soon gain acceptance all along the line, it will not be for want of books expounding and commending it, or for want of buoyant faith in its advocates that its triumph is near. Others

¹ In the series of "Les Grands Ecrivains Français," published by Hachette and Co.

² "Biblical Criticism and Modern Thought; or, The Place of the Old Testament Documents in the Life of To-day." By W. G. Jordan, B.A., D.D., Queen's University, Kingston, Canada. Edinburgh: T. and T. Clark, 1909. Price 7s. 6d. net.

may not share their confidence, may even think they see signs in the times, not to say fatal weaknesses in the case itself, which point to a different conclusion. The stream at present, however, flows the other way, and with a uniformity of iteration almost pathetic in its resemblance to a new traditionalism every fresh writer on the subject sets out with the assumption that the field is swept clear of all serious opposition, and that, while minor points remain for discussion, the great lines on which Old Testament study must hereafter proceed are once for all laid down, and cannot be changed. The Pentateuch problem in particular is held to be as good as solved.¹

The latest work of this class is from the pen of a Canadian Professor, Dr. W. G. Jordan, of Queen's University, Kingston. It is entitled "Biblical Criticism and Modern Thought," and embodies, with some additional chapters, lectures given to a Theological Association in the University in 1906-7. The book is, in general, a contribution to the defence of modern Old Testament criticism, with remarks, in way of rejoinder, to the strictures of opponents. The present writer comes in for a fair share of attention, which makes it perhaps appropriate that he should in turn say a little on the aspect of the case presented by the Kingston critic.

It was not to be expected that a work like "The Problem of the Old Testament" would commend itself to a scholar of Dr. Jordan's standpoint. The inversion of values in everything connected with the Old Testament within the last few decades is so remarkable that hardly anything that appeared reasonable before seems reasonable now, and things that then bore the air of supremest improbability are now vaunted as the perfection of sanity and wisdom. It might perhaps have been expected that, in referring to and criticizing my book, Professor Jordan would have taken some passing notice of the arguments by which its main contentions were supported. That, however, except in a few details, he has not thought fit to do. I conducted, *e.g.*, an elaborate argument in disproof of the key position of the

¹ Jordan, p. 199.

new hypothesis—the post-exilian¹ origin of the Levitical law. On this there is scarcely a word of comment. Yet I should have liked to see a serious reply to what is there urged as to the impossibility of Ezra passing off on the restored community at Jerusalem as old Mosaic legislation a complicated and burdensome system of laws, the essential provisions of which had never before been heard of. Professor Jordan, no doubt, has a right to choose his own ground, and to deal, as this volume does, largely in generalities. But it must be pointed out that it in no way disposes of the case I ventured to state against the critical hypothesis to quote the opinion of the editor of the *Expository Times*,¹ or to represent my argument as chiefly consisting in showing up the inconsistencies of critical scholars.² Curiously, the procedure he condemns is precisely that which he himself employs in dealing with his different opponents. Is it archæology? Then it is shown that authorities like Sayce, Hommel, and Pinches, while rejecting the Wellhausen conclusions, differ in certain points among themselves; and Dr. Driver is invoked to testify that their opposition to criticism is “factitious and unreal.”³ It could easily be established that the cleft goes far deeper than that. It must be confessed, however, that Professor Jordan is not easy to satisfy with evidence. If he were as rigorous in his demands on the critical side, there would not be much left of some of his favourite theories. *E.g.*, he quotes a sentence from my book: “The Biblical account of these matters, in short, is found to rest on far older and more accurate information than that possessed by any scholars prior to the new discoveries”; and he naively asks: “Well, what is the good of this, if our faith in the Bible does not rest on this kind of thing?”⁴ He rebuts the argument from the age of writing as showing that Moses might have written the Pentateuch by the remark: “If the fact that writing is very old is such a powerful argument when taken alone, it might enable you to prove that Alfred the Great wrote Shakespeare’s plays!”⁵ When it is

¹ P. 288.

² P. 290.

³ Cf. chap. iii., *passim*.

⁴ P. 252.

⁵ P. 50. For the rest, he argues that the Hebrews were “nomads,” etc. The point is discussed in my volume.

claimed that Shakespeare's plays originated in the age of Alfred, it will be time to consider the parallel. I am credited with finding it "most objectionable that anyone should attempt to prove that a document is late because it contains 'late ideas.'"¹ I do nothing so absurd. The question is, *Are* they "late ideas," or are they only *affirmed* to be so?

To illustrate the change of standpoint and reversal of older ideas, Ps. li. has been thought by men not destitute of religious or historical insight to be a most appropriate expression of David's state of feeling after his great transgression. Commentators like Delitzsch and Perowne ascribed it without hesitation to David. Carlyle, who knew something of human nature and history, wrote: "David's life and history, as written for us in these psalms of his, I consider to be the truest emblem ever given of a man's moral progress and warfare here below."² F. D. Maurice and numberless others gave the same sympathetic interpretation. Professor Jordan has a different opinion, and he rests it on his knowledge that David was not a man who *could* have written such psalms. "If a man says," he tells us, "that he cannot see why David could not have written Ps. li. and cxxxix., you are compelled to reply as politely as possible that if he did write them, anyone can write anything. It is not a mere matter as to what David might think or write; we know from the historical books what he thought and how he acted."³ Insight into the real David, in other words, is restored now that criticism has generously relieved him of the saintly garb with which the "theocratic narrator" had clothed him. Or take Moses. Moses could not have had the lofty conception of a universal, spiritual God. "The evidence," it is said, "all points the other way"—viz., to the idea of a local, tribal god, a god who had his seat at Sinai.⁴ It may be enough to reply that all the evidence we have points to Moses, and to Abraham before him, as having a very exalted conception of God. It was the one God of heaven and earth, the Creator, who

¹ P. 186.

³ Pp. 191, 192.

² "The Hero as Prophet."

⁴ Pp. 194, 195.

redeemed His people from bondage, and entered into covenant with them as a nation. The imaginary Moses of the critics is not the Moses of the Old Testament. On the same lines we are assured that the first chapter of Genesis—like the priestly history generally, which could only be written when the Hebrew people had “come into contact with nations more cultured than themselves”¹—is “one of the latest parts of this wonderful collection”; and “in order to gain a scientific view of the growth and advancement of Hebrew religious thought and life, the material must be arranged in a form quite different from that which we find in our ordinary Bibles.”¹ (The last sentence, at least, is indisputable.) Yet Dr. Franz Delitzsch, whom it is the fashion to speak of as having come round to the modern critical view,² upholds in his “New Commentary on Genesis” the antiquity of the Creation story. “No appeal,” he says, “can be made to the account of the Creation for relegating the origin of this historical work to the period of the Exile. It is in any case a tradition reaching back to the Mosaic period, which the account of the Creation reproduces.”³

What has happened that all these older standards of judgment are so summarily reversed? Dr. Jordan will answer, It is because a new historical sense has been created, and new and more scientific methods have been adopted. Dr. Jordan is impatient of the supposition that the question of the supernatural has anything to do with modern critical results. This, he thinks, is not a “religious,” but a “theological” or “philosophical” question, on which men may differ without effect on their critical procedure.⁴ The “literary and historical” questions must be settled before the “theological” can be profitably approached. The position I have taken up, on the other hand, is, that the attitude to the supernatural, and the general theory of religion resulting from it, are not, indeed, the whole—I have

¹ P. 201.

² “My view of the circumstances differs essentially and in principle from the modern one” (*op. cit.*, i., p. 27, E.T.).

³ *Op. cit.*, pp. 67, 68.

⁴ Pp. 38, 40, 109, 230, etc.

always recognized that a genuine scientific impulse is at work¹—but a dominating factor in the determination of many even of the historical and literary questions. The above examples are themselves a proof of this. As well argue that a Macaulay could write his “History of England” without being influenced by his Whiggism, or a Sir Archibald Alison his “History of Europe” without being influenced by his Toryism, as contend that anti-supernaturalistic writers like Graf, Kuenen, Wellhausen, Duhm, Stade, and other chiefs of the new critical school, could write a history of the religion of Israel without leaving out of it most of the elements which the Bible itself regards as vital. If it be replied that the believer in supernatural revelation also brings his presuppositions to the study of the Bible, it is to be pointed out that he at least seeks to interpret the Bible in the light of *its own* presuppositions, whereas the other side works with presuppositions which are the opposite of those of the Bible; which cannot, therefore, yield the true key to its religion.

Professor Jordan objects to my methods, but he does not show that I have in any instance given a mistaken representation of the critical theory or its results. His volume is, in truth, a vindication of the essential correctness of my statements on that head: only that which I take to be a surrender of what is most vital in the Bible, he thinks to be the way to a far nobler and more helpful view of the Bible. In resiling from some of the extreme views of the critics (as, *e.g.*, in questioning the presence of totemism, ancestor-worship, human sacrifice, etc., in early Israel), in carrying back a prophetic element into the period before Amos and Hosea, in giving a higher view of God in “pre-prophetic” times than is customary, he is not confuting anything I have stated, but so far acknowledging the justice of parts of my contention. In the essence of the matter, however, the broad difference remains. Westphal, the French critical scholar, has written: “Little by little the abyss has been dug

¹ Professor Jordan repeatedly misrepresents me on this point (pp. 38, 219, etc.). See my “Problem of Old Testament,” pp. 8 *et seq.*, 195, 196, etc.

between the catechism of the Church and the theology of the school: the day is coming when we shall be faced with two Bibles—the Bible of the faithful [*du fidèle*] and the Bible of the scholar.”¹ Professor Jordan goes as far when he says: “It is no use attempting to minimize the difference between the traditional view and the critical treatment of the Old Testament. The difference is immense: they involve different conceptions of the relation of God to the world, different views as to the course of Israel’s history, the process of revelation, and the nature of inspiration.”² “I accept the full responsibility,” he says, “for these words” (quoted from an older article); but he proceeds to explain that the gulf between the two conceptions is not impassable. I think, however, that it is, and cannot see that anything Professor Jordan has advanced makes the chasm less deep. Does he or anyone else really suppose that, if we could persuade ourselves that a nobler, more spiritual, more tenable, view of the Old Testament—one leading more directly up to Christ and His Gospels—emerged from these critical theories, many of us would not gladly welcome them, at whatever cost to older opinions? But the mental feat is beyond our competence. A theory which lays practically the whole history of revelation as we have it in our Bible in ruins, and substitutes for it another based on premises totally alien to the Bible’s, will never commend itself to the general body of the Christian people. Nor does closer scrutiny of the new theory furnish reason for thinking that it *should* commend itself.

Professor Jordan has a good deal to say on “revelation,” but it is no way easy to understand what he means by this term. He complains frequently of what he calls the “vagueness” of my positions. But no vagueness of mine, I am sure, can compare with his own indefiniteness on this cardinal idea. At times he speaks as if some direct supernatural factor entered into Israel’s religion. He discards the idea of a regular development “from Animism to Ancestor-Worship, from this

¹ “Jehovah, les Étapes de la Révélation,” preface, p. 3.

² P. 216.

to Polytheism, and then on to Monotheism," and grants that "the ministry of living, God-inspired men broke in upon what we would call the 'natural order.'"¹ He says: "We see that Moses was a prophet who brought to the people a message which he received from God."² He speaks of Yahweh "revealing" Himself to the prophets and the people; but then in many other places—indeed, as the prevailing strain in the volume—we find quite another conception. "Revelation" is treated as something not essentially different from "providential guidance," "psychological development," the growth of men's thoughts through enlarging experience; and any distinctively supernatural entering of God in word and deed into human history seems ignored.³ Wellhausen, Kuenen, Stade are taken to be as good advocates of "revelation" as any others; most of the history with which the Bible connects the process of revelation is treated as legend. But then the problem recurs: On what data did prophetic minds proceed in rising to their truer, purer conceptions of God, in being persuaded that the living God was speaking in and through them, in grasping His world-purpose and His message to the people of their time? The prophets themselves were not conscious of bringing in new ideas of God. They believed in a very positive revelation of God to their fathers, and in the history of their people, and in this they rooted their confidence in God and in His faithfulness. A curious passage on this head occurs in Stade's recent "Biblical Theology of the Old Testament." "It is characteristic of these prophets," he says, "that they had no inkling [*Ahnung*] of how new and unheard-of their thoughts were. They give them out as if they were self-

¹ Pp. 101, 165, 281.

² P. 139.

³ Pp. 183, 230, 231, 234. Professor Jordan thinks I am guilty of "rationalizing" also (pp. 177, 185, etc.). But my rationalism is, it seems, of a peculiar kind. "It seems to proceed upon the supposition that we are dealing with a literal history of 'real men,' and of God's revelations and dealings with them. Thus, we have Professor Orr's way of rationalizing the story," etc. (p. 185). So I cause "irritation" by adopting "the tone of the superior person who is exactly right on every point!" (p. 291). Do I go further than Professor Jordan's reminders to his opponents that they "are spending their time and energy in fighting a hopeless battle"? (pp. 219, 288, 289, etc.).

evident to their hearers, and had been earlier the recognized content of the religion of Yahweh. They knew no other conception than their own, which flowed to them from Divine revelation."¹ The prophets, it appears, were wrong in this; but what if they were right? And, with all respect, they probably knew their own history as well as the critics do.

The question is brought to an issue by asking what is intended when Yahweh is described as speaking to Moses or Israel, or revealing His will to them. Is Yahweh, to begin with, a real being at all? He is a local God, whose seat is at Sinai. Moses and the Israelites attach higher ideas to Him. But this is a very different thing from a real Being, Yahweh, revealing Himself to Israel. Or does reality gradually develop out of unreality? If the Yahweh of the prophets was the true God, who had revealed Himself to Moses, and guided the people in their after-history, we must seek a different account of His origin from that which this and similar books give. Much of the discarded history will need to be restored.

The plan of Professor Jordan's book does not lead him to enter into details of critical theory. Though there is a chapter on the documentary theory, the latter is rather founded on as a thing settled than treated as a matter to be proved. It is recognized, however, that the theory has undergone great development, and that what were taken at first for "documents" of individual writers (J, E, D, P) are really "schools and periods of history."² How they should be this, and yet it be true that "each document has its own individual character—linguistic, theological, and historical,"³ is not explained. Neither are the difficulties which cluster and multiply as this documentary theory is "expanded and developed" attempted to be met. These are points, however, that need not be gone into here. The disintegration that goes on is really the death of any sane theory.⁴ More serious is the altered standpoint which the new theory requires us to assume on the moral development. Hard things

¹ "Bib. Theol. des A. T.," p. 206.

² P. 204.

³ P. 206.

⁴ Cf., e.g., on Cain, p. 259.

are said of the defective morality of parts of the Old Testament ; but think of such a passage as this, quoted, with seeming approval, from Todd's "Politics and Religion in Ancient Israel"—the subject is the application of the word *kodesh* ("holy") to the harlots of the temples : "These were not loose women whose presence was winked at ; they were part of the regular establishment, sacred to the god, Kodesh. A vast amount of virtuous horror has been expended on this 'frightful' and 'debasing' institution, all of which might very well have been spared. The prostitutes of our Christian streets will afford us ample food for moral reflection, without worrying about these Syrian girls of 3,000 years ago, when sex relations were understood quite differently. The simple fact is that primitive man understood worship as 'rejoicing before his god,' and accordingly enjoyed himself in his own way in the temple courts, with abundance of roast meat and wine, and the society of one of the women of the shrine. If our idea of 'joy in the Lord' is something very different, it is because we stand at the end and he at the beginning of a vast education and development."¹ On this Professor Jordan, while reminding us that there were Canaanitish importations into Hebrew religion, remarks : "The preacher who is to expound this literature and make it interesting to his people must accept the principles of development in this full and hearty fashion," etc.² Perhaps we may be excused, in closing, for saying, "God forbid !"



A Preacher's Poet.

BY THE REV. CANON G. S. STREATFEILD, M.A.

YOUNG'S "Night Thoughts" is to-day a tradition, not a poem known and read of all men as it was a century ago. We quote his lines in writing and in conversation without a suspicion of their origin, and are surprised when we learn that

¹ Todd, p. 41.

² P. 190.

they are part of a great poem which is hardly ever read. Those who, like the present writer, have patiently plodded through so lengthy an "effort of the moral muse," cannot pretend surprise at the complete neglect into which this quondam classic has fallen.¹ Different, indeed, is the taste of the present generation from that which delighted in the poetical works of Dr. Edward Young. Guide, philosopher, and friend, he can never be to us as he was to our grandfathers; nevertheless, those who take the trouble to read his "Night Thoughts" will not waste their time, and will have stored their minds with much that is well worth remembering. Dr. Johnson characterized the poem as containing some of the best as well as some of the worst things in the English language; and the Doctor was probably not far wrong.

