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THE
CHURCHMAN

AUGUST, 1902.

ART. I.—OUR LORD'S TEACHING CONCERNING
HIMSELF—I.

THIS is a subject of fundamental importance. It is the subject which underlies and determines every other portion of our Lord's teaching—His teaching concerning God and concerning man. For if we admit His claims in regard to Himself, we know that through Him alone we can come to the knowledge of the Father, and that by Him man's place and character and destiny are determined.

Moreover, it is a unique subject. The theme is identical with the Teacher. This is unparalleled. No true teacher speaks of himself. But what would be a mark of weakness and egotism in other men, in the Man Christ Jesus impresses us with reverence for His transcendent personality, and brings home to us the uniqueness and greatness of His self-consciousness.

It is, too, I think I may say without exaggeration, the subject which to-day looms up above all others in theology. Christ is acknowledged, as perhaps never before, to be the Supreme Person of history; the records of His life are subjected to the keenest scrutiny; and in all theological work, whether it be constructive or destructive, the significance of His claims and teaching is the great determinative. No one can fail to note the remarkable change which has taken place in this regard. The emphasis which was laid upon the work of the Redeemer, and especially upon His atoning death, is now placed upon His person. We have come to know Christ under the actual historical conditions of His life, its precedent conditions, its social and religious environment, as He was never before known. This is an attainment for which we ought to be profoundly grateful, and from which there cannot

fail to flow eventually the most fruitful results in Christian life and work.

When, however, we come to inquire into the causes of this revolution, we find indications of the dangers that crowd upon us at this epoch. It cannot be said that greater devotion to Christ characterizes this age, as compared with others that have preceded it, nor can it be claimed that as yet we see its fruits in a higher type of religious life. Yet even where the perils seem most imminent, the most timid among us can find grounds of encouragement, proofs that God has not forsaken His Church, but is overruling the inquiries and changes of our days for the vindication of His truth and the establishment of His kingdom. There is a passion for reality, a determination to be satisfied with nothing short of the true and the real, possessing the minds of students. Everything is being tested, although sometimes the tests are arbitrary and misleading. Research is forcing its way back into the inmost secrets of being and of life. The *origines* of Christianity are the fascinating subject of inquiry. And men have come to know that Christianity is Christ, and hence naturally His life and character are scrutinized in their minutest details.

The critical spirit has too much degenerated into a sceptical spirit. The critical methods have to a large extent been dominated by a philosophy of history which seeks to eliminate the supernatural. Hence the motive that has impelled many students of our Lord's life has been their hope and endeavour to account for Christ on the basis of natural development without any supernatural intervention, to find the secret of His power in the conditions of His earthly life, and to explain His person and His works in the terms of the laws of psychological and historical evolution. But it must be already evident to every candid observer that this endeavour is a failure. The more accurate and complete our knowledge of the national, social, and religious conditions of our Lord's life, the more apparent does it become that these do not and cannot explain His personality. Another demonstration is being given us of the Apostolic declaration "that in the wisdom of God the world by wisdom knew not God." The outcome of these researches will furnish on the one hand the confutation of all merely naturalistic theories of Christ's person and origin, and, on the other hand, they will contribute, reluctantly it may be, but most powerfully, to the strengthening and enrichment of Christian faith, giving the people of Christ a worthier apprehension of their Lord, inspiring them with a higher and purer devotion, and binding them together in the unity which alone has reality and perpetuity—"the unity of the faith and knowledge of the Son of God."

Now, it is to the Gospels we must go as the only accessible source for our knowledge of Christ's teaching concerning Himself. It is the veriest folly to think that the Christian faith could stand were the genuineness of the evangelic records to be disproved. It is only as the Christian is kept in direct touch with the historical Christ that he finds a solid foundation for his Christian hope and experience. Recent criticism has done nothing to shake our confidence in the authenticity and genuineness of the four Gospels. And not only do we assume, on grounds which cannot now be set forth, their genuineness, we also assume the harmony of their teaching, the accord of St. John with the Synoptists. There are, indeed, striking differences between the presentation of Christ given by St. John and that in the Synoptic Gospels, but we are convinced that thorough and candid study will show that there is no discord. There is nothing in St. John's Gospel which is not at least potentially in the Synoptics. Wendt, certainly a critic without any super-naturalistic bias, has brought out in a striking way their inner harmony. We do not need to resort to any such makeshift expedients as that of translation from the Aramaic, or a filtration of the words of Jesus through the personality of John. True, St. John had pondered those gracious words for half a century, but he had not changed them. A comparison of John's first epistle and the Gospel prologue with the rest of the Gospel shows us that St. John carefully refrained from putting his own words into the mouth of Jesus. And can we believe that the Apostle could have invented such striking phrases as "I am the Light of the world," which characterize the fourth Gospel? Or that he gave to our Lord's presentation of Himself the vast variety of form and boldness of attitude which we find in it? If John's Gospel be the most transcendental, it is the most personal and historical. It bears water-marks of time and place and circumstances inwrought into its texture, which exclude all possibility of counterfeit.