It cannot be questioned that the poem is marred and disfigured by obtrusive faults. The spirit which pervades this, the poet's greatest effort, is singularly morose and unsympathetic. He frowns upon the world in every shape and form; he pours contempt upon everything that is not, in the most serious sense, edifying. He even goes so far as to say,

"Laughter, though never censured yet as sin,
Is half immoral."

And although, in subsequent lines, he modifies this decision, one feels that, personally, he never gets beyond the smile of irony. In the more thoughtful intervals of a somewhat dissipated college life, it is said that he retired, for purposes of reflection and study, to a room artificially lighted, and decorated with skulls and cross-bones. As we read his solemn lines, we often seem to breathe the atmosphere of such a scene, and long for a more cheerful view of life.

Again, no great writer is more open to criticism in respect of taste and style. The poet often rises to the greatness of his

¹ Dr. Young appears to have anticipated the fate of his *magnum opus*, which was to "die unwept":

"I see my fate,
And headlong leap, like Curtius, down the gulf" ("Night," viii.).

subject, as, in imitation of the star-lit skies which inspired his thoughts, he

“ Voluminously pours his pompous train ”;

but sometimes he mistakes inflation for grandeur and eccentricity for power. The illustrations and similes are often very striking, but sometimes betray an extraordinary lack of taste. What, for example, could be worse than the comparison (in “Night,” vii.) between the Archangel’s trumpet and the bee-keeper’s kettle? And what is the more singular is that this undignified simile had appeared in Young’s poem on “The Last Day” long before it was introduced into the “Night Thoughts.”

Mr. Boswell’s deliberate opinion, almost passionately expressed, was that in the “Night Thoughts” there is “an unrivalled power of pathos,” but the reader of to-day will honestly confess that he does not “feel his nerves shaken and his heart pierced by many passages in this extraordinary work.” We may shrink from saying that the pathos is false, or even artificial, but it is often turgidly demonstrative, and there is too much of the “torch funereal and the nodding plume” for modern ears.

All this, and very much more, might be said in disparagement; but place the defects and excellences of the “Night Thoughts” side by side, and the balance will be found in the poet’s favour. We do not, indeed, go to the poem for original thought, or even the deepest aspects of well-worn truths; but Dr. Young had the power of presenting the ideas of a seriously religious mind in a form which, for compactness, point, and polish, has seldom, if ever, been rivalled. And this very fact goes far to account for the great popularity the poem enjoyed for a couple of generations. Ordinary readers were pleased to see their own thoughts well dressed and neatly turned, and here they found them to perfection.

Take some of Young’s thoughts about *time*, as illustrating his power of expressing brilliantly what anyone might say prosaically, what “oft was thought, but ne’er so well express’d.”

Some of the finest things ever said on this subject will be found in this poem. Everyone knows and admires the line,

“Procrastination is the thief of time” (“Night,” i.);

but, to be fully appreciated, it should be read with the lines that follow it.

How the taste is gratified, while the conscience is stirred, by the words,

“The bell strikes *one*. We take no note of time
But from its loss. To give it then a tongue
Is wise in man” (“Night,” i.).

How fine, too, are the following lines :

“All men think all men mortal but themselves” (“Night,” i.).

“We push time from us, and then wish him back” (“Night,” ii.).

“Part with it as with money, sparing; pay
No moment, but in purchase of its worth” (“Night,” ii.).

“Moments seize;
Heav'n's on their wing” (“Night,” ii.).

How well he puts the hackneyed thought of man's proneness to forget the flight of time :

“To-day is so like yesterday, it cheats” (“Night,” v.).

“Folly sings six, while nature points at twelve” (“Night,” v.).

“And all mankind mistake their time of day;
E'en age itself. Fresh hopes are hourly sown
In furrow'd brows. To gentle life's descent
We shut our eyes, and think it is a plain;
We take fair days in winter for the spring,” etc. (“Night,” ii.).

Well, too, he says to the nauseated pleasure-seeker,

“A time there is, when, like a thrice-told tale,
Long-rifled life of sweet can yield no more” (“Night,” iv.).

To the same effect :

“All expedients tire
To lash the lingering moments into speed,
And whirl us (happy riddance) from ourselves” (“Night,” ii.).

Admirable, again, is the poet's comparison of days well spent to the Sibylline Books :

“The good man's days to Sibyl's books compare,
In price still rising, as, in number, less” (“Night,” v.).

All this, it may be said, is commonplace; but it must be admitted that the commonplace is uncommonly well expressed.

The poet is quite at his best when dealing with the follies and passions of a world which, by a somewhat humiliating experience, he had himself learned to despise. Whether Lorenzo, the sceptical pleasure-hunter to whom the poem is addressed, is some individual known to the poet, or whether he typically represents the age of Voltaire and Chesterfield; whether the name was suggested by fancy, or whether Dr. Young looked to the age of the Renaissance for his sample of godless culture, the life of selfish luxury and pagan enjoyment that Lorenzo lives, or is supposed to live, is the target for many shafts, not often, perhaps, winged with humour, but very pitiless and keen.

Listen to the poet as he pours contempt upon the pride of man :

“ What is high station ?

’Tis a proud mendicant ; it boasts, it begs ” (“ Night,” vi.).

Pride, again, he tells us,

“ Like hooded hawk, in darkness soars

From blindness bold ” (“ Night,” vi.).

He draws a vivid picture when he says :

“ The proud run up and down in quest of eyes ” (“ Night,” viii.).

How well he puts a familiar thought in the line,

“ We blush, detected in designs on praise ” (“ Night,” vii.).

The hollowness of all external claims to homage is powerfully exposed in many passages. Take, *e.g.*,

“ Not in the feather, wave it e’er so high,
By fortune stuck, to mark us from the throng,
Is glory lodged ” (“ Night,” viii.).

It is Young who tells us that

“ Humble love,

And not proud reason, keeps the door of heaven ” (“ Night,” ix.);

and at the same time reminds us that

“ Earth’s highest station ends in ‘ Here he lies ’ ;
And ‘ dust to dust ’ concludes her noblest song ” (“ Night,” iv.).

But Lorenzo is as resolute in the pursuit of pleasure as in that of applause; the poet, on his part, is quite as determined in his attack. From the first he gives him fair warning:

“Thy pleasure is the promise of thy pain,” etc. (“Night,” i.).

“Sure as night follows day,
Death treads in pleasure's footsteps round the world,
When pleasure treads the paths which reason shuns” (“Night,” v.).

The voluptuary is

“A poor blind merchant buying joys too dear” (“Night,” viii.).

The poet sees the old man still feeding in memory upon the refuse of the past:

“Fancy still cruises, when poor sense is tired” (“Night,” viii.).

The worshipper of Mammon, like the devotee of pleasure, is hurrying to outer darkness:

“One bustling, and one dancing into death” (“Night,” viii.).

The human conscience is the theme of some of the finest things in the “Night Thoughts”—*e.g.*:

“Is conscience then
No part of nature? Is she not supreme?
Thou regicide! O raise her from the dead!” (“Night,” viii.).

Very nobly, and indeed profoundly, is conscience connected with future retribution:

“The keen vibration of bright truth is hell” (“Night,” iv.).

And later on, towards the end of the poem,

“What is hell?
'Tis nothing but full knowledge of the truth,
When truth, resisted long, is sworn our foe” (“Night,” ix.).

On the kindred subject of self-contemplation the poet is equally impressive, as when he says:

“Guard well thy thought; our thoughts are heard in heav'n” (“Night,” ii.).

The same warning is conveyed in the familiar quotation,

“And every thought a critic in the skies” (“Night,” vii.).

Further, we are bidden to think upon our past ways:

“'Tis greatly wise to talk with our past hours,
And ask them what report they bore to heaven” (“Night,” ii.).

Meanwhile, the main purpose with which the poet writes is expressed again and again in such words as the following :

“ Beware

All joys but joys that never can expire ;
Who builds on less than an immortal base,
Fond as he seems, condemns his joys to death ” (“ Night,” i.).

“ What pain to quit the world just made their own !
Their nest so deeply down'd, and built so high !
Too low they build, who build beneath the stars ” (“ Night,” viii.).

He is near the truth when he says :

“ To know ourselves diseased is half our cure ”;

still nearer when he continues :

“ The curse of curses is our curse to love ” (“ Night,” viii.).

When the poet treats of the great doctrines of redemption, we find alike his characteristic beauties and defects. The faults are glaring enough. Who but Dr. Young would have told us that

“ Loud Ætnas fulminate in love to man ” ? (“ Night,” ix.).

Who else could have written,

“ He weeps ! the falling drop puts out the sun ;
He sighs ! the sigh earth's deep foundation shakes ” ? (“ Night,” iv.).

The very next moment he gives us the striking and beautiful thought,

“ Touch'd by the Cross we live, or more than die.”

Very finely, too, does he express the central truth of Christianity, and the main thought of his own poem, when he says :

“ Against the Cross death's iron sceptre breaks ” (“ Night,” ix.).

It is in the “ Night Thoughts ” that occur the truly sublime and well-known lines :

“ Talk they of morals ? O Thou bleeding Love !
Thou Maker of new morals to mankind !
The grand morality is love of Thee ” (“ Night,” iv.).

The space at our disposal forbids further quotations from the many gems of thought and diction with which the poem

abounds. We close the bulky volume with a sigh of relief—for compression was not the Doctor's forte¹—but with full recognition of the deep and noble purpose that runs through the whole work. It is no more than truth when the poet cries :

“ My soul flies up and down in thoughts of Thee,
And finds herself but at the Centre still ” (“ Night,” ix.).

It is from the starry night,² as conveying the grandest impression of creative power and glory, that he professes to obtain his inspiration :

“ These thoughts, O Night ! are thine ;
From thee they came, like lovers' secret sighs,
While others slept ” (“ Night,” ix.).

To his adoring gaze, as he contemplates the movement and harmony of the heavenly bodies,

“ The circles intricate and mystic maze
Weave the great cipher of omnipotence ” (“ Night,” ix.).

And as, through nine long “ Nights ” of blank verse, he pursues his theme, we shall admit that the attempt to “ set his harp in concert with the spheres ” was not the failure it would have been in the hands of a weaker man ; and his poem—though at the present day, it must be confessed, a literary anachronism—is not without its message to the conscience, bidding its reader, with great solemnity and force,

“ Seize wisdom ere 'tis torment to be wise.”

¹ The poem consists of nine books, and close upon 10,000 lines. The last Book or Night (“ This final effort of the moral muse ”) runs to 2,500 lines.

² Which he describes in a passage of very striking beauty, beginning,

“ O majestic Night ! Nature's great ancestor ” (“ Night,” ix.).



Vigilantius of Gaul.

By Miss M. E. AMES.

THE fact that very inadequate attention has been given to the protests of reformers of the third and fourth centuries may probably arise from the general consensus of opinion, even among Evangelical historians, that their efforts to contend with the errors of their day, however commendable in themselves, constituted merely an abortive attempt, which became so effectually stamped out by the iron foot of ecclesiasticism, that no trace of their protest is to be discovered beyond the commencement of the fifth century.

More recent research, however, has brought to light contrary evidence of a character sufficiently reliable to demand, at least, thoughtful attention. This evidence is associated with the personality and history of the last named in the brief succession of early protestors, Vigilantius of Gaul.

This "true Protestant," as Gibbon styles him, was born, in the latter part of the fourth century, in Calagorris, situate at the foot of the Pyrenees in the modern Comminges. His father was an innkeeper, descended from a band of banditti, whom Pompey, 400 years previously, had driven from Spain, and who, having found an asylum in these wild regions, settled there and transferred to the locality of their adoption the name of their former home, Calagorris. The paternal inn constituted one of those *mansiones* at which, in accordance with the humane Roman code, travellers were compelled to rest or to change their horses, and which consequently formed a kind of rendezvous for wayfarers of distinction, especially among ecclesiastics, for the historian Ammonius informs us that "the highways were covered with troops of Bishops travelling in all directions to the Assemblies they call Synods."¹

It is therefore natural to suppose that the youthful

¹ Ammonius, "History," p. 21.

Vigilantius, while engaged in his daily duty of waiting upon his father's guests, must have found many opportunities for conversing with some of the most illustrious scholars and thinkers of the day. Possibly Jovinian, the monk of Milan—apparently a man of birth and means—might from time to time have rested at the *mansio* of Calagorris, and have sown in the ingenious mind of the youth some seeds of those evangelical truths which, in later years, he was called so manfully to defend.

Vigilantius, however, did not remain long under his father's roof; he appears to have entered the service of Sulpicius Severus while still a boy. The fact that he rose rapidly from the position of simple "domestic" in the great historian's household to that of amanuensis and private secretary furnishes a pleasing testimony to the uprightness and earnestness of the future reformer's character. The opportunities for acquiring knowledge, which such a position offered, were enhanced by the frequent visits, which the wealthy patrician was in the habit of receiving, from distinguished ecclesiastics and literati of the day. Foremost among these was the saintly Paulinus, who, with his gentle wife Thecla, was frequently to be met with in the mansion of Severus. Close and sacred, however, as were the ties which bound the Bishop of Nola to his illustrious host, they hardly exceeded in degree those which the former eventually entertained for the young Gallic scribe, as evidenced by this fact. In the year 393 Vigilantius was sent by his master, with a companion, on a mission to Paulinus; during his sojourn in the nobleman's house both host and guest fell simultaneously sick. Paulinus communicated this circumstance to Sulpicius in terms which the late Canon Gilly, of Durham, has rendered: "He sympathized in my illness by fellow-sufferings, like one who is a member of my body."¹

We venture to draw particular attention to this testimony of the deep affection evinced by Paulinus for his young guest, because if the latter were all that Jerome's cruel invectives

¹ "Memorials of Vigilantius," p. 167.

would make him appear to be, it would have been impossible for one as high-souled and pure-minded as Paulinus to have entertained such high regard for his friend's former servitor.

Upon the death of his father, Vigilantius inherited sufficient wealth to enable him to travel, employ copyists and transcribers, and to purchase books and parchments. The exact date of his ordination as presbyter is not known, but it is evident that this cannot have taken place very long after his visit to Paulinus.

The favourable impression produced upon the mind of Jerome by the young presbyter, upon the occasion of his first visit to him, may be gathered by the following extract from the latter's letter to Paulinus, written with reference to this event :

“ You will learn from the Holy Presbyter, Vigilantius, with what avidity I received him—it is better that you should learn it from his own lips—but I cannot explain why he should have left me so abruptly, lest I should appear to do him an injustice. But I detained him a little while, in spite of his haste, and gave him a proof of my friendship.”¹

It would appear, indeed, that Jerome's quarrel with Vigilantius commenced in consequence of the latter charging him with possessing too great a predilection for Origen. “ You falsely accuse me of Origenism,” was the chief burden of Jerome's first attack upon the Gallic presbyter.²

Vigilantius, after leaving Bethlehem, appears to have rested for some time in the passes of the Cottian Alps. A reason for this protracted sojourn in the locality, which in after-ages became the scene of Rome's attempt to exterminate the Waldensian and Albigensian Churches, may be incidentally gathered from the complaint of Ambrose (the Bishop of the Diocese in which Jovinian had written and laboured but a few years before), “ that in the secluded parts of his diocese there were both priests and deacons who refused to become celibates on the plea of ancient custom,”³ to which fact, no doubt, Jerome referred when

¹ Migne, “ Patrol. Hier.,” Op. 1, Ep. 58 (327).

² “ Ad. Vig.,” Ep. 36 alias 75. ³ “ De Offi. Min.,” lib. i., c. 50.

he spoke of Vigilantius "having Bishops, the accomplices of his crimes, who ordain no deacons unless they are married."¹

Space forbids us to enter fully into the controversy between Jerome and Vigilantius, concerning which we are alone indebted to the invectives of the former. "I would give up," writes Dr. Milner, "all the invectives of Jerome and Rufinus for one page of Jovinian or Vigilantius," but although this exclamation of the historian has been, no doubt, re-echoed by a countless number of his readers, there exists at the same time an element of compensation in the painful reflection that the vanity and acrimony which so sadly marred the reputation of the great master of Western learning, led him to state his opponent's utterances with all possible clearness, in order that he might the more effectually manifest his skill in demolishing them; the result being that we possess an undeniable knowledge of many of the errors against which Vigilantius protested, and which a modern writer, hardly less unfair and hostile than Jerome, has thus summed up :

"He taught that those who revered relics were idolatrous; that celibacy was wrong as leading to the worst scandals; that lighting candles in churches during the day, in honour of the martyrs, is wrong, as being a heathen rite; that apostles and martyrs had no presence at their tombs; that it was useless to pray for the dead; that it was better to keep wealth and practise habitual charity than to strip oneself of property, once for all; and that it was wrong to retire into the desert."²

In consideration of the fact, however, that the entire correspondence, tracts and book of Vigilantius have been lost (more probably destroyed), and that the quotations given by Jerome alone remain, of all his opponents ever said or wrote, it is difficult to imagine a more striking example of literary injustice than that conveyed in the passage with which the author of the "Church of the Fathers" thus comments upon his epitome of the protestations of Vigilantius: "We know what Vigilantius protested against, but not what he protested for. Did he know anything of the apprehensive power of faith, or of man's proneness to consider his imperfect services done in and by grace

¹ "Ad. Vig.":

² "Church of the Fathers," p. 288.

as inadequate to purchase eternal life? *There is no proof that he did.*"¹ Such a statement as inconclusive, in the light of the actual circumstances, as it is ungenerous, may possibly somewhat lessen our regret at the subsequent secession of the writer from our Church to one where such judgment would meet with a more responsive environment. How entirely the gifted author of the "Apologia" was prepared to assimilate such an environment may be gathered from the following :

"A word or two about St. Jerome," he writes in the "Church of the Fathers" (pp. 263, 264). "I do not scruple, then, to say that were he not a saint, there are things in his views and in his writings from which I should shrink . . . but I shrink rather from putting myself in opposition to the Catholic world. . . . I cannot force myself to approve or like, against my feelings, but I can receive things in faith both against one and the other."

Before leaving this portion of our subject, we ask the reader's attention to the following passage, as offering a fair example of the protests of Vigilantius and the mode in which the "Saint" of Bethlehem endeavoured to suppress them. The latter writes in 406: "The holy Presbyters Reparatus and Desiderius . . . write to me that their parishes are contaminated by the vicinity of this person . . . and have sent me the books this snorer has disgorged. . . . Verily it is quite in keeping with his pedigree, that he, the offspring of a rabble rout of robbers . . . should thus pillage the Church of God . . . who should lie bound with the chain of Hippocrates. Among other blasphemous utterances, he gives utterance to such as these: 'What need is there for you, with so much respect, not only to honour, but even to adore, that—I know not what to call it—which you worship as you carry it in a little vessel?' And again, he says in the same book: 'Why do you in your adoration kiss dust folded up in a little cloth?' And afterwards: 'Under the pretext of religion we see a custom introduced into the Churches which approximates to the rites of the Gentiles—

¹ "Church of the Fathers," p. 288.

namely, the lighting of a multitude of tapers, while the sun is yet shining, and everywhere men kiss in their adoration a small quantity of dust folded up in a little cloth and deposited in a little vessel. Men of this stamp, forsooth, give great honour to the most blessed martyrs, thinking with a few insignificant wax tapers to glorify those whom the Lamb "who is in the midst of the Throne," enlightens with all the brightness of His Majesty. . . . He is distressed that the relics of the martyrs are not huddled up in rags and canvas, or thrown upon the dunghill, that Vigilantius, tipsy and nodding, might be alone adored."

We have in this brief selection from Jerome's refutation of the "Book of Vigilantius, the Presbyter," placed before us in strong relief, the contrast which every contest between truth and error exhibits. The quiet tone of conviction that pervades the remonstrance of Vigilantius, the common sense of his reasoning which shows up so clearly the puerile and foolish superstition and idolatry of the customs he is attacking, all appear to have stung his opponent into wild and ungovernable anger, and the weapons he at once seizes are those of vituperation and personal abuse.

The unwarranted assertion of Romish historians in declaring that the holy monk's reply effectually silenced Vigilantius is quietly, although probably unintentionally, nullified by the statement of the Roman Catholic Vaisette, to the effect that before Sinsinnius returned from the East, bearing Jerome's reply to Vigilantius, the latter had left Gaul¹ in consequence of having been appointed to the charge of a parish in Barcelona. It is, indeed, highly probable that not one of these last and culminating epithets of Jerome ever reached the man against whom they were hurled, for the general and more reliable opinion is, that shortly after this "refutation" was issued, and very possibly before it could have arrived at Barcelona, Vigilantius was slain in the Vandal incursion.

But while, with this last record concerning him, the name

¹ "His. Gen. de Languedoc," l. 3, pp. 152, 153.

of Vigilantius disappears from the page of history, there exist numerous evidences of the survival of his influence and teaching, which constitute a solid ground for accepting the combined statements of such writers as Gilly, Faber, Warburton, Maitland, Monita, and many others, that from the close of the second century onwards there have always existed in the Cottian Alpine regions an unbroken succession of evangelical believers. Some writers, indeed, on highly probable ground, identify these early Alpine Christians with the Cathari, or followers of Novatian (third century), who are supposed to have retired to these mountain fastnesses in order that they might live separately from the worldliness and errors that were beginning to creep into the professing Church.¹

The saintly Alcuin (sixth century) also remonstrated with his clergy on account "of certain customs which belonged to their regions: it was said that the laity refused to confess to priests."² A chronicle found in the Abbey of Covey, supposed to belong to the twelfth century, speaks to the same effect in alluding to certain inhabitants of the Alps who adhered to antiquity, who learnt passages of Scripture by heart, who rejected many rites of the Church, which they called novelties, and refused to worship images or pay respect to relics. And in the same century Peter of Cluny, in a letter to his clergy, told them that the doctrines against image-worship and a material Presence in the Eucharist, which had taken root in the villages and remote places of the diocese, which were indigenous to the cold Alps, were spreading over the whole of the South of France—a statement which receives confirmation from the protest of Serenus, Bishop of Marseilles, against the images in the sixth century,³ and also from the fact that Claude of Turin, "the Protestant of the ninth century," contended on the same spot against similar, although more developed, errors which Vigilantius had combated in the dawn of the fifth century.

¹ See the author's article under "Novatian and Novatianists," *Protestant Dictionary*.

² Ep. 26, ad. Goth.

³ See "Homily on Idolatry," Part ii.

Numerous other evidences might be given to the same effect did space permit and were it necessary to produce them, but those which have been selected, from the abundance of material at hand, are sufficient to prove the accuracy of our contention that the Protestantism which sprang into existence in the Alpine valleys, so far from being strangled in its infancy, was, on the contrary, fostered and cradled in the region of its birth, and developed slowly but surely, and unperceived by its foes, into the fair proportions of the Waldensian and Moravian brotherhoods. Indeed, it may have even penetrated, as many suppose, into England before the days of Wycliffe, with the result that to-day ancient history is not only repeating itself in the conflicts around us, but that we are actually engaged in the same battle, armed with the same spiritual weapons, which our forefathers waged and wielded sixteen centuries ago. Possibly our brief consideration may have led some to the further conclusion that, amidst the entire galaxy of illustrious names which adorn the annals of the evangelical Church of Christ, whether ancient or modern, none shines with a clearer radiance than that of him who has come down to us loaded with the invectives of Jerome and branded with the hall-mark of heresy—Vigilantius of Gaul.



Free and Universal Access to God.

BY THE REV. W. S. HOOTON, B.A.

IN tracing the stages by which the primitive Church fulfilled the Great Commission of Acts i. 8—a text which is universally taken as the key to the whole book—it is usual to observe that its members were led to a fuller obedience by the persecution which scattered them after Stephen's death (viii. 1-4). This was indeed the turning-point, at which they were led to strike out from the centre till ultimately "the uttermost part" of the circumference should be reached. But the

coming expansion is foreshadowed at an earlier stage. The principle which led to it is to be seen in the preceding section (vi. 8-vii. 60), which provides the present subject of study, and it was that principle which lay at the root of all the apostolic labours that are recorded throughout the remainder of the history. Its recognition is therefore vital to a true understanding of the book.

A superficial reader might ask with surprise, Why is Stephen's speech so fully recorded? As Professor Sir W. M. Ramsay points out,¹ the author "seizes the critical events, concentrates the reader's attention on them by giving them fuller treatment, touches more lightly and briefly on the less important events, omits entirely a mass of unimportant details, and makes his work an artistic and idealized picture of the progressive tendency of the period." We may, therefore, be sure that so much space given to the position held by Stephen in the history, and especially to his speech, must indicate a notable crisis. It will be the chief part of the present inquiry to consider wherein so critical an importance lay.

But the superficial reader might go on to say, Why did the matter of the speech rouse his hearers to such fury? In the main it was an historical survey of events in the national career which were familiar to them all. At first sight it may not be easy to see why Stephen chose this method of answering to the charges laid against him, or, indeed, what there is in the speech which provides any answer to those charges; and it may be still more difficult to understand the effect which his argument had upon the Jews, or the reason why all this should be set out at such length while so many other things are entirely passed over. Further, we note that this historical survey is a new feature in the address. The brief reports of those recorded earlier in the book are marked by common characteristics. But in Stephen's speech we have a new method—not a simple testimony and a direct appeal, but an elaborate argument and a fierce denunciation (for, though

¹ "St. Paul the Traveller and the Roman Citizen," p. 3. Cf. p. 385.

the Apostles plainly told the Jews of their guilt, there is something altogether special about this tremendous attack). The historical method would not perhaps appeal to us as it did to those Jews, who had such self-righteous pride in their national history, but it was evidently effective, as we find it somewhat similarly employed by St. Paul at Antioch in Pisidia (Acts xiii.). Nay, its force was so stinging, in the new light thrown by Stephen upon the familiar records, that apparently some marked change in their demeanour led him to the final outburst of righteous wrath, as by a digression from his subject. Most evidently it was a method of argument which had powerful force ; it is for us to try to discover the reason.

The substance of the charges laid against him (vi. 11, 13, 14) throws light upon our inquiry. We may reduce them to two main indictments—he had impugned the sanctity of the Law and of the Temple. These accusations were, of course, false ; but there is proverbially no lie so injurious or so misleading as that which is a half-truth, and there had doubtless been, in Stephen's bold teaching, some ground for his enemies so to distort his words. As a Grecian Jew, he was the first to grasp clearly and teach fully the universal application of the Gospel and the spirituality of true worship. It is easy to see how his enemies could find a handle against him in such teaching. His special ability and spiritual power in propounding it would only incense them the more.

And how does he answer them ? He does not attempt to deny or to minimize whatever of truth underlay the accusation. Like the Apostles before him, he uses his trial as an opportunity for further fearless witness. And like his Master, he emphasizes at such a crisis the truth which he had taught. Moreover, he enforces conviction on his unwilling hearers by unanswerable proof from their own history. When, and how, he asks, did God reveal Himself to the chosen people ? To Abraham, the father of the faithful, in heathen Mesopotamia, and then in heathen Haran. Even in Canaan He gave him no actual possession, but plainly foretold the sojourn of his seed in heathen

Egypt. There, too, God revealed Himself to Joseph and afterwards to Moses, their great law-giver, and was with him and the people in that heathen land, as afterwards in the wilderness. How, then, could they assume that God could not reveal Himself to any seeking soul among the heathen of their own day? Stephen began to discern what was afterwards revealed to Peter: "In every nation he that feareth Him, and worketh righteousness, is accepted with Him."¹ And then, again, about the "holy place"—is not every place holy, when God could thus vouchsafe His presence anywhere? Is not that place holy where God is? Besides all those other proofs of His presence in such places, there was the "holy ground" at the burning bush in heathen Midian; the Law itself was given on Mount Sinai; and the Tabernacle moved from place to place (all the while on heathen ground). Then, for long after entering on their possession they had no settled place for its abode, and even David could not build the Temple as he wished. And when Solomon built it at last, he acknowledged² in his prayer of dedication (1 Kings viii. 27) the very truth which Stephen now proclaims (Acts vii. 48-50) on the authority of the prophet Isaiah, that "the Most High dwelleth not in temples made with hands"³—a truth which had to be enforced upon perverted Judah now, just as, later, upon heathen Athens (see xvii. 24). And when we remember that, besides all this, there were interspersed in the address plain reminders of the way in which their fathers had rejected Joseph and Moses (here they could scarcely fail to see allusions to their own rejection of the Saviour), we cease to wonder why it was that they were roused to frenzy and that Stephen broke off his argument. They had refused the Prophet Whom their own law-giver

¹ Acts x. 35.

² "The builder of the Temple had himself felt that it was the witness not of a localized but a universal Presence." Dean Plumptre in Bishop Ellicott's Commentary (v. 48).

³ Cf. our Lord's teaching in John iv. 21-24. If, as has been thought, there was any connection between Stephen and the Samaritans, fresh force is added to this comparison, and the enmity of the Jews is yet more clearly understood. Cf. Dean Plumptre again.

had foretold (verse 37); their fathers had been idolaters (verse 41-43) and murderers of the prophets (verse 52); and they had proved themselves their true sons, he now fiercely tells them, in resisting the Holy Ghost, slaying the Just One, and breaking, themselves, that very law which they accused him of profaning (verses 51-53).¹

We are thus brought to a clear answer to our inquiries. Stephen died for two great principles, which had doubtless formed a prominent part of the preaching that made him so marked a man, and gave a handle to his enemies for their accusation. These were the principles of a door of salvation open to all the world, and of spirituality of worship, with freedom of access to the Divine presence. The clear vindication, from their own Scripture history, of these principles of free and universal access, was the cause of the fury to which his opponents were roused. They could not resist his preaching before, and they were in reality as helpless now. Their only resource was the resource of the coward—brute force. That fatal tendency which appears in their earlier persecution of our Lord and His Apostles—the determination to resist conviction even while they felt their real helplessness²—came to a height now. The same spirit which led them later to cry against St. Paul, “Away with such a fellow from the earth,” when he declared his mission to the Gentiles (xxii. 21, 22), came to a head now against Stephen. As we read there, “They gave him audience unto this word,” so here they will bear with Stephen no longer when his full meaning is really plain to them.³

It now becomes clear to us why so much space is given to the events connected with Stephen's death, and especially to his speech. We have reached the most important epoch in the history of the Church since Pentecost. We are on the eve of a

¹ A suggestive analysis of the speech may be found in the Cambridge Bible, Introduction, pp. xi, xii.

² Cf., e.g., John xi. 48, xii. 19; Acts iv. 13-22, v. 17-42.

³ An instructive parallel from our Lord's own ministry is to be found in Luke iv. 25-27. His bold vindication, from their own Scriptures, of offers of mercy outside the chosen people led to the same result—they were not humbled and melted, but they were ready to slay Him (verses 28, 29).

vital development, in which the Gospel is to be preached outside the limits of Jerusalem (the scene of the work of witness up to this point), and even beyond Judæa. The wider fulfilment of the commission is at hand, and it is therefore important that we should be shown the course of events which led to this expansion.¹ It is characteristic of the author's method to present to us here the first full exhibition of the doctrine which was to bear fruit in extension even to "the uttermost part of the earth." Not only was Stephen the first Christian martyr (which in itself gives a special prominence to his death), but he died for principles essential to the fulfilment of the Master's command which gives us the key to the Acts (i. 8). His death itself, as we shall see more fully presently, was a link in the chain of circumstances which led to that fulfilment. Is it any wonder, then, that the account is given in such full detail?

It is only possible briefly to note here that the principles for which Stephen contended were soon afterwards confirmed by Divine interposition in the case of Cornelius (another of the most fully detailed narratives in the Acts), and that the point at issue formed the subject of solemn debate and decision in the Council held at Jerusalem (chap. xv.). Judaistic influence, as we know from the Epistles, long troubled the Church in the matter, but the threefold sanction of the prominent incidents we have just now noted in the history is a plain proof of the vital importance of the struggle for liberty which was maintained by St. Stephen and St. Paul.

Two practical lessons may be drawn in conclusion.

1. Did Stephen die in vain?² Did he lose all the fruit of the remarkable work which had gone before? The world, seeing the dispersion that followed, would have thought so. If we had lived then, we might have been sorely tempted to think so. But we see things in truer perspective from our distance, and we recognize that God was glorified as fully by Stephen's death as by the deliverance which had before been granted to Peter and John and the rest. It may be said that by his death

¹ Cf. viii. 1-4.

² Cf. E. M. Knox's Bible Lessons on Acts.

he obtained what he sought by his life. For by it he opened the way, unconsciously, for that diffusion of the truth which above all things he desired; and the startling introduction at this point of the name of Saul reminds us that at least one chief actor in the scene—perhaps the ringleader of all—was the very one chosen, in God's marvellous providence, to carry into effect the great plan for which Stephen laid down his life. And who shall say that Stephen's martyrdom may not have been a factor in Saul's conversion? The martyr would not have died in vain if he had only left behind the record of his Christlike words and demeanour, and his vision of the Master rising to succour and receive him.¹ But when we add the mighty effects that his death had in the fulfilment of the Divine plan—effects not just then visible, but now in full daylight—we must surely be put to shame when we are inclined to murmur at what God's providence allows, or to talk of "mysterious dispensations" in a tone of far from joyful or even patient resignation. We cannot see things in clear perspective with reference to their surroundings till we are far away from them, but hereafter we shall know.