The true solution of the problem seems to be this. Two types of our Lord's teaching can be distinguished: the one exoteric and popular—predominantly practical and ethical; the other esoteric and mystical, in which were brought out the inner secrets of Christ's being and His relations with the Father. The former was of an evangelistic character. It was naturally the chief subject of the Apostles' testimony in their public preaching of the Gospel, and was first put into writing. The latter was spoken by Christ in the inner and sympathetic circle of the Twelve, especially when, under the stress of opposition and hatred, or under the shadow of impending death, He unbosomed His inmost thought and life, and gave

out to those who alone were able to receive them the deep things of His being and His mission. St. John was the one in closest intimacy and completest sympathy with Jesus. Upon Him these teachings would make the deepest impression. He was specially fitted to receive and record them. His very style of thought and speech may have been, probably was, moulded by his contact with Jesus; and through the indwelling of the Holy Spirit, who worked in and through His chosen instrument, St. John was enabled to recall and reproduce accurately and faithfully the words of life.

Our Lord's teaching concerning Himself naturally falls into two divisions—His teaching concerning His person, and His teaching concerning His mission. The former may be grouped around His two great titles—the Son of Man and the Son of God. The latter comprises three great functions or works—revelation, redemption, and judgment.

I. OUR LORD'S TEACHING CONCERNING HIS PERSON.

All this evolves around two foci—two co-ordinate and complementary designations of Jesus—which determine His origin and nature.

(1) *Jesus is the Son of Man.*

This designation occurs sixty-nine times in the Synoptics, eleven times in St. John—eighty times in all. It is uniformly the self-designation of Jesus, always used by Him of Himself, and never used by anyone else, except in one case, which stands outside the Gospel history, in the mouth of the dying Stephen (Acts vii. 56). The frequency with which our Lord used the term indicates the place it had in His consciousness and its importance to us.

1. The origin of this designation has been the subject of much discussion. An attempt has recently been made to identify it with the indefinite Aramaic term *barnasha*, "a son of man," which is alleged by some to have been the Galilean vernacular for "man," and to have had no other meaning. Wellhausen assumes that Jesus said "Man" where the Gospels make Him say "the Son of Man." Krop affirms that this novelty of interpretation is the notion of the old rationalist Paulus rehabilitated. It is supported on the flimsiest grounds. But even were the case much stronger, it would not sustain the non-Messianic deductions drawn from it. It furnishes, however, a curious illustration of the destructive ingenuity of naturalistic rationalism.

The term "Son of Man" occurs in one or two apocryphal writings, such as the Book of Enoch (Similitudes section) and 2 Esdras. If we accept these as pre-Christian in date

(which is much disputed), they could not have had any wide currency, and their influence must have been slight. Certainly "Son of Man" was not in general use among the Jewish people of our Lord's time as a designation of the expected Messiah. This was probably one reason—a minor one—why our Lord adopted it. It concealed in great measure the truth which, as we shall see, it certainly affirmed.

We must find the source of the title either in the Old Testament or in our Lord's own consciousness. It is probable that the truth lies between these two views. I think that there can be no doubt that we have in the Old Testament the germ from which it sprang, and which grew to its completeness and rich significance in the consciousness of our Lord.

Then, where in the Old Testament is this germ to be found? Several passages have been suggested, and with all of them it has affinities. In the Book of Ezekiel the phrase "Son of Man" occurs some ninety times. It is always applied to the prophet himself, and is used to recall to him his weakness and dependence upon God. In Ps. lxxx. 17, which the Jewish Targums interpret Messianically, the deliverer whom God would raise up is thus described :

"Let Thy hand be upon the man of Thy right hand,
Upon the Son of Man whom Thou madest strong for Thyself."