2. Stephen's principles are not unneeded now! Is there no exclusiveness among English Christians, which is as proud and uncharitable, and in essence as unbelieving, as the exclusiveness of those Jews? Do we never hear of "leaving the heathen to their own religions," and do people never speak as if Christ died for England only? Apart from the pride of privilege which is implied in such suggestions,² and the ingratitude which forgets that we ourselves should have been heathen but for others who, in the spirit of Stephen and of Paul, brought the truth to us, what realization of the meaning of sin and salvation can there be, or what kind of belief in Christ at all, in those who thus deny His claim to be the only Saviour, and disloyally

¹ The ascended Saviour is elsewhere represented as *seated*, in the position of triumph, authority, and rest. The variation here may be understood as above.

² Pride of privilege was, of course, the root of Jewish sin. Cf. Matt. iii. 9, and other passages.

neglect His command¹ to pass on the blessings of the Faith to those who do not know them? And, worst of all, what desire can there be to enthrone Him as King over all the kingdoms of the world?

Or, to take Stephen's other principle of spirituality of worship and freedom of access, is there no fear to-day of a ceremonialism which is as dead and formal as anything in Judaism could have been? Are there no priestly claims which are as arrogant as any that ever barred mankind from coming, through Christ, "boldly unto the throne of grace"?² Would that the Church in all ages had been wise enough to read in this inspired record of the Church's earliest age the principles which would have kept it pure, vigorous, expansive, and fruitful! Are we wise enough to do so now?

Stephen's story, and Stephen's speech, are full of points which might doubtless be amplified to almost any extent; but our study of this great epoch will not be thrown away if the main lessons of the crisis are impressed upon us, and its principles translated by us into action, in our own work of witness.



Spiritual Phenomena in the Light of Electrical Science.

By JOHN F. COOTE, A.M.I.E.E.

TO the Christian, spiritual communion is such an axiom of his religious life, that he is sometimes apt to accept this inestimable privilege without attempting to understand the working of such a mystery. He believes that God speaks individually to him, putting into his mind "all holy desires, all good counsels," yet if he were asked to explain how this could be, he would often probably be at a loss to do so.

Most of us, I suppose, think of it in some vague way as an

¹ Cf. John xiv. 15 (R.V.), and xv. 14.

² Heb. iv. 16.

“action at a distance,” just as in the early days of electrical science, the attraction or repulsion between two charged bodies or two magnets was accounted for, and probably our efforts to understand this wonderful phenomenon stop short at that point.

But to-day the scientific attitude of mind has so permeated every department of knowledge that we are not content with merely accepting any phenomenon as a fact, but endeavour, if possible, not only to discover the causes that are at work to produce the observed effects, but also to ascertain the mechanism by which such effects are brought about.

Although, in matters of religion, faith is the paramount necessity, yet it is always a benefit to find any objective evidence which tends to confirm what has been accepted by faith, for the fact of finding that one thing which we have thus accepted has proved to have at least its analogue in a natural phenomenon well understood by Science, must inevitably give us an increased confidence in adhering to other beliefs which we have received purely by faith.

Can we, then, go no further than merely to accept the belief that God does communicate His thoughts to man? Has Science, which has helped us so much to understand other phases of our spiritual life, nothing to say about this particular one? Surely not! “For the invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made.”

In his fascinating and suggestive book, “Natural Law in the Spiritual World,” Professor Drummond has remarked that “the material for Parable lies unnoticed and unused on the field of recent Science in inexhaustible profusion.” That book is a contribution from Biology to Religion, throwing a flood of light on many phenomena of the spiritual life, and it would be strange indeed if electricity, that branch of physical Science which has to-day penetrated more deeply into the realms of the unseen than any other, could not do something to help men to a clearer understanding of some of the mysteries of Life.

Till within comparatively recent years there was probably

no phenomenon in Nature which would throw much light on the "mechanism" of spiritual communion, but of late one branch of Science has been developed and made familiar to the general public, which it seems to me may do so. Much has been written on the subject of electric waves from the time when Hertz first experimentally demonstrated their existence in 1888, up to the present day, which has witnessed the successful working of etheric or wireless telegraphy; but no one, as far as I am aware, has pointed out what may, at any rate, be a most striking analogy to that phenomenon of the spiritual world which we are considering.

Etheric telegraphy has shown us a sending apparatus throwing out into space a train of waves which are conveyed by the ether—that imponderable medium which pervades the universe—and impinge on some receiving apparatus many hundreds of miles distant, which, by its marvellous sensitiveness to these waves, is able to receive the message despatched so far away; so that there is established a perfect means of communication without any visible connecting link by which it is brought about. Already this wonder, which such a few years ago would have been regarded as an impossibility, is a commonplace of our existence.

And now looking from the things that are made to the invisible things which we are seeking to understand, does it not seem that we have here at least a conceivable representation of how the spiritual force we believe in may be exerted?

It does not do to press an analogy too far, but the more facts it is capable of elucidating, the more useful it becomes. Let us, therefore, consider one or two well-known phenomena of the spiritual life which the present analogy might serve to explain.

We have been able, from our observation of the working of wireless telegraphy, to form a conception of God transmitting His will in thought throughout His universe, and these inspirations acting on the minds of men here on this earth. To all men, if they willed it so, such inspirations might come, but alas!

all do not receive them. It is one of the strangest traits in human character that man, to whom such a capacity for apprehending God has been given, should be so often utterly irresponsive, and still worse that he should be contented to be so. But if we further consider the electrical analogy, we see at once the explanation and the reason why he must ever remain thus, unless his mind undergoes a radical change.

In wireless telegraphy, in order that two stations should be able to communicate with one another, it is necessary that the apparatus at the receiving station should be "tuned" to that of the transmitting station, which is sending out waves of a particular rate of vibration. This tuning is done by suitably adjusting the electrical values of the receiving apparatus, which will then be sensitive to the waves which fall upon it, whereas the apparatus at another station in close proximity, but not so adjusted, would entirely fail to respond. So we have a radiating circuit sending out a train of waves through space which fall upon, perhaps, many receiving circuits, all of which have a potentiality for response, but only those actually do respond which have been tuned to the radiating source.

And so in the spiritual world we see that there is no arbitrary selection at work conferring on some the privilege of hearing the voice of God and denying it to others; it is only that the latter are not in unison with the mind of God, and are therefore unable to respond to those mysterious undulations traversing the realms of space—the breath of the Spirit. Sin has made them irresponsive, and they must continue so until they have, with humble and contrite hearts, besought the Lord and Giver of Life to tune their souls to His. And as we think over this, a new light seems to come to the familiar words, "They have ears to hear, and hear not."

And just as the tuning of two stations to each other's signals renders it more or less difficult for another not so tuned to interfere, so when man by the harmonizing of his will with the Divine Will has been able to enter into correspondence with God by inspiration and prayer, it becomes difficult for the world

to interrupt that communion. For "the world knoweth not God"; it is out of tune with Him, and its discords fall unheeded on the ear which is only listening for the voice of God.

So far, then, we have tried to trace out an analogy between the spiritual phenomenon of communion between God and man, and a natural phenomenon with whose working we are familiar and which we can readily comprehend. And to some it will perhaps seem that there is nothing more in all this than a helpful analogy; but useful though it may be in this way, if we think much about the matter, we cannot help wondering whether something very similar to this may not be what actually does take place.

Of a like nature, though on a lower plane than communion between God and man, there is another phenomenon awaiting explanation—telepathy, the communication between man and man by other than the recognized channels. This subject is now beginning to receive serious attention, for there is too much evidence available to doubt its existence.

In the old days, in studying the action of electrified bodies on one another, little attention was paid to the intervening medium; but when Faraday took up the subject, he showed what an important part the ether played in forming the connecting link between the body acting and that acted upon, and that every observed "action at a distance" depended on it for its manifestation, so that in any mental picture of such electrical phenomena we have always since then associated the three together.

Now, all the subtler manifestations of energy take the form of wave propagation through the ether from a radiator to a receiver, and if thought, which is perhaps the highest form of all, can be transmitted at all, it should naturally be transmitted in the same way.

Little is definitely known as yet with regard to the nature of thought and its production by the brain. It is generally considered as due to molecular changes in the brain substance, which changes are accompanied by a rise of temperature. Heat

is always the sign of motion of some kind, and whenever a body is in motion it gives rise to similar movements in the air or the ether. It seems reasonable, therefore, to suppose that thought waves are possible.

Assuming they do exist, it would seem only natural to expect that they would be conveyed by the same medium as the other higher forms of energy. There is no essential difference between waves of heat, light, or electricity. They are all ether waves, differing only in the rapidity of their vibrations, and it is surely hardly going too far to imagine that this universal medium may have yet another function in the scheme of the universe—the transmission of thought waves.

Lastly, there is the receiving end to be considered. Is the human brain capable of being acted upon by a train of thought waves, did such exist? We perceive radiant heat by the nerves of the skin, and light by the nerves of the eye. In the case of electric waves we have no specialized sense organ by which we can perceive them, but some very interesting experiments, carried out by Mr. A. F. Collins, of Philadelphia (*vide The Electrical Review*, May 23, 1902), show that the brain is capable of acting in an exactly similar manner to a coherer in wireless telegraphy. One of the simplest forms of coherer consists of two short silver rods, placed end to end, but which are separated by a space of about one-fiftieth of an inch containing a minute quantity of nickel and silver filings. The rods and filings are sealed up in a small glass tube from which the air has been exhausted. This coherer is inserted in the circuit of the receiving apparatus, and a battery is also in circuit with it; as long as no electric waves impinge on the coherer, the resistance offered by the loose filings to the passage of a current is so great that none passes, but directly a wave reaches the coherer it causes some change to take place therein, which results in its resistance being decreased to such an extent that a current flows and a signal is recorded.

Now, in the experiments referred to, it was found that a living brain acts exactly like a coherer when electric waves

impinge upon it, the nerve substance undergoing a similar change of resistance, and when it forms part of an electric circuit it can allow currents to pass or stop them, according as it is acted upon by electric waves or not. The experiments are particularly interesting in connection with the present subject, because they prove that the brain is sensitive to electric waves, and it is therefore quite possible that it would be responsive to thought waves.

Since this article was written, the author has learnt that the idea of ether waves passing from one brain to another has already been put forward as an explanation of telepathy, though it has apparently not found very great favour amongst psychologists, chiefly on account of certain phenomena which it would not seem to adequately explain. These, however, cannot be discussed here. One of the objections urged against it, curiously enough, is the case of "collective telepathy," where the impressions from the "agent" affect not only the friend at a distant place, but also, it may be, certain strangers who are present, while other persons in the same spot or elsewhere are unaffected. This would seem analogous to the case in the spiritual world referred to above, of some being irresponsive to the voice of God, while others are alive to it, and the explanation of "tuning" there suggested might equally serve for the telepathic phenomenon. However this may be, telepathy is so admittedly difficult of complete explanation on any hypothesis yet adduced, that in the present state of knowledge, the ether vibration theory cannot be ruled out as an altogether impossible one.

From the physical standpoint, then, there would seem nothing essentially improbable in these ideas which are put forward by the writer solely in the hope that they may perhaps be of some help to others in these days when there seems to be so much that threatens to undermine "the faith which was once for all delivered to the saints."

George Howard Wilkinson.¹

BY THE REV. CANON W. HAY AITKEN, M.A.

IN two bulky volumes, Canon Mason presents us with the biography of the late Primus of the Scotch Episcopal Church. It is a wonderful story of a saintly life, and it is well and carefully told. We are all indebted to the compiler for what has certainly been with him a labour of love, and I think that few of its readers will lay the book down without feeling that it has done them good.

My object in this paper is not to give a review of the work, nor to furnish our readers with a sketch of this remarkable career, but rather to offer a few reflections upon the man and his work, with special reference to his theological position and its influence upon the age in which his lot was cast.

No more interesting and fascinating personality than George Howard Wilkinson has figured in the history of the Anglican Church of our time. His character, his work, and his whole career, were alike unique. Perhaps the same might almost be said of his theological position—at any rate, in the days when his influence was at its zenith. He was one of whom we well may say, "We shall not see his like again."

Yet he was not what would be commonly called a great man. He was a powerful speaker, and on some occasions, especially when deeply stirred, his utterances rose to a high level of true eloquence; but he would hardly be ranked amongst the great preachers of his time. No one would call him a great thinker, nor has he left any considerable mark upon the thought of the period; though no doubt he was a thoughtful man, and could express his views with force and freshness. He did not possess that originating capacity which makes a man a leader, and brings about an epoch in social or theological development. While fairly well read, he was not a learned man; nor was he a great scholar, though his style was pure and his diction singularly correct.

That he possessed remarkable powers of organization was clearly shown in every sphere in which he laboured, but probably many of his contemporaries equalled, if they did not excel him, in this respect; and the same may be said of his unsparing industry. His lot was cast in a day when hard work was by no means uncommon.

Yet, when we have recognized all these limitations, we are still face to face with the fact that he probably exerted a larger influence upon the religious life of the English Church of his period, and particularly upon the High Church element within it, than any other man of the time; and that influence is living still. If to-day there is much more Evangelical light in the High Church party, and as a consequence much more of deep spirituality, than there was a quarter of a century ago, it is probably to Wilkinson more than to any other man that this is due. And it is to be hoped that these deeply interesting volumes, with the wonderful picture that they contain of

¹ "Memoir of George Howard Wilkinson, Bishop of St. Andrews." By A. J. Mason, D.D., one of his Chaplains. 2 vols. Longmans and Co.

an absolutely consecrated life, will continue and extend that influence, so that he whose life's story they tell, being dead, may yet speak.

When we endeavour to account for this extraordinary influence, not one, but several, contributing causes suggest themselves to our mind. First, there is no doubt that his was a singularly attractive personality. There was in it a rare combination of strength and gentleness, of masculine vigour and woman-like tenderness. His true and intense sympathy, and the power of loving that was in him, along with his absolute sincerity, drew out one's heart towards him; while an indescribable charm of manner and a constant play of quiet, sober humour relieved the habitual seriousness of his tone. Those who knew him well will always retain the memory of the wonderful sweetness of his smile, and the suggestiveness of what is more than once spoken of in these pages—the far-away look in his eyes. Some men seem to carry a sort of spell of personal influence about with them, that cannot be explained or defined, and yet all who meet them, even for a quarter of an hour, are conscious of it; and he was such a man.

But there was something more—and much more important—in him than the mere charm of a particularly attractive personality. We are reminded, as we think of him, of the testimony of the Shunamite to Elisha: "Behold now, I perceive that this is a holy man of God." That was just the impression that even a slight acquaintance would leave upon one's mind, and the feeling would deepen on increased intimacy. There never seemed to be anything strained or affected about his piety, nor did it suggest the least suspicion of sanctimoniousness. It was the charm of his religious habit, that it was not put on and off, as occasion might serve; it was part and parcel of himself, and therefore it always seemed with him the natural thing. It was the realizing of "the practice of the presence of God," as Brother Lawrence calls it, in that little book that Wilkinson so much loved and valued.

Then, again, he was a man of prayer; and he believed in a prayer-answering God, and therefore expected results, and was constantly receiving what he rightly believed to be specific answers to specific requests. Hence it was no mere form with him when, at the close of an interview, he would suggest a few moments of prayer. He seemed to draw nearest to his Christian friends when they and he drew near to their Lord together; and who that had the privilege of joining with him on these occasions will ever forget the reverent intimacy, if the word may be allowed, with which he poured forth his heart in the Divine presence? It seemed sorrowfully appropriate that his last words on earth, just before the sudden end came, should have been a call to prayer, as the true way of escape from financial difficulties.

All this—his personal attractiveness, his genuine sanctity, and his prayerful habit—gave him a wonderful power in the pulpit. He spoke as in the presence of the God before whom he stood, and thus he commended himself to every man's conscience in the sight of God. Very striking is the testimony given to this by no less a person than Matthew Arnold: "Yesterday morning I went down to Belgravia and heard Wilkinson; he is a very powerful preacher from his being himself so *possessed*." Then, after speaking of the preacher's reference to himself of a somewhat self-depreciatory character, he proceeds: "You see what awful risk he ran here of being unreal, even absurd; and he came out triumphant. He was so evidently sincere, more than

sincere, burnt up with sorrow, that he carried everyone with him, and half the church was in tears. I do not much believe in good being done by a man unless he can give light, and Wilkinson's fire is very turbid; but his power of heating, penetrating, and agitating, is extraordinary."

His scathing exposure of the sins and follies of London society, and his trumpet-call to repentance, remind one of the mission of a Savonarola; and certainly the great Italian preacher can hardly have excelled him in his plainness of speech. Well do I remember how, at the consecration of Bishop Maclagan, he turned to the missionary Bishop, who was consecrated at the same service, and addressed him in such terms as these: "And you, my brother, who are going forth to your far-off field upon a scanty pittance that would hardly serve to provide a single *luncheon* in some of our West-End mansions"—thus flashing out in a few forceful words the contrast between Christian self-effacement and worldly self-indulgence more powerfully than if he had preached for half an hour on the subject, considered in the abstract.

And this was only a sample of the way in which he was ever ready to strike out from the shoulder, as the occasion arose, careless as to whether he pleased or offended, and yet, for the most part, pleasing rather than offending; for, on the whole, men like to be told the truth, even when it condemns them.

But, after all, when one has done full justice to his powers as a preacher, and to the attractiveness of his saintly, and at the same time, fascinating personality, as well as to his power with God in prevailing prayer, I cannot but feel that his influence was mainly due to the fact that, with all this, he preached the simple gospel of the grace of God, and preached as if he expected people to avail themselves of its message of peace and pardon. There can be no question that his faithful evangelistic preaching brought about something like a spiritual revival in Belgravia, and indeed, one might almost say, in the West End of London. Numbers of utterly careless, worldly people felt its influence, and turned from their sins and follies, and gave themselves to God; while no doubt a large number of "good Church-people," who had before been contented with barren Churchmanship, came to realize the spiritual import of the faith that they professed.

To many of his hearers this clear Gospel teaching had all the charm of novelty. They had sung day by day about "the knowledge of salvation," given by God to His people, "by the remission of their sins"; and yet it had never occurred to them, till they heard these simple Gospel messages from the lips of a reputed High Churchman, that they could have this blessed knowledge of salvation themselves. In one respect they were much better prepared to receive the good news, just because to them it was news. They could not be—as, alas! in Evangelical congregations too many are—"Gospel-hardened," for probably many of them had never heard the Gospel stated with any degree of clearness. And no doubt it was exactly what many of the more earnest spirits amongst them were inwardly yearning for.

Probably it was just because he was a reputed High Churchman that they lent him a more ready ear, where they would have turned contemptuously away from a reputed Evangelical; and herein may lie the Providential explanation of what might otherwise seem anomalous in his career. God, who loves us all, and watches over us all in our half-blind struggles after truth, has His own messengers for each particular class of persons whom He

seeks to reach ; and it is possible that our very intellectual or doctrinal limitations may sometimes be numbered amongst the conditions of our usefulness.

Wilkinson started his clerical career as an Evangelical, preached in a black gown, and had occasional evening Communion. Even at Eaton Square he began by celebrating at the north side ; and it was only after much pressure from his party that he adopted the eastward position. Throughout his whole career he never lost his grip of Evangelical truth, and his sermons were to a great extent simple Gospel utterances. Yet even in the early days of his first incumbency he seems to have reached the parting of the ways, and to have made his choice on the High Church side, in his acceptance of the dogma of Baptismal Regeneration, *ex opere operato*, so sturdily championed by Bishop Phillpotts of Exeter. Subsequently, at St. Peter's, his cautious but outspoken defence of auricular confession and priestly absolution left no room for doubt as to his theological affinities.

It was just this that gave him his peculiar influence with High Churchmen, and, securing for him their ear and their sympathy, enabled him to bring home to their hearts truths against which many of them had been strongly prejudiced, or of the real meaning of which they had been ignorant. Within our own times God has sent a message of marvellous power to the Roman Catholics of Italy by the lips of a friar, and to the Greek Church in Russia by the remarkable preacher who so recently passed away amidst a nation's lamentations ; and even so it would seem that He sent this unique man to the High Church people of England, and particularly of the West End of London.

To the strict logician who is also a theologian, it may seem hard to understand how Evangelical teaching can be brought into harmony with such Church views as Wilkinson was ever ready to avow. The absolute necessity of the new birth has ever been insisted upon by Evangelical preachers, from the days of the Wesleys to the present hour, and it is quite clear that Wilkinson could never have pressed upon his hearers, as Moody did, the inexorable demand, "Ye must be born again!" Nor is this a mere question of the use of words. No change can be more radical and far-reaching than one that deserves to be called a new birth ; and one would naturally conclude that he who has undergone it is indeed, and must be, "a new creature": old things will have passed away, all things will have become new. If, then, this change has already taken place in all the baptized, what room is there left for the demanding of a further change?

Old-fashioned High Churchmen, before Wilkinson's time, for the most part took up this position, and were disposed to scout the theory of the necessity of conversion, except in cases where the regenerate had lapsed into outward and notorious sin. As for the rest, they might grow in grace, and, by an ever-increasing surrender of themselves to higher influences, undergo a life-long process of conversion. This was the teaching of Bishop Forbes in his well-known brochure, "Are You Being Converted?" and, to tell the truth, it seems to me that, if the premises which he and Wilkinson held in common are admitted, this is, after all, the only self-consistent position.

But Wilkinson, although, curiously enough, he never seems himself to have passed through any such spiritual crisis, had seen what conversion could do for the godless fishermen and miners of the North ; and he could

not ignore the spiritual phenomena, nor doubt the value of the great spiritual change, which, under the name of "conversion," he had so often seen induced by the preaching of the gospel of forgiveness.

Probably, if he had attempted to give a full definition, or even description, of what conversion really means, it would not have altogether coincided with that which a carefully instructed Evangelical would have given. Very likely he would have looked upon it as the renewal of a life that had fallen into a low and dormant condition, rather than the imparting of the new and wondrous gift of eternal life. But, as it was not his habit of mind to deal in exact definitions, this did not greatly interfere with the efficiency of his Gospel teaching.

Whether such a position as his can be permanently maintained is another question. To me it seems that in the long-run logic must have its way, and that those who believe that all the baptized are necessarily regenerate will cease to urge upon them the necessity of conversion, and will content themselves with endeavouring to bring about a deepening of a spiritual life, which their theory compels them to believe is already existing, even in those who seem to show no sign of its presence.

Similarly, Wilkinson's use of the confessional would probably be so intensely spiritual that it would not practically differ much from his dealing with an anxious soul in a less formal way. I cannot believe that he could ever have pronounced absolution without having first made it plain that its validity could only be conditional, and that, unless the penitent exercised a real and heartfelt faith in Christ and His atoning death, no pronouncing of absolution by God's minister could be of any real service.

Thus this peculiarly dangerous custom would with him be rendered as nearly innocuous as possible, and would sometimes even seem to be specially serviceable. But one trembles to think of what the confessional may become in less spiritual hands, where this conditional character of the absolution is not insisted upon—nay, rather, where the absolute theory of the ordinance is dogmatically affirmed.

But enough; it is a thankless task to criticize the doctrinal imperfections, of one who lived so near to his God. If I have referred to the subject, it has been only to show that the peculiarities of his mind and temperament rendered it possible for him to maintain what he conceived to be his *via media* without any very serious loss of spiritual efficiency—at least in certain important respects.

That he was to some extent a loser, both personally and in his ministry, by the system to which he was wedded, I cannot myself doubt. I cannot peruse the pages of this life-story without feeling that, with all his holiness of life, he ought to have been a happier man than he was. Possibly this may have been largely the result of temperament; but was it not also the product of the system to which he had submitted himself?

A similar reflection suggests itself with regard to his efforts after unity, more particularly with the Presbyterians of Scotland. His large-hearted charity led him on to suggest united supplication for reunion, but the cramping influence of ecclesiasticism militated grievously against the very object for which he prayed. He was free from all the trammels to which an Established Church is necessarily subject. Bishops, and even an Archbishop,

of the English Church had shown a good example of broad-mindedness by preaching in Presbyterian churches. But this the Primus would neither encourage, nor even permit, on account of his ecclesiastical opinions. It was small wonder, therefore, if some of those whose prayers on this behalf he had endeavoured to enlist were repelled by what seemed to them a painful inconsistency.

Well, our little systems and broken lights "have their day and cease to be," but the divine beauty of a saintly life is eternal as the God from whom it proceeds; it is a treasure added to the wealth of heaven, and the memory of it enriches the traditions of earth. It remains a witness to the power of Divine grace, and a revelation of Divine glory; and such a life was the life of George Howard Wilkinson, who "walked with God; and he was not, for God took him."



Canon Fleming.¹

By FREDERICK SHERLOCK.

A LIFE which touched the two extremes of royal palaces and homeless waifs was certainly worth the telling, and many will be glad to read this account of one who was essentially a popular preacher. Happily the story has been kept within the compass of 360 pages of large type, and thus compares favourably with the conventional clerical biography, which usually runs to a wearisome length. Brief as it is, however, there are obvious signs of haste in the composition, and the presence of some rather glaring "howlers" is to be regretted. The well-intentioned farewell verses showered upon Fleming by his admirers upon his leaving Bath no doubt pleased the writers and did not hurt him, but we can imagine the pungent criticism which he would have been the first to give them had he seen them served up in all the glory of large type; while, to find the doggerel on p. 79 characterized as a hymn is a grotesque touch, singularly incongruous when met with in the life of a man who had such a keen sense of rhythm and so exquisite a taste in poetry.

The main events of Fleming's life may be put into a brief paragraph. He was born in 1830, and died in 1908. He was educated at King Edward's School, Bath, 1840, Shrewsbury School, 1846-49; he took his degree at Magdalen College, Cambridge, in 1853; was curate of St. Stephen's, Ipswich, 1853-55; curate of St. Stephen's, Bath, 1855-56; minister of All Saints' Chapel, Bath, 1856-66; incumbent of Camden Church, Camberwell, 1866-73; Vicar of St. Michael's, Chester Square, 1873-1908; Canon of York, 1877-1908; succentor, 1881-82; precentor, 1883-1908; Chaplain to Queen Victoria, 1876-80; Chaplain-in-Ordinary to His Majesty, 1901-08.

¹ "Life of Canon Fleming, Vicar of St. Michael's, Chester Square; Canon of York, Chaplain-in-Ordinary to the King." By the Rev. Arthur R. M. Finlayson, Vicar of Stoneaston. London: James Nisbet and Co., Ltd.

In addition to his pastoral work, he threw himself into three or four great movements with abounding ardour and enthusiasm—namely, the Temperance Propaganda, the Hospital Sunday Fund, Dr. Barnardo's Homes, and the Religious Tract Society—while if not the first to give a Penny Reading, he was certainly the one who did the most to popularize this recreative effort, especially in the city of Bath. In the way of distinguished promotion his biographer records that he declined the Deaneries of Norwich and Chester and the Bishopric of Sydney, and that Beaconsfield's desire was that Fleming should be the first Bishop of Liverpool. In the way of authorship there are no books to his credit in the publisher's catalogues, yet he edited two volumes of selections for Penny Readings which had a very wide sale, while the touching sermon which he preached at Sandringham in 1892 upon the lamented death of Prince Albert Victor has established something like a record. It was issued by Skeffingtons, under the title of "Recognition in Eternity"; the copyright was made over to Queen Alexandra, and the sales recorded in the biography total 64,000 copies, and have earned a profit of £1,685 os. 2d., which the Queen has graciously divided between two charities—the Gordon Boys' Home and the British Home for Incurables.

Such are the outstanding features of Fleming's life. A closer glance, so far as our limited space will permit, may serve to bring out one or two points worthy of being remembered.

He was of Irish birth and extraction, his father being Patrick Fleming, a medical doctor of Strabane, and his mother Mary Kirkpatrick, daughter of an officer in the army. They had five children, two daughters and three sons—Francis and William (who both became clergymen and did excellent work), and James, the youngest son, who was born at Carlow on July 26, 1830. As a boy he lived for some time at Cavan, where he came under the influence of the Rev. D. W. Preston, curate of the Parish Church, whose Bible-class he attended, and of whom he always spoke with high regard. In a few years his mother, who was now a widow, removed to Bath, and James made his first start at a big school. The following statement in his own words throws an interesting sidelight on his career.

"I well remember at the age of ten going to my first large school before I went to a public school, and in listening to my schoolfellows speaking to each other, I singled out one—only one—out of more than a hundred boys, who spoke beautifully. His silver voice and perfect intonation enchained me. It was music to listen to his voice. I resolved to try and speak like him. He and I became fast friends. . . . I first learned the music of language from his lips, in the melody of his voice, and the finished articulation of his every word. . . . Poor young Lawrie died before I left for a public school. . . . The vision of my young schoolfellow has never faded out of my life, and only when we shall meet again, and I shall look into his lustrous eyes, and once more listen to the music of his soft voice, shall he know how much I owed to him."

The common belief that Fleming received lessons in elocution from Macready, the famous tragedian, is incorrect. They were great friends, and Fleming frequently heard the great actor recite; but in the sense of ever being his pupil, his biographer tells us that it was not so.

Fleming was recruited for the Temperance Movement after hearing an

oration given by John B. Gough in Bath. He became a total abstainer, and was ever ready to lend his powerful support to the work of the Church of England Temperance Society, the National Temperance League, the United Kingdom Band of Hope Union, and the Temperance Hospital. What he did for these organizations—and it was indeed much—was, however, as nothing in comparison with the extraordinary blessings which have accrued from his pastoral influence on the life of one distinguished woman—namely, Agnes Weston. In her own words, written on November 14 last, she says :

“No tribute from my pen could ever do justice to the debt of gratitude that I owe, under God, to dear Canon Fleming. About the year 1857, or 1858, when he was at All Saints' Church, Bath, I was a giddy, careless, schoolgirl, with no thought beyond the present, but his faithful and earnest preaching, by the power of God's Spirit, showed me my position, opened my eyes, and I realized that in God's sight I was undone indeed; the same teaching led me on to the acceptance of Christ as my Saviour, and little by little, as my life-work unrolled before me, I found in Canon Fleming a faithful and steadfast counsellor and friend. He always took a deep interest in my work among the blue-jackets, and when the Royal Sailors' Rests were built he became one of the trustees, which office he held until his death. I am sure that very many can say as much as I can, but few can say more. Under God I owe my life, and anything that has been done in it, to the faithful ministrations of the clergyman of my young days, Canon Fleming.”

In these days, when we hear much of the decay of the pulpit, and there is a tendency to cut down sermons, and to generally belittle the ordinance of preaching, an instance like this is very well worth keeping in mind.

Next to Fleming's influence upon Agnes Weston, we should certainly place the great stroke for philanthropy which he accomplished by championing the cause of Dr. Barnardo's Homes, and securing for that much-maligned worker the gracious patronage of Her Majesty and other members of the Royal Family.

The results of his powerful appeals on Hospital Sunday are well known. Preaching to his own people at St. Michael's, Chester Square, on Hospital Sunday, 1901, he said : “You are the premier givers ; you have raised £22,000 in twenty years. Nor is this all ; a generous member of this congregation has recently built, and furnished at a total cost of £23,000, a Convalescent Home for the benefit of the poor of St. Michael's Parish.”

We have no space to treat of his wonderful influence in the city of York, nor to give particulars of the touch which he had with many of the most famous people of the time. The reader will find in the “Life” much interesting information respecting notabilities, and some frank—rather too frank—criticisms of statesmen very much in the public eye. The book will once again establish that the man who chooses to be a parson and gives himself to his work can be no idler, and, further, that he has abounding opportunities of serving his brethren, rich and poor alike, not afforded by any other vocation in life.



Studies in Texts.

SUGGESTIONS FOR SERMONS FROM CURRENT LITERATURE.

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

TEXTS: "My righteous servant."—Isa. 53 11.

"His servant Hezekiah."—2 Chron. 32 16.

[Suggestive book: "Old Testament Problems," by Dr. J. W. Thirtle (= T.). Others quoted, G. A. Smith's "Isaiah," Vol. II. (= S.); Margoliouth's "Lines of Defence of Biblical Revelation" (= M.); Kay's "Isaiah," Speaker's Comm. (= K.); W. S. Caldecott's "Solomon's Temple" (= C.); Orr's "Problem of Old Testament" (= O.); Davidson's art. "Isaiah," Hast. Dict. (= H.); see also Wright's art. "Isaiah," Smith's Bible Dict., Second Edition.]

PROPHECY has usually local application and wider fulfilment. The latter, of course, points to our Lord here. "We assert, what none but prejudiced Jews have ever denied, that this great prophecy was achieved in all its details by Him alone" (S. 267). "Not for a moment would we question the application" (T. 164). But is there also a primary local allusion? T. thinks Isa. 53 describes Hezekiah's¹ illness and recovery in terms typical of Christ. "However much the seer looked beyond to ONE . . . the reigning king could not be out of view" (T. 167). "Davidic King and Suffering Servant supply chief contents of idea of Christian Messiah" (H. iv. 123). Many striking parallels between Isa. 38 and 53. Both describe deliverance by Lord's arm (53 1; 38 20, cf. 2 Chron. 32 8). T. gives twelve parallels (p. 185)—*e.g.*, sick unto death (38 1, 9; 53 3. R.V.M., 12); cut off early (38 10; 53 8); land of living (38 11; 53 8); prolonged life (38 16; 53 10); posterity imperilled (*dor*, "age," "generation," 38 12; 53 8); oppressed (38 14; 53 7); bitterness of soul (38 16; 53 11); peace (38 17; 53 5); visible seed (38 19; 53 10).