In Ps. viii. the Psalmist, impressed by the magnificence of creation and the greatness of the Creator, and moved by the sense of his own insignificance, exclaims :

"What is man, that Thou art mindful of him?
And the Son of Man, that Thou visitest him?"

In Dan. vii. 13, in the vision of the four world empires, likened to four beasts coming up out of the sea, there appears at the climax "One like the Son of Man," who "came with the clouds of heaven," and to whom "there was given dominion, glory, and a kingdom, that all people, nations, and languages should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." This passage was regarded by the Jews as referring to Messiah personally. As the Book of Daniel became a model for later apocalyptic literature, it is highly probable that the use of the title "Son of Man" in the Book of Enoch and 2 Esdras was derived from this source. There are distinct traces of it in not a few of our Lord's words, notably in the great eschatological discourse in Matt. xxiv.: "Then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn; and they shall see the Son of Man coming in the clouds of heaven with power and great glory." And in the words

addressed to the high priest at the trial: "Hereafter shall ye see the Son of Man sitting on the right hand of power and coming in the clouds of heaven" (see also Matt. xiii. 41; xvi. 27, 28; xix. 28). It does not, I think, admit of doubt that we have in Daniel the source of the self-designation of Jesus as the Son of Man. And were it true—which seems to me very doubtful—that in Daniel there is no mention of a personal Messiah, but that the description, "One like unto the Son of Man," is a collective phrase for "the people of the saints of the Most High," to whom in the explanation of the vision the power is given, this would not at all deprive it of its Messianic character. Just as "the servant of Jehovah" in Isaiah is primarily a designation of Israel collectively, and then of Him in whom alone Israel's vocation was realized and fulfilled, so also a primary reference here to the reign of the saints does not preclude an interior and ultimate reference to Him in whom, by whom, and with whom, they reign.

While the vision of Daniel may be rightly claimed as the most immediate source of the title "Son of Man," a reference to the other passages cited is not precluded. Even the oft-repeated synonym for Ezekiel's weakness has its application to Him who had not where to lay His head. The representation of the Man of God's right hand—the Son of Man—who was made strong to carry out God's purpose of deliverance for His people, finds its realization in Him who came to seek and save. Ps. viii. is given a Messianic interpretation in Heb. ii., where He who was "made lower than the angels for the suffering of death" is "crowned with glory and honour," and "all things put in subjection under His feet." These, then, are the Old Testament sources of the conception of the Son of Man which our Lord so marvellously enlarged and enriched.

2. Let us now inquire into the *significance* of the name as used by our Lord. Of this some indications have been already given us, but it is to our Lord's application of it that we must look for its complete interpretation. It asserts that He who assumes it is truly man, and it implies, as we shall see, that He is a man beyond all others—yea, that He is more than man.

Three things at least are involved in the title—that our Lord's manhood is real, is unique, and is representative.

(1) *The Reality of our Lord's Manhood.*—This had come to be disputed even in St. John's day. There were those who denied that Jesus Christ had come in the flesh, who taught that He only assumed in appearance or for a time that which was foreign to Him, and with which His personality had nothing in common. According to a well-known Hebrew

idiom, the son of anything is that which embodies the idea of that to which it is thus described as related. The "Son of Man," then, means one possessed of the reality of humanity, one who is verily and indeed man.

Throughout the Gospel story this is abundantly attested. He possessed all the qualities of manhood, both bodily and spiritual. After His resurrection He gave many incontrovertible proofs that He was truly and actually, and not merely in appearance, man, in all things made like unto us, with one extraordinary exemption. Thus, Christ's grace and condescension are magnified in His assumption of our nature with all its limitations and infirmities. That the name declared His identification of Himself with us was one reason why He delighted in it.

(2) *The Uniqueness of our Lord's Humanity.*—This appears, negatively, in His freedom from sin; positively, in the ideal which He embodied.

(a) The sinlessness of Jesus, although disparaged by some as of a merely negative character, separates by a great gulf the consciousness of Jesus from that of all other men. Not only is this sinlessness demonstrated by His actions and words and in the whole conduct of His life—the detailed evidence for which it is impossible even to glance at; not only is it attested alike by friends and by foes, and these not only among His contemporaries, but all along the ages, so that to-day the verdict of Pilate—"I find no fault in this man"—is the verdict of mankind; but the strongest attestation of the sinlessness of Jesus of necessity comes from within, not from without, from His own consciousness, rather than from the testimony and conviction of others. He Himself dared to utter the challenge: "Which of you convinceth Me of sin?" He declared His complete conformity to the will of the Father: "I do always the things that are pleasing to Him." The Evil One, He affirms, "hath nothing in Me"—no weakness, no taint of selfishness, no tendency to evil, which he could lay hold of and bend to his purposes. These utterances are marked by a dignity, a simplicity, and a genuineness which impress even those who are hostile.