I. THE SUFFERING SOVEREIGN. H. a righteous King amid unrighteous subjects (cf. 2 Kings 18 5, 6; with Isa. 1 2-6; 58 1, 2). H.'s illness synchronous with Sen.'s invasion (Isa. 38 6; cf. 38 5 with 2 Kings 18 2, 13). T. suggests illness penal for yielding popular pressure (2 Kings 18 13-16; cf. appeal in 5 27, and Isa. 30 1-17; 57 17, 18), and compares Isa. 53 8b (T. 215, 216).

(a) Possible failure of line: 38 12; 53 8 (see above); and 38 19; 53 10 (T. 165, 180). Manasseh born after² (2 Kings 21 1; Isa. 38 5, 19 LXX. *παῖδια ποιῶσω*).

¹ T.'s theory regards chap. 53 as Isaianic. Usual easy surrender of this view is unnecessary; see M. p. 72 *f.*, and his verdict against plurality "nothing in it" (p. 136); also K. Intro.: O., pp. 458, 536.

² C., though regarding Isa. 52 as work of "Deutero-Isaiah," rightly (though surely not consistently) sees in it a wedding ode (150, cf. Isa. 62 4; 2 Kings 21 1). Whole chapter suggestive in light of Assyrian deliverance (cf. vers. 6, 7, 8, 9; with 2 Kings 18 26, 36, 32). Is it possible, however, that Hephzibah married earlier is barren wife of Isa. 54 1? The sequence is suggestive (cf. *σήμειον*, Isa. 38 19, LXX.).

(b) *H.'s illness probably leprous*: "Boil," 2 Kings 20 7; s.w.a. Lev. 13 18-20; a penalty for forsaking God (Deut. 28 27 R.V., and cf. Deut. 28 14; 2 Kings 18 14; T. 189). This coincides with chap. 53; "sickness" (ver. 3, R.V.M.)="sick" (38 9); "sorrows" (ver. 3)=pains accompanying disease (K. *in loc.*); "stricken" (53 4, 8) used of leprosy fifty-seven times in Lev. 13, 14 (K. *in loc.*, and cf. 2 Kings 15 5); S. translates "smitten of God and degraded" (p. 343), and says A.V. has "masked the leprous figure" (p. 368). So 53 3 LXX. makes hidden face refer to Lev. 13 48; and "healed" (53 5) is the precise word of Lev. 13 18, 37; 14 3, 48).

(c) *Marvellous recovery*: Isa. 38 5; 53 10; cf. 52 13, "prosper" R.V.M. ("recover" T. 163 n).

(d) *Grave with impious*: (53 9; T. 165; S. 361). Does this hint at leper's burial prepared for H. (cf. 2 Chron. 26 19, 20, 23) near Uzziah's grave?

(e) *Startle many nations*: (52 15 R.V.M., and LXX.). See Isa. 39 1; 2 Chron. 32 23, 31 ("the wonder"); exalted, 2 Chron. 32 23; s.w.a. Isa. 52 13.

(f) *Peace*: Isa. 38 17; 53 5; 2 Kings 20 19.

II. THE SUFFERING SAVIOUR. Matt. 8 17; Luke 22 37; Acts 8 32.

III. THE SUFFERING SAINT. Phil. 3 10; Col. 1 24; 2 Tim. 2 12; 1 John 3 16.



The Missionary World.

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

AT the Canadian National Missionary Congress of the Laymen's Missionary Movement, which was held at Toronto from April 1 to 4, a striking and stirring report was adopted. Unhappily, limits of space prevent its reproduction in full, but the following brief extracts indicate the tone running throughout it:

"In view of the universality and finality of the Gospel of Christ, and of the spiritual needs of mankind, we believe that the Church of our generation should undertake to obey literally the command of Christ to preach the Gospel to every creature.

"We believe that the call to make dominant and regnant in all human relationship, either personal, racial or national, the principles and spirit of Jesus Christ, presents to every man his supreme opportunity of development, usefulness and satisfaction.

"According to their several ability and opportunity, we believe that the laymen of the Churches are equally responsible with the ordained ministers to pray and to work for the coming of the Kingdom of God upon earth.

"We believe that every Christian should recognize the world as his field, and to the full measure of his ability work for its evangelization."

It is often said that the key to the situation as concerns foreign missions is in the hands of the clergy, but it is quite clear that, if the spirit which

pervaded the Toronto Congress comes to animate the Christian laity as a whole, the clergy will *have* to show themselves zealous for the evangelization of the world.



Speaking lately at the annual meeting of the Zenana Bible and Medical Mission, Sir Andrew Fraser, late Lieutenant-Governor of Bengal, emphasized the importance of work among the women in India on the ground of the influence which they exert over their husbands. As an illustration he referred to an Indian friend who lost his wife after a brief illness. "He said that, as his wife lay dying, she said to him, 'Will you read to me?' He said, 'What shall I read?' She replied, 'Get down the Bible and read to me from the third chapter of St. John.' 'Well,' said my friend, 'I read on till I came to the verse where the Lord Jesus said, "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." She said, "I am dying, and yet I shall live. I believe on the Lord Jesus, and that in Him I have eternal life."' He said to me, 'I have never thought much myself about the Bible, though I often read it to her, but she has turned my thoughts to it.'"



The call to carry to India's women the Gospel of light and hope comes not only on the ground of their influence on others, but also on that of their woes. And lest it should be imagined that testimony such as that given in these notes last month is not to be relied upon, since it is that of a missionary, it may be as well to give the words of a non-Christian Indian paper, published in Lahore. The *Zenana* quotes it as saying: "The advent of an Indian girl into a household is, first, the cause of much anguish and weeping, because she cannot be a breadwinner of the family; and, secondly, because of the difficulty of getting her settled down in life. When she is hardly ten or eleven years old, there comes the inevitable problem of matrimony. At the age of fourteen or fifteen she becomes a mother; a few years later her youth, health, and energy, are gone. She may meet with premature death or become a widow. The former is regarded as a merciful dispensation in view of the life-long misery of widowhood."



The success of the *alumni* of mission schools in athletic exercises is striking. The *Church Missionary Review* mentions that in the Calcutta Athletic Sports, open to all Indians, on January 26, out of thirty-three prizes twenty-four were won by Christian boys, and this in spite of the small proportion of Christians to Hindus and Mohammedans in North India. During the last seven years the prize for the best athlete in Bengal has been won at least six times by Christian youths of C.M.S. High Schools; the other time a boy hailing from Burmah, who may or may not have been a Christian, was successful. One of the educational missionaries in Calcutta says that the superiority of the Christians is so marked that Hindus seem to have given up the effort to compete with them in this matter, and that the sports practically resolve themselves into a contest between Christians of various clubs and schools, with a crowd of Hindu and Mohammedan spectators.

Dr. Laws had a wonderful story of success in the Livingstonia Mission to lay before his audience at the recent missionary meeting of the Synod of the Presbyterian Church of Scotland. Just thirty-four years ago he sailed with some others to begin the work. They found the people so ignorant that when an illustrated newspaper was shown them they could see nothing in the pictures but black lines and smudges; now languages have been reduced in writing, and the complete New Testament is printed in five of them. Then children had to be paid to attend school, and when it was proposed to keep some of them as boarders, the rumour was started that the missionaries wanted something to eat with their porridge; now the schools have 41,000 names on their rolls, and the pupils pay fees. There are 4,500 communicants in the Mission; the baptized adherents who are not communicants are almost equal in number; and the native contributions amounted in 1908 to £848, though wages in the country are only 1d. or 1½d. per day. Unhappily, it may be necessary for financial reasons to abandon one of the eight stations.



The Bible at Work.

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

THERE are at least 1,500 tongues in the world in daily use which might commonly be called obscure, of which for the most part the philologist knows little but their names, and which unitedly do not contain one verse of the Bible. Such might have been said at one time of many of the great modern languages. It is true of what is now English, which contains the Master Bible of the world. Latin was once but the tongue of a tribe; it became the tongue of an empire, and for a thousand years the chief conservator of the Bible in Christian Europe. The infancy of Hebrew and Greek is unknown, yet to these were first committed the oracles of God, and to these must belong the distinction of "originals" as long as the Bible shall last. To no obscure tongue to-day can come such honour, yet of none can anyone dare to say what cannot or what shall not be. An interest, not altogether of romantic imagination, belongs to any new version, however far off from common knowledge, and however strange its name.



The Bible Society last year added to its list six new versions—namely, Kanauri, Rabha, Ora, Ndau, Lau, and Mailu. Kanauri is spoken by some 20,000 people in the Kanawar country, which lies to the north and north-east of Simla, on the borders of Tibet. Rabha is the tongue of about 18,000 people, living on the north bank of the Brahmaputra in Northern Assam. Ora belongs to a tribe containing about 15,000 people living in Southern Nigeria. Ndau is the language of a tribe on the eastern edge of Rhodesia. Lau is for a race of fishermen, numbering about 6,000, who occupy an island named Mwala in the Solomon Group; and Mailu is a Papuan language, the mother tongue of the natives of Toulon Island, off the south-east coast of British

New Guinea. Small as the peoples are, these versions stand as types of that Gospel which is for all nations and tongues and tribes, and regards with the same charity the lowest as well as the largest. The most immediately interesting, perhaps, is the Ora, in that it is the work of an Ora native who was carried as a slave to Yoruba, where he heard and accepted the Gospel. Captivity has thus been turned captive in that the tongue of the captor has been made servant for Christ to his own tribesmen.



Only a short while ago Korea was "The Hermit Kingdom." Some anticipate for it the distinction of being the first Eastern nation to become Christian. Dr. Underwood of America is the senior Protestant Missionary, being the first to enter Korea. Twenty-five years ago, he says, there was not a Christian in the country, now there are 1,500 self-supporting Churches with more than 200,000 Christians. He tells of a doctor who bought the four Gospels and the Acts of the Apostles in Seoul, and returned with them to his home 150 miles away. They were noticed by another doctor who got them for himself and read them to his neighbours. So great was their interest that they sent to Seoul to ask for a teacher. When, years after, Dr. Underwood arrived, he found the whole place evangelized by the books that had gone before. He tells of another village visited by a colporteur, where there is not a heathen left, and where on the site of the temple is a Christian Church.



It is noticeable that most, if not all, the great religions of to-day include a man and a book. Christianity has Christ and the Bible; the Jew has Moses and the Old Testament; the Moslem has Mahomet and the Koran; the Buddhist has Buddha, and the Tripitaka and other books; the Confucianist has Confucius and the Sacred Classics; the Hindu has Krishna and the Mahabharata as well as Rama and the Ramayana; while the Zoroastrian has Zoroaster and the Zend Avesta. Yet in Christianity alone is the religion identified with the Person, according to the words, "He that hath the Son hath life." "I am the vine, ye are the branches . . . without (apart from) Me ye can do nothing." And in no religion is there such identity between the Book and the Man. "Ignorance of the Scriptures is ignorance of Christ," said St. Jerome. Not only so, but there is a deeper and more spiritual identity, for while the Word is full of Christ and fulfilled in Christ Christ is also fulfilled in the Word. "The words that I speak . . . are spirit and life." "If a man love Me, he will keep My words." "He that keepeth His commandments dwelleth in Him and He in him." In this spiritual identity a supremely important work belongs to the Bible, which can and does belong to nothing else.



When will the author, or authors, appear who shall deal, or attempt to deal, with the indebtedness of English character and nationality, as well as English religion, to the Bible? It is hinted at and touched upon occasionally. In a recent speech, Mr. C. F. G. Masterman, M.P., said: "You cannot cut that Bible out of the literature and out of the character of the

English race. There is no article hastily written by any modern journalist, there is no poem composed with greater or less ability by any modern poet, there is scarcely any interchange of ordinary speech between man and man, which does not consciously or unconsciously find itself influenced by and committed to the phraseology of the English Bible." Yet even stronger is the testimony of Mr. H. W. Hoare, in "The Evolution of the English Bible." "It interweaves itself with the momentous crisis of the nation's fortune. . . . It has quickened, moulded, and sustained what is best and strongest in our individual and corporate life . . . it has exercised upon English character an influence, moral, social and political, which it is not possible to measure." If a great statesman can say that about half a dozen lines of Burns' had had more influence upon political thought and action than all the millions of leading articles ever written, what shall be said of the Bible? What could be said by a competent man would be particularly interesting and particularly valuable as well as powerful argument for its wider circulation. Moreover, if the destiny of England is at all related to the cry Imperial, the Bible must, of necessity, have for this country a very important function yet to discharge.



Literary Notes.

AMONG the new forthcoming books of Messrs. Longmans, Green and Co. is an historical volume entitled "Explorers in the New World: Before and After Columbus, and the Story of the Jesuit Missions of Paraguay." The author is Marion McMurrugh Mulhall, among whose previous books are "Between the Amazon and Andes," and "The Celtic Sources of the Divina Commedia." To this new book will be added some very interesting pre-Columbian maps. Another attractive item in the Longmans' announcement is "The Gilds of China, with an Account of the Gild Merchant, or Co-Hong of Canton," by Hosea Ballou Morse, some time Inspector-General of Customs, China. "Studies in Christian Ethics" is also nearly ready. This volume has been prepared by Canon Ottley, of Christ Church, and Regius Professor of Pastoral Theology in the University of Oxford. I am also glad to call attention to the new volume in "The Anglican Church Handbooks," by the Rev. W. St. Clair Tisdall, D.D. The subject is "Comparative Religion." There are two other readable books on the same firm's list. One is "A History of Malta during the Period of the French and British Occupation, 1798-1802." This book was written by the late William Hardman, of Valetta, and edited by Dr. Holland Rose, who has added a number of important notes, as well as an introduction. Included in the volume is an epitome of subsequent events, while there are several reproductions of historic documents. The other volume is a work entitled "Historical Letters and Memoirs of Catholics, 1625-1793," by the Rev. W. Forbes Leith.



We shall shortly have an opportunity of reading the history of Liverpool Nonconformity—at least, the early portion of it. It is to come from the Booksellers Company of that city. The volume will present the history particularly of the two oldest Nonconformist congregations in Liverpool—those of Ullet Road and Hope Street Churches. Mr. H. D. Roberts is the author, and one of the personalities which stands out boldly in his book is, of course, James Martineau. The account goes back many years, and some of Martineau's "class talks" will be included in the work. The earliest specimen given in Mr. Roberts's book is dated 1843. A special chapter is devoted to James Martineau entirely, and a detailed study is made of his work as a learner and teacher in theology, psychology, and philosophy. The work cannot help being a deeply interesting one.



Six new volumes are being added to the Cambridge County Geographies. Although these capital handbooks are primarily intended for schools, they make, at the same time, a justifiable appeal to the general reader, so popular is the strain in which they have been penned. These six additions to the series are: "Hertfordshire," by R. Lydekker; "Wiltshire," by A. G. Bradley; "Somersetshire," by F. A. Knight; and "Gloucestershire," "Cornwall," and "Westmorland." There is no excuse for anyone to say that they know nothing about the history of their county when such a useful and cheap series as this exists. They are well illustrated with maps, diagrams, and pictures, and undoubtedly make a very attractive series of books.



There is no study of greater importance to the geologist than the science of petrology, which has in recent years made many additions to our knowledge of the structure and development of the earth. Mr. Alfred Harker, who has written a book entitled "The Natural History of Igneous Rocks," is well known for his knowledge of the subject. This is published by Messrs. Methuen. The importance of the present book lies in the association which he traces between igneous rocks and the evolution of the areas in which they occur. Then Messrs. Methuen and Co. have also in their new list Mr. F. G. Brabant's little guide entitled "Rambles in Sussex." These excursions include the whole county. Among the thirty illustrations are reproductions of six of Turner's Sussex views recently sold at Christie's. Another of the additions being made to the "Little Guides" is one on "Monmouthshire," by Dr. G. W. Wade and the Rev. J. H. Wade. These charming little books are got up in a very convenient form, and are always found to be very accurate. The same publishers are also issuing Part II. of Miss Mary E. Shipley's "English Church History for Children." This work has been written for children, with a view to making the study one of more interest than a mere textbook can do, or, at least, usually does. The volume brings the history from the Norman Conquest to the eve of the Reformation, a period naturally more complicated than that of Part I., which dealt with the early history of the English Church, but very full of incident. There are several illustrations and a map.



"Open-Air Nature Books" has a very pleasing sound. But such is the title of a new series of books which will attempt to render the study of natural history attractive and interesting to the young mind. Messrs. Dent are inaugurating the series at a popular price, and the first volume was entitled "The Hedge I Know." There was certainly a wealth of good material in so pleasant a title, and, as was a natural sequence, it met with success. The two following books are to come out at once, or in the near future: "The Pond I Know," and "The Wood I Know." These volumes are written in a clear and readable style, so that the little people may grasp the writer's points, and their usefulness and charm are decidedly increased by the inclusion of a number of rich coloured pictures.



A distinct service has been rendered to present-day readers in Messrs. Constable's new series, "Philosophies, Ancient and Modern." Each volume, in compact form and concise manner, gives an outline of the master-thinkers who in past and present times have moulded the thoughts of men. The writers are those who have made lifelong study of their subjects, and are thus enabled to convey the results of their studies in simple language. Two volumes are in active preparation. Schopenhauer has been entrusted to Mr. T. W. Whitaker, and Father Tyrrell will deal with Bergson, a French thinker of some reputation.



Mr. Stock has recently issued, or is about to issue, several books of much interest to readers of *THE CHURCHMAN*. There is Canon Walpole's "The Kingdom of Heaven," which is to be uniform with the writer's earlier works; "Vital Religion," and "Personality and Power"; a cheap edition of the Rev. H. J. Dixon's book "Have Miracles Happened?" which met with so good a reception last year; "The Dawn of Christianity in Continental Europe, and The Planting of the Order of Knights of the Hospital of St. John of Jerusalem in England," by Miss S. F. A. Caulfeild, who is a "Lady of Grace" of the Order; "The History of Pembrokeshire," by the Rev. James Phillips; a little collection of stories by the Rev. Zachary Mather, descriptive of Welsh life and character, entitled "Tales from the Welsh Hills"; a new work by M. A. Faber, "The Life Indeed: Jesus Christ the Saviour of the World"; and a work which has for its title "Growls from Uganda." The author of this last chooses to remain anonymous. He writes from his grass-hut in Uganda, reviews and records his recollections of commercial life in England, and also devotes a chapter to an interesting account of a search for gold in British Columbia.



The Bishop of California is publishing, through Mr. Fisher Unwin, his lectures to divinity students at the Pacific Theological School. The title of the book is "Apt and Meet." It is a timely series of talks appealing to the devout, the heroic, and the practical. Mr. Unwin also recently issued two new American theological works, "Christ and the Eastern Soul: The Witness of the Oriental Consciousness to Jesus Christ," by Dr. Charles Cuthbert Hall, late President of the Union Theological Seminary, New York;

and "The Teaching of Jesus about the Future," by Dr. Henry Burton Sharman, Instructor of New Testament History and Literature in the University of Chicago.



It is certainly good news to learn that the National Church League, in conjunction with Messrs. Longmans, are issuing a new edition, at the very cheap price of 2s. 6d. net, of the Rev. G. R. Balleine's "A History of the Evangelical Party in the Church of England." This, as we pointed out in our review, is a very valuable and useful book. It begins with the Evangelical Revival of the eighteenth century, and carries the story of Evangelicalism to the present day. Those who are seeking to extend the principles of Evangelical Churchmanship cannot afford to be without Mr. Balleine's volume.



Notices of Books.

LUKE THE PHYSICIAN: And other Studies in the History of Religion. By W. M. Ramsay, Kt., Hon. D.C.L. London: *Hodder and Stoughton*. Price 12s.

Professor Ramsay's work on matters connected with the New Testament is of such importance to every student that one has but to chronicle the appearance of a fresh book from his pen to insure it an attentive hearing. This is all the more noteworthy, as the standpoint of the author in respect to New Testament criticism is conservative. His conservatism, unlike the conservatism of men who are guided merely by prejudice or habit, is based on a profound knowledge of ancient literature and ancient history. More than that: this knowledge has not been acquired only in the silence of the study or of a great library; for Ramsay has travelled all over Asia Minor; has seen the places that to most of us are but names; has followed the very footsteps of St. Paul; and so has gained—what the mere student can never gain—a sense of local colour; has imbibed—what the student can but imperfectly imbibe—the spirit of each place. Hence, in all Ramsay's work we get a feeling of first-hand knowledge, which most books sadly lack.

The present book does not differ materially, in method or in manner, from the author's previous volumes. It is made up of a number of papers, of which the longest and—we think—by far the most important to students of the New Testament is that which gives a title to the book as a whole. Sir William Ramsay has rarely done a better or a more necessary piece of work than in this paper, "Luke the Physician." Harnack has told us that all the faults made in New Testament criticism are gathered to a focus in the criticism of the *Acts*. That, perhaps, is hardly overstating the case; and Ramsay deserves the thanks of all students for re-setting the criticism of the *Acts* on the basis of common-sense. For, as he most truly says, "When a real piece of living literature has to be examined, it is a false method to treat it as a corpse and cut it to pieces; only a mess can result."

Ramsay has no difficulty in showing that the older criticism must be abandoned, and that the generally trustworthy character of the *Acts*, as history, must be admitted. Lukan criticism keeps right only when the study of words is controlled by the observation of facts and realities. Neglect of this has caused so much nineteenth-century criticism to be hard and unilluminating.

Of the remaining essays in the book, the sixteen short papers which combine to make one considerable chapter, "The Church of Lycaonia in the Fourth Century," will be sure to appeal to the archæologist and historian. Indeed, this section yields material that cannot be found elsewhere, and there is much of considerable importance in all the chapters. The general reader will find the chapter on "Asia Minor: The Country and its Religion" very delightful reading; and the student of the Greek Testament will be charmed with the way in which Ramsay deals with St. Paul's use of "metaphors drawn from Greek and Roman life." In an interesting paper on the date and authorship of the Epistle to the Hebrews, Ramsay arrives at the following results: (1) The Epistle was completed in the spring of A.D. 59; (2) it is, in a sense, the Epistle of the Church in Cæsarea to the Jewish party of the Church in Jerusalem (which implies that the author was, practically speaking, Philip the Deacon); (3) the letter was carefully discussed with Paul before being written out, and the final verses come straight from that Apostle's hand; (4) the object of the letter was to place Jewish readers on a new plane of thought, to the end that they might better comprehend Paul's own views and work.

We are grateful to Sir William Ramsay for a book that is full of observation, learning, and good sense. We still hope that an edition both of the Acts of the Apostles and of the Lukan Gospel may crown the author's long and careful studies in the history of the Apostolic age.—E. H. BLAKENEY.

THE ORIGIN AND DEVELOPMENT OF THE MORAL IDEAS. By Edward Westermarck, Ph.D. Vol. II. London: *Macmillan and Co.* 1908. Price 14s. net.

This second volume of Professor Westermarck's is, like the first, a mine of information upon a great number of subjects closely or more distantly connected with everything that may be said to have any connection with ethics. For the great majority of the statements made authorities are quoted—sometimes, it seems, almost unnecessarily. The extent of these authorities may be imagined when we find that a list of them fills seventy-eight pages, each page on an average containing some thirty-four works. In other words, we have in the footnotes to the two volumes references to more than 4,500 books, articles, reports, etc. ! It will therefore occasion no surprise when I say that, in reading these volumes, it is sometimes a little difficult to see the wood for the trees. Of the immense labour which has been expended by the author there can be no doubt; whether all this toil was necessary is another matter. To the collector of sociological facts the book will be extremely useful; and if sociology is to win for itself a position as a more or less exact science, the greater the number of the facts upon which its laws and its hypotheses are based, the better. It is in this way,

rather than as a satisfactory proof that the writer's theory and principles of ethics are sound, that the value of the work must be judged.

The range of subjects dealt with in the twenty-seven chapters of the second volume is immense, and upon many of them the author has much to tell which is extremely valuable. Among other important subjects carefully investigated are "The Right of Property," "Regard for Truth," "The Origin and Development of the Altruistic Sentiment," "Marriage," "Celibacy," "The Belief in Supernatural Beings," "Duties to Gods," "The Gods as Guardians of Morality," etc.

Professor Westermarck sums up the results of his immense labour in a very interesting final chapter. In this he not only draws conclusions from the various developments of the past and the phenomena of the present, but he also essays from these to forecast the trend of ethical conduct in the future. His own position—I hope I do not wrong him—I judge to be frankly naturalistic, as much so as that of either Herbert Spencer or that of Levy Brühl. But his conclusions and the issues of his conclusions are certainly capable of a very different interpretation. That interpretation I need not explain to the readers of *THE CHURCHMAN*. There is, however, infinite reason for us to pay the greatest heed to the lesson to be learnt both from the conclusion and from its interpretation. I write strongly because I believe that here lies the hottest point of the battle to-day between Christianity and its adversaries, and here it will still more surely lie in the near future. Men judge of Christianity, not by what it is in itself, but by the expressions of it which they meet with in everyday life. We believe, on the one hand, that the ethical teaching of Christianity is not only the highest the world has ever seen, but that no higher can be conceived. On the other hand, even to-day we see things done, not only by professing Christians, but in the name of Christianity and under the assumed sanction of the Church, which bear out the dual results of religion asserted by our author. Unfortunately, to-day men cry, but with a very different accent and interpretation to what the words bore in the past, "See how these Christians live!" If Christianity is to conquer, it must be by the supreme righteousness of Christ realized in the daily lives of those who not only profess to believe in, but who in their daily lives actually follow, Him.—W. EDWARD CHADWICK.

THE PHILOSOPHY OF THE SPIRIT. By H. W. Dresser. New York : Putnam's. Pp. xiv, 545. Price 10s. 6d.

This volume will certainly appeal to a limited circle only. It is not easy to describe it exactly; it is not even easy to say precisely what the teaching it embodies really amounts to, from the positive and constructional point of view. Valuable it is, because of its philosophical analyses and its critical investigations. You will rarely turn over a page without becoming aware of some luminous thought finely expressed; and this is true whether Dr. Dresser be discussing "Mysticism" as a final interpretation of the truths of God and the human soul, or of the value of intuition in its larger implications. From the philosophical standpoint, not the least valuable portion of the book is to be found in the supplementary essay on the "Logic of Hegel." But, like the rest of the book, it assumes a considerable philosophic training; and the average reader may find himself somewhat bewildered as he threads (or

essays to thread) the maze of thought. Vague or indistinct the book is not, from the critical side; but, as we said before, constructionally it seems—at least to us—indecisive.

THE SPIRIT IN THE WORD. By David M. McIntyre. London: *Morgan and Scott*. Price 3s. 6d.

This is a singularly attractive book. Alike in its reverent handling of profound themes, in the unostentatious knowledge it displays, and in its charm of presentation, it takes a high place among books of its class. It compels thought, and it never repels the thinker. The chapter entitled "The Answer of the Soul to Christ," shows the author at his best; and that best is very good. Sunday-school teachers would do well to keep this book by them; it has a special message for such, though many a clergyman would find in it the secret of spiritual power and blessing in relation to the Bible.

THE OTHER WORLD. By W. Garrett Horder. London: *Macmillan*. Price 3s. net.

The main idea that runs through this interesting little book may best be stated in its writer's own words (chapter vii., p. 89): "To attribute to death any power to perfect character is in the last degree improbable. If there is any one thing certain about the Other World it is that we take there the character slowly built up on earth, with all its virtues and all its failings." The notion, then, that death completes character is repugnant to Mr. Horder's view; "never," he says, "did a more baseless idea possess the human mind." What, then, of the finished work of Christ in its redemptive function? If the blood of Jesus Christ verily cleanses from all sin, surely the soul that has been "washed and made clean" will not appear in the presence of God other than as truly ransomed and truly perfected. To deny this seems to us to render nugatory the Evangelical notion of the Atonement, with all it implies.

ST. LUKE. Revised Version. With notes for school use. Edited by the Rev. E. W. South, M.A.

THE ACTS. Revised Version. With notes for school use. Edited by C. West Watson, M.A. Published at the *Cambridge University Press*.

Whether new editions of St. Luke and the Acts were required is a matter of some uncertainty. School editions of well-known classics are continually being issued, and the why and wherefore are frequently to seek. But, within their own very narrow limits, both these little books are useful, and the editorial work has been carefully done. The general editor of the series is the Rev. Arthur Carr.

PERU: ITS STORY, PEOPLE, AND RELIGION. By Geraldine Guinness. London: *Morgan and Scott*. Price 7s. 6d.

Despite the considerable number of stirring and impressive missionary books, this one is particularly striking and good. Substantial in appearance as well as attractive-looking by virtue of its light blue and gold colour, it is remarkably illustrated with photographs by Dr. H. Grattan Guinness. It has a preface by Professor Alexander Macalister, of Cambridge, who says: "A record like this, which will arouse the attention of evangelical Christendom to the religious conditions which exist in Peru and in other parts of South

America, and which thereby may serve to further the progress of a pure Christianity there, is on this account of peculiar value." The authoress is to be warmly congratulated on her first book. She is a student of philosophy, she comes of a famous missionary family, she is a gifted writer, and her aim, above all, is to make known the love of Christ to a lost world. The awful spiritual darkness of South America stands revealed, and the terrible farce of a corrupt Christianity adds to the pathos of the need of the Gospel.

STEWART OF LOVEDALE. By James Wells, D.D. London: *Hodder and Stoughton*. Price 5s. net.

The life of James Stewart, D.D. and M.D., is the biography of a great and remarkable Christian leader. The story of his long and honoured career is graphically and lovingly recorded. The story of the crowning effort of his life in founding Lovedale in South Africa is profoundly interesting. It stands forth as one of the greatest educational missions in the world, as a symbol of co-operation between white and native races, as a magnificent achievement for teaching the natives of Africa the religion of Jesus Christ planned and worked on deeply spiritual and eminently practical methods, which show its principal to have been a great and far-sighted leader, eminent amongst the enlargers of the kingdom of Christ. His splendid catholicity and the pan-denominational basis of Lovedale constitute a powerful example in educational missions. The volume is amply illustrated by photographs. It is a book to be read and enjoyed by every student of foreign missions.

DEVOTIONAL HOURS WITH THE BIBLE. By J. R. Miller, D.D. London: *Hodder and Stoughton*. Price 5s.

Salient passages from Genesis i. to Exodus xiii.—that is, from the record of the Creation to the crossing of the Red Sea—are commented upon in a series of some twenty-nine readings with a spiritual and practical aim. No questions of criticism or research are touched upon. It is a book for devotional reading marked by Dr. Miller's well-known gifts in this direction, and therefore to be highly recommended.

A YOUNG MAN'S LIFE. By Archdeacon Sinclair. London: *Andrew Melrose*. Price 3s. 6d. net.

A sequel to "Unto You, Young Men," by the Archdeacon of London, who explains in the preface that these are Sunday afternoon addresses delivered in London and the suburbs since 1889. Arranged in twenty-six brief chapters, including the following: Life in Town, Belief, Character, Friendship, Temperance, Books, Amusements, Morals, Health, Manners, Courtship, Love, Sloth, Citizenship. Characterized by good sense and directness of religious purpose.

OVERWEIGHTS OF JOY. By Amy Wilson-Carmichael. London: *Morgan and Scott*. Price 2s. 6d. net.

An odd title. It is derived from Conybeare and Howson's translation of 2 Cor. vii. 4, "I have more than an overweight of joy." Everybody remembers the small stir created by the authoress's former book, "Things as They Are." The Rev. T. Walker, of the C.M.S., bears testimony to the truth of Miss Carmichael's former book, and refers to this one as a sequel to it.

There is a life and enthusiasm and devotion, combined with literary ability and winsomeness of style, which makes the book very captivating as well as very touching. It is quite wonderfully illustrated with sunsets on the Ghauts and all kinds of wonders, and withal it is a song of spiritual triumph from a soul that feels intensely the cost of the Cross. A book, indeed, for every Christian home.

OUR BIBLE: HOW IT HAS COME TO US. By the Rev. R. T. Talbot, Hon. Canon of Durham Cathedral. London: *H. R. Allenson*. Price 1s. net.

A useful and instructive book. It contains five chapters: (1) The Bible before the Days of Printing. This contains an account of the chief manuscripts, including the story of Tischendorff's romantic discovery. (2) English Translators to Wycliffe. (3) English Translators to the Seventeenth Century. (4) The Revised Version. (5) The Canon. Just what a plain man wants to know, clearly put.

CHRISTIAN PRINCIPLES. By G. Campbell Morgan. London: *Hodder and Stoughton*. Price 1s. 6d.

This book consists of a series of lectures, delivered in New York, under the auspices of the Bible Teachers' Training School. There is nothing particularly noticeable about them; but they give, in clear and broad outlines, a brief résumé of the great cardinal principles of the Christian religion; and this is done with a reverence of tone and a moderation of statement which should commend them to young students in particular—for whom, indeed, the lectures seem specially intended.

GO TO BED STORIES. By Lettice Bell. London: *Morgan and Scott*. Price 3s. 6d. net.

There are fourteen stories, taken alternatively from the Bible and modern life. They are told in a very graphic way, and are intensely interesting, full of the Gospel and of practical application to young life. We hope they will have the wide circulation and real usefulness they deserve. The authoress is a born story-teller, and the appearance of the book inside and out adds to its attractiveness, but we beg parents on no account to tell these stories to their young people just as they are going to bed. They may be entitled "Go to Bed Stories," but certainly they are not likely to prove "Go to Sleep Stories." A better title would be "Out of Bed Stories," for they are decidedly enlivening and not at all soporific.