No consciousness of sin—such is the great gulf which separates the consciousness of Jesus from that of all other men. As Keim says, "The conscience of Jesus is the only conscience without a scar in the whole history of mankind."

Here is Man without sin, and He knows it and affirms it. And He knew what sin is. He had been trained under the disciplinary institutions of Israel, whose chief aim was to impress upon the conscience the sinfulness of men and the holiness of God. He had been instructed in the Old Testa-

ment, throughout which run from beginning to end those two determinative truths of revelation. He realized, as no one else ever did, the breadth and spirituality of the Divine Law, and how searching and absolute are its requirements.

He was keenly conscious of sin in others. He knew its prevalence and its power. He laid bare the inmost secrets of human hearts. No disguise could cover up from Him the malice, the pride, the self-will, the impurity of men. It is emphatically said of Him that "He knew what was in man."

He lived in closest fellowship with God, but the vision of the Divine purity did not awaken in Him, as it did in other men—a Job, an Isaiah, a Daniel, a Paul, an Augustine, an A Kempis, a Luther—a sense of unworthiness. Our Lord was humble: as He Himself says, "meek and lowly in heart." Now, wherever we find deep humility among men it is accompanied with self-distrust and self-accusation. But such was not the attitude of Christ. In Him there was complete absence of self-reproach. As R. H. Hutton notes, Christ's humility was "not of conscious unworthiness, like St. Paul's, but of conscious submission, of filial perfection."

No physical miracle that was ever wrought approaches in significance and grandeur this moral miracle of the absolute sinlessness, the spotless purity and goodness, of the Man of Nazareth.

(b) Our Lord's sinlessness was not of a merely negative nature. There was positive and active goodness shown in character and conduct. In Him, "whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report," meet together. In Him the ideal of humanity is embodied. But not only did He embody it, He first disclosed it. Not merely was it never elsewhere found in actual being, it never existed in theory or in imagination. No philosopher had ever conceived it, no poet had ever pictured it. Certainly it did not exist amongst our Lord's contemporaries, as even Strauss admitted. The Jewish ideal of the time was a poor, beggarly, artificial creation of legalism, set forth in the dreary religionism and formalism of the Pharisees which our Lord denounced, and seen at its best in the devout and fanatical intensity of one Saul of Tarsus, who persecuted unto the death the followers of Jesus.

And if this ideal cannot be found in Judaism, it certainly cannot be found outside of it. Neither the dreamy mysticism of eastern sages, nor the loftiest speculations of Greek philosophy, nor the political activities of Roman Imperialism could be its birthplace.

Nor could our Lord's character and claims have been constructed by an idealist out of the Old Testament, or wrought out by some process of conscious imitation of Old Testament prophecies. The unity of the Messianic portraiture in them was not discoverable by men. That portraiture is so complicated; it is given in details so numerous and so diffused; it abounds in traits so diverse and apparently contradictory, that no ingenuity of research, no vividness of imagination could ever construct it, could ever combine its elements into one self-consistent personality.

"It has been reserved for Christianity," says Mr. Lecky, "to present to the world an ideal character which, through all the changes of eighteen centuries, has filled the hearts of men with an impassioned love." There have been other great men, and among them those who are revered and esteemed, but not one of them inspires men with this passion of love. Those who have most influenced men for good have confessedly drawn all their power to influence from Jesus Christ. It is this mighty influence of Christ exerted to-day which corroborates the Gospel testimony to the uniqueness of His humanity. "Never man spake like this Man." Never man lived like this Man.

(3) *The Representative Character of Our Lord's Humanity.*—There is yet a third consideration involved in the title "Son of Man." It not only emphasizes the reality and uniqueness of Christ's humanity that He is truly man, and man such as never was, it also sets forth the representative character of His humanity.

Our Lord is the representative man, not only because of the perfection of His humanity, by virtue of which He is the type and pattern to which all should be conformed, but also because His title "Son of Man" has a distinctively representative character. As we have seen, its origin in the Old Testament gives it unquestionably a Messianic implication, and it was practically equivalent to Messiah, although it was not popularly recognised as such in our Lord's time. The Messianic force of the title is sustained by two considerations.

(a) Our Lord claims that He came to fulfil the law and the prophets. He found and expounded "in all the Scriptures the things concerning Himself." "They were all," He says, "written . . . concerning Me." "They are they," He affirms, "which testify of Me." He, then, is the Goal of the Old Testament, the subject of its utterances, the object of its promises and predictions, the consummation of all its revelations. What a stupendous claim! The lowly Jesus stands at the close of those centuries of Divine work and speech, and says, "I am the end and climax of it all; in Me God's

purpose is fulfilled, God's plan completed, God's promise kept; I am the One for whom the ages have longed and prayed and waited."

(b) Then, again, our Lord claims Messianic attributes and powers. The name "Messiah," Christ, was repeatedly applied to our Lord by others. On three occasions he expressly accepted it for Himself—first, when in answer to the Samaritan woman's eager question, "Art thou the Christ?" He answered, "I am"; then, when He approved the confession of St. Peter as divinely taught, "Thou art the Christ, the Son of the living God"; and then again towards the end of the awful tragedy, when placed upon His oath, in solemn answer to the high priest's interrogation, "Art Thou the Christ, the Son of the Blessed?" He said, "I am." Thus explicitly, as Harnack notes ("History of Dogma," i. 63), "He calls Himself Messiah" (see Weiss's "Life of Christ," i. 295). It was in the synagogue at Nazareth, at the threshold of His Galilean ministry, that, reading out Isaiah's delineation of Him who was to come, He testified, "To-day hath this Scripture been fulfilled in your ears."

Now, when we examine the use of the title "Son of Man" in the Gospels, and classify its applications, we find that they fall into two well-defined groups, exclusive of some passages which cannot be definitely assigned to either. These two groups correspond to the two chief correlative representations of Christ in the Old Testament—the lowly and suffering Servant of Jehovah, and the Prince and Lord of all.

Correspondent to the Old Testament representations of the Messiah in His humiliation, His sorrow and shame, we find a group of passages in which the title "Son of Man" is associated with the suffering and death of Jesus: "The Son of Man must suffer many things"; "The Son of Man hath not where to lay His head"; "The Son of Man came . . . to minister." The Son of Man must "be lifted up" on the cross.

Correspondent to the Old Testament representations of the majesty of the Messiah, we find a second group of passages in the Gospels in which the title "Son of Man" is associated with the Lord's power and prerogative, and with His second coming in glory to judge the world. "The Son of Man hath authority on earth to forgive sins." "The Son of Man is Lord even of the Sabbath." "The Son of Man shall come in His glory, shall sit upon the throne of His glory, shall be seen coming in clouds with great power and glory." He has "authority to execute judgment because He is the Son of Man."

One of the great paradoxes of Messianic prophecy was the startling contrast between the two sets of attributes with which the Coming One was clothed. And it is certainly

remarkable to find the same contrast in connection with the chief designation of Himself—the Son of Man. Surely nothing more is required to place it beyond doubt that our Lord chose this name for Himself, not only because it indicated His acceptance of the humble place to which He had stooped as the suffering servant of Jehovah, and His sense of brotherhood with us, His complete identification of Himself with our nature and our need, but also because it kept before Him and before us His vocation to be the fulfiller of the Divine promise of salvation, the Saviour of sinners. Not only does it assure us of His fellow-feeling with us in our temptations, but also of His power to save and bless. Not only does it continually remind us that He is truly man, but it intimates that He is more than man—one endowed with superhuman powers as well as with human sympathies. He is, as He said to Nicodemus (John iii. 13), the Son of Man “that descended out of heaven.”

J. P. SHERATON.

(To be continued.)



ART. II.—“OUR UNHAPPY DIVISIONS”—IV.

WE have hitherto been endeavouring to take a fair view of Episcopacy as seen in connection with the history of primitive Christianity and of the Reformed Church of England.

But it will be asked, What is all this leading up to? Supposing all this to be conceded, What is to follow?

Let it be well understood that the aim of these papers is not to lead up to the advocacy of any particular way of answering the many and various questions of practical difficulty which will no doubt be found at some future time pressing for solution. These questions will have to be well pondered, in reliance on Divine guidance, by those who may be called upon to deal with them in detail. Our object here is a much humbler one. It is simply to indicate certain general principles, which, as it seems to me, should be allowed to have weight in governing all decisions on this subject.

And I venture humbly to submit that if my argument, as a whole, is valid, *this* will follow—viz., that while we may not throw overboard or lightly disregard the just claims of Episcopacy, we are not warranted in regarding a connected chain of unbroken Episcopal succession (in the strictest sense of the words) as essential to the *esse* of a Christian Church.¹

¹ See Dean Field's "Of the Church," book iii., chaps. xxxix., xl.

It will no doubt be said that the concessions made by English divines had relation to those who by the force of unhappy circumstances were deprived of Episcopacy when they would—some of them—have thankfully retained it,¹

¹ See Bishop Morton's "Confessions and Proofs of Protestant Divines of Reformed Churches that Episcopacy is in Respect of the Office according to the Word of God, and in Respect of Use the Best" (Oxford, 1644), especially Theses i.-viii.

Speaking of the foreign Reformed Churches, Bishop Pearson said: "De regimine ecclesiastico sapientiores, tacite et foris queruntur; optant antiquum, novum defendunt; illud votum, hoc necessitas efflagitat" (Minor Theological Works, edit. Churton, vol. i., p. 435; Oxford, 1844).

The English delegates at the Synod of Dort declare: "In our private conversing with the most eminent of the ministry there we found divers times, upon occasion of our declaring unto them the order and manner of our Church government, that they were more ready to deplore than defend their own estate, and wished rather than hoped to be made like the flourishing Church of England" ("Joynt Attestation," p. 50; London, 1626).

Even Le Clerc appears to have written: "I have always professed to believe that Episcopacy is of Apostolic institution, and consequently very good and very lawful; that man had no manner of right to change it in any place, unless it was impossible otherwise to reform the abuses that crept into Christianity; that it was justly preserved in England when the Reformation was practicable without altering it; that therefore Protestants in England, and other places where there are Bishops, do very ill to separate from this discipline" (quoted from Grundy's "Lecture on Episcopacy"; Morris, Oldham).

Durel's work on the Reformed Churches abroad gave great offence to the Nonconformists, but he did not, I think, stand altogether alone in maintaining that some of these Churches virtually had retained Episcopacy in their *Superintendents* or *Inspectors*. He says: "Let no man tell me here that these Superintendents are not Bishops. . . . They have all that which is essential to the function of true Bishops—viz., the power of ordination and jurisdiction" ("View of Reformed Churches beyond the Seas," p. 7; London, 1662). So Whitaker affirms: "In illis Ecclesiis veros Episcopos esse" (Op., p. 510; Geneva, 1610). So Bishop Hall asked concerning "Superintendents": "What difference is here, as Zanchius well said, but that good Greek is turned into ill Latin?" (Works, vol. ix., p. 621). So in "Brief Treatises" we read (p. 173): "The Churches of Germany . . . have Superintendents or Bishops among themselves." (See also p. 134.)

Yet Durel strongly maintained "Episcopatum jure Divino niti, semper creditit Ecclesia Anglicana" ("Eccles. Ang. Vindiciæ," chap. xxviii.). He contends, "Jure Divino aliquid esse, duobus præsertim modis dici potest. 1. Cum Præceptum Divinum de eo extat, hoc est, si Deus Verbo suo expresse mandaverit, ut semper et ubique aliquid obtineat et servetur. 2. Cum Christi, Beatorumve Christi Apostolorum instituto, exemplo atque approbatione aliquid nititur, licet expressum de eo præceptum in Scriptura nusquam extet. . . . Episcoporum supra Presbyteros *Προσρατία* si posteriore modo juris Divini esse affirmetur, id vix quisquam negaverit qui ea, quæ in Scriptura Sacra et Veterum monumentis de Politia Ecclesiastica habentur, animo sedato et præjudiciis vacuo attentè perlegerit" ("Eccles. Angl. Vindiciæ," p. 339; London, 1669).

whereas in our own land the case was very different, seeing we had to do with those who with determination opposed and resisted it.

This is a point which not only may be very fairly urged, but ought in fairness to be allowed its full weight—a weight which certainly is not light. Indeed, our English divines did see this difference clearly and did feel it strongly. This it was which was the warrant for Bishop Hall’s word, spoken to English (or rather Scotch) non-Episcopalians, and