CHRISTIANITY AND OTHER RELIGIONS. Three Short Sermons by Dr. Sanday and Professor Driver. London: *Longmans*. Price 1s. 6d.

These three sermons were preached in Oxford in connection with the recent Congress for the History of Religions. They are very simple, very clear, very brief, and almost entirely uncontroversial. At the same time they may prove useful as an antidote to that teaching which maintains that, because all religions may be (and should be) *compared*, therefore no religion can reasonably be called absolute and final. We are not prepared to accept Dr. Driver's interpretation of Deuteronomy iv. 19 with its argument that the worship of the heavenly bodies was actually part of the Divine purpose for the nations outside Israel.

THE BIBLE OR THE CHURCH. By Sir Robert Anderson. London: *Hodder and Stoughton*. Price 5s.

This book incorporates the greater part of the author's former work, "The Buddha of Christendom," which is now out of print. Its theme is the crucial problem suggested by the title, and it discusses both the Ritualistic and Roman Catholic aspects of the subject. We find ourselves in hearty agreement with the author's main position, but often in hearty disagreement with the language he feels led to use about his opponents. Sir Robert Anderson wields a trenchant pen. He feels strongly and writes strongly, and often severely. We fear that an opponent would often be confirmed in his own position by the strength of the language here used, but those who favour the author's position will be able to distinguish between the essential truth and the language of its advocate, and find much in the discussion that will strengthen the faith and inform the mind on the great controversy indicated by the title.

THE CHURCH PULPIT COMMENTARY. Jeremiah to Malachi: John vi. to Acts x. London: *J. Nisbet and Co.* Price 7s. 6d. each.

We have tested these volumes, a further instalment of what has been reviewed in these columns as each section appeared. We need only say that they are up to the usual excellent standard, and of great homiletical value.

THE SEEMING UNREALITY OF THE SPIRITUAL LIFE. By Henry Churchill King. London: *Macmillan and Co.* Price 6s. 6d. net.

This attractive title was the subject of a course of lectures delivered before the Divinity School of Yale University by the President of Oberlin College. The book aims at facing the problem implied in the title. Our deepest need always is faith in the reality of things spiritual, and it is an important and essential question whether there is anything unreal in the spiritual life. Is religion a reality or a sham? The three criteria of Professor William James as to the value of religious experiences are considered—"immediate luminousness," "philosophical reasonableness," and "moral helpfulness"—and it is argued that the spiritual life must justify itself to our best judgment as "real, rational and vital." Part I. discusses "The Cause of the Seeming Unreality," and deals in turn with a series of misconceptions, failures to fulfil conditions, and the inevitable limitations and fluctuations of our nature. Part II. explains "The Way into Reality," and treats of the "presumptive evidence," "the theistic arguments," "the personal relation to God," and particular Christian doctrines, especially experience of Christ and personal immortality. The book is not easy reading, but, like everything that President King writes, it is worth while taking trouble with it. Its attitude is too definitely Ritschlian to satisfy the full teaching of the New Testament, and we should need much more emphasis on sin and on the redemptive aspect of our Lord's work than we find here. But within its own limitations, and carefully remembering and allowing for these, the book will be found eminently useful to thoughtful men. It is particularly interesting to think of this teaching as emanating from Oberlin, which to most English readers is so inextricably bound up with the name of Finney. Dr. King writes in full view of modern thought, and though it does not sound the profound depths

of New Testament teaching on the spiritual life, it will suggest much to the man who knows how to read it with care and discrimination.

HOW DOES THE DEATH OF CHRIST SAVE US? By Henry C. Mabie, D.D.
London: *Hodder and Stoughton*. Price 2s. 6d. net.

The author's aim is to answer the question of the title by showing the "ethical energy of the Cross." The inquiry is undoubtedly fundamental, "a question of questions," for the "Moral Influence" theory is inadequate and unsatisfactory. So Dr. Mabie sets out to show how the ethical energy in Christ's death takes effect upon us so as to bring about our salvation, engender motive, and impart dynamic. He does this by showing first what death means and then what salvation means. Death is more than anything merely physical, and salvation is much more than justification. In a series of brief but forceful and clearly written chapters these points are taken up, and the death of Christ is shown to extend to all that is embraced from the Resurrection to Pentecost. Dr. Mabie has written an earlier work, "The Meaning and Message of the Cross," to which the present work may be regarded as a sequel, and it is in the former work that we must seek for his precise view of the Atonement; but in three appendixes we are shown his general line of thought, especially in regard to the objective elements in the Atonement and the view that it constitutes "God's propitiation to Himself." This, as Dr. Denney and Dr. Forsyth are never tired of telling us, is the very heart of the Gospel. Dr. Mabie's little book is a decidedly useful contribution to the great subject of the meaning and glory of Calvary.

THE DOCTRINE OF THE VIRGIN BIRTH. By the Rev. T. J. Thorburn.
London: *The Society for Promoting Christian Knowledge*. Price 2s. 6d.

A critical examination of the evidences for the doctrine. Part I. discusses the Canonical writers in four chapters, and is marked by great fulness and ability of treatment. The author engages our confidence by his candour, the thoroughness of his knowledge, and the minuteness of his examination of the material. Part II. discusses "The Extra-Canonical Writers" from Ignatius to Irenæus, and then draws certain conclusions. Part III. consists of seven appendixes, including brief references to the apocryphal Gospels, Isaiah's Birth Prophecy, Mythological Theories, and "Parthenogenesis in Nature." It will be seen from this brief outline of the contents, that we have here a compendium of evidence which should certainly be close at hand in all serious study of this important subject. Clergymen who are called upon to discuss these topics with educated members of their congregation will value this useful material in so available a form.

THE PASTOR AND HIS PARISH. By the Right Rev. J. Sheepshanks, D.D.,
Bishop of Norwich. London: *Hodder and Stoughton*. Price 5s.

An experience of half a century of ministerial life as curate, missionary, incumbent, and Bishop commands attention, and we have no hesitation in warmly commending this volume to the clergy. The life of the pastor in all his relations is discussed. His preaching, his visiting, his inner life, his work in church and school, and his influence in society are dealt with in practical and forcible fashion. Strong emphasis is laid on the need of consecration to God, on the necessity of concentration on preaching for the conversion

and the edification of souls. The Bishop believes in after-meetings, and he is willing to learn lessons from his Nonconformist brethren. We do not see any signs of his desire for reunion, however, and we venture to think that his expression on p. 87 of the ministry possessing in "a concentrated form" the priesthood of God's people comes nearer than perhaps he would wish to certain sacerdotal views. At the same time we are confident that to follow the Bishop's advice will be in the completest sense to "fulfil" our ministry.

PASTOR OVIVM. By John Huntley Skrine. London: *Longmans, Green and Co.* Price 5s.

We need a companion like the writer if we are country parsons, for we are often as hard to move as our flocks. He writes with intimate acquaintance of all our difficulties, and he reads the rustic mind like a book. We entreat all country clergy to take up and read this volume, so full alike of gravity and gaiety. He does not "slate" us, but he opens out his heart as one who has known and felt deeply. In these reverent outpourings of a deeply spiritual soul we find at once our condemnation and our cheer. We may not always agree with him, but that will not prevent us from acknowledging the charm and culture of his style, his special knowledge, and absolute sincerity. We have not read a more helpful book of its kind for some time, and we are sure of reaping a golden harvest from its pages. We shall deal with our flock with a new inspiration.

QUIET TALKS WITH WORLD-WINNERS. By S. D. Gordon. London: *Hodder and Stoughton.* Price 2s. 6d.

The other quiet talks have had quickening effects. This one on the missionary aspect will prove no exception. Mr. Gordon is nothing short of marvellous in his aptness of illustration, while his depth, originality, and spirituality stand out on every page. We feel sure his book will put Christians who read it under the searchlight, while merely professing Christians will receive wholesome shocks about themselves. To those who follow him in these pages God's purposes for the world will not become merely an interest, but a passion.

MODERN THRALDOM. By Dr. W. Hampson. London: *Wells Gardner, Darton and Co., Ltd.* Price 1s. 6d. net.

A thoughtful and valuable little treatise on the great Social Question. Its sympathies are Socialistic, and its methods Conservative, for the writer repudiates nationalization of property, class taxation, etc. Thraldom is due to the excessive development of the credit system. To withdraw the people from that system must be the cure. The application of this "social gospel" and some other reforms in an ideal social system close an informing and, we hope, not Utopian book.

THE PRINCE'S PROGRESS. By Christina Rossetti. London: *Andrew Melrose.* Price 2s.

This is a choice edition of the poem that gives the title, as well as of several others written by this sweet, sad singer. The more definitely religious pieces are at the end of the book, and the eight illustrations are quaint and appropriate.

BIBLE LIGHT ON HOLY SLEEPERS. By E. J. A. London: *Charles J. Thynne.* Price 1s.

The writer sets out to prove that the state of the blessed dead is one of unconscious sleep. As strong a case as possible is drawn up, and many a difficult passage courageously attacked. At the same time, we seem to be confronted with an ingenious bit of special pleading.

A PILGRIM'S CALENDAR. By A. M. Newton. Oxford: *Henry Frowde*. Price 1s. net.

These meditations in verse on the collects are very choice. The writer has the poet's gift, and has all but assumed the mantle of a Keble.

FRANCES WILLARD. By Constance Williams. London: *Andrew Melrose*. Price 1s. net.

None deserves a higher place among the world's heroines than Frances Willard. Her work for temperance was international in its scope. We are glad to read her biography, well presented to us here, and should like to see it in the hands of all young girls.

PERIODICALS, REPRINTS, AND PAMPHLETS.

THE OXFORD AND CAMBRIDGE REVIEW. Midsummer Term, 1909. London: *Archibald Constable and Co., Ltd.* Price 2s. 6d. net.

The first article is on "Milton and his Age," and is by Mr. G. K. Chesterton. Colonel Pollock writes on "The Officers' Training Corps," which, as is well known, has proved so great a success at Oxford and Cambridge through the influence of Mr. Haldane's visits. Other articles included are on "The Prose Romances of William Morris," by Mr. Pattison Muir; "An Armenian Household," by Mr. A. G. D. Crawshaw; and "Some Aspects of Oxford Athletics," by Mr. C. B. Gull. A new and welcome addition to this number is a "Review Section," in which some of the most recent books are ably reviewed.

THE HOMILETIC REVIEW, June, 1909. London and New York: *Funk and Wagnalls Company*. Price 1s.

This magazine for preachers is issued in two editions, American and British, and the number before us is the latter of the two. Dr. Bartlet, of Mansfield, writes helpfully on "Gaston Frommel and his Contribution to Modern Religious Thought," and Professor Hommel writes on the "Religious-Historical Significance of Babylonish Exploration." The various departments of the magazine are well maintained, and preachers and teachers of varying views will find ample suggestions for sermons and methods of Church organization.

THE FOREST LOVERS. By Maurice Hewlett. A WAIF'S PROGRESS. By Rhoda Broughton. A ROMAN SINGER. By F. Marion Crawford. THE HOUSE OF MIRTH. By Edith Wharton. JOHN GLYNN. By Arthur Paterson. THE CHOIR INVISIBLE. By James Lane Allen. MRSUNDERSTOOD. By Florence Montgomery. THE FIRST VIOLIN. By Jessie Fothergill. ELIZABETH AND HER GERMAN GARDEN. DIANA TEMPEST. By Mary Cholmondeley. Macmillan's Sevenpenny Series. London: *Macmillan and Co., Ltd.*

The sevenpenny edition of current fiction has evidently "come to stay." The enterprise of Messrs. Collins and Nelson has been followed by at least two other firms. Messrs. Macmillan's contribution is decidedly welcome, for these first ten volumes are noteworthy at once for the wide range of their interest and for their true literary merit. Some of the volumes are among the best-known and most valuable of recent novels, and will doubtless attract a great number of readers. The appearance is most tasteful and tempting, and it is easy to prophesy that the success of the new venture is assured. How it can be done for the money is the publishers' affair, not ours. It is for us to thank them for giving us this opportunity of enjoyment in so charming a form and at so ridiculously small a price.

THE LIFE OF ALEXANDER HAMILTON. By F. S. Oliver. Nelson's Shilling Library. THOMPSON'S PROGRESS. By C. J. Cutcliffe Hine. THE LONELY LADY OF GROSVENOR SQUARE. By Mrs. H. de la Pasture. THE PRIMROSE PATH. By Mrs. Oliphant. Nelson's Sevenpenny Library. THE MONASTERY. By Sir Walter Scott. Nelson's Sixpenny Classics. London: *Nelson and Sons*.

If it be true that imitation is the sincerest flattery, Messrs. Nelson must indeed be flattered by the way in which their remarkable enterprise is being imitated by other houses. The present instalments of the three series are as welcome as anything that they have given to us. Many in our country will be glad to read the story of the great American, Alexander Hamilton, while the three novels in the sevenpenny series will also be particularly interesting for holiday reading. And what are we to say about Scott at the price of 6d.? It is marvellous value for the money. Such cheapness combined with such great taste ought to find a great reward.

MODERN ROMANISM EXAMINED. By the Rev. H. W. Dearden. London: *C. J. Thynne*. Price 1s. 6d. net.

A new edition, with a preface by the Bishop of Durham, and we can only say from personal experience that the hearty commendation of the Bishop is in every way justified.

Mr. Dearden's book is almost the only, and is certainly the best, modern manual on the subject, and no one who is at all concerned with those in danger of going to Rome or with those who may be inquiring their way from Rome can afford to overlook this clear, balanced, scholarly, forcible piece of work.

QUOSQUE? WHEREUNTO ARE WE DRIFTING? Edited by the Rev. Canon Christopher and John Charles Sharp. London: *Simpkin, Marshall and Co.* Oxford: *James Parker and Co.* Price 1s. net.

A new edition, with a characteristic preface by the Dean of Canterbury. A remarkable collection of testimonies from leading Bishops and clergy during the last half century, warning against the Romanizing influences now at work in the English Church. The circulation of this cheap and valuable collection would be one of the best proofs to Lord Halifax that we still believe with all our hearts in the teaching and work of the Reformers.

THE TWOFOLD MYSTERIES OF THE KINGDOM AND OF THE CHURCH. By the Rev. W. S. Standen. London: *Elliot Stock.* Price—cloth, 1s. 6d. net; paper, 9d. net.

A careful discussion of the great New Testament problem of the relation of the Kingdom and the Church. While we are not able to follow the author in every detail of his exposition, we believe his general position is thoroughly true to Scripture and is deserving of the most careful attention from all Bible students.

THE COMMENTARY OF RABBI TOBIA BEN ELIESER ON CANTICLES. Edited, for the first time, from the MSS. in Cambridge and Munich. By the Rev. A. W. Greenup. London: *St. John's Hall.* Price 2s. 6d.

It must suffice to call attention to this scholarly piece of work. Necessarily it will only appeal to those who are proficient in Hebrew.

ESSAYS FOR THE TIMES. No. 33. THE "FIORETTI" AND THE GOSPELS. By the Rev. C. J. Shebbeare. No. 35. THE TRUE PLACE OF THE HOLY SEPULCHRE. By Peladan. No. 36. THE ROMAN SEE IN THE FIRST CENTURIES. Part II. By the Rev. W. E. Beet. No. 38. THE MYSTERY OF MYSTICISM. By the Rev. A. W. Hopkinson. No. 39. THE SCIENCE OF RELIGION AND ITS BEARINGS UPON CHRISTIAN CLAIMS. By the Rev. Henry D. A. Major. London: *Francis Griffiths.* Price 6d. net each.

These essays vary in character and value, and, as they represent different theological attitudes, they will, of course, appeal to different readers in different ways. If studied with care they will often be found to be informing and useful.

THE CONVERSION OF JOHN WESLEY. By the late Rev. Richard Green. London: *Francis Griffiths.* Price—cloth, 1s. net; paper, 6d. net.

A fine treatment by one of the foremost authorities of all things connected with Wesley and his times.

PURGATORY. By Anglo-Catholic. London: *C. J. Thynne.* Price 3d.

A statement of what Rome really teaches on this terrible subject, and a convincing proof of what our Article says about "The Romish doctrine concerning Purgatory."

CHURCH OF ENGLAND PENNY MANUALS. No. 15. INFANT BAPTISM AND INFANT REGENERATION. By L. Bomford. No. 16. SURPLICE OR SPECIAL DISTINCTIVE VESTMENT AT THE HOLY COMMUNION? By the Right Rev. N. D. J. Straton. London: *C. J. Thynne.* Price 1d. each. Valuable additions to this useful series.

UNTO LIFE'S END. By the Rev. A. L. Hunt. London: *C. J. Thynne.* Price 2d.

An admirable manual for Confirmation candidates, and deserving of wide use by the clergy.

IS THE LORD'S SUPPER A SACRIFICE OR A FEAST? By the Rev. W. Burnet. London: *C. J. Thynne.* Price 1d. A telling treatment of an important topic.

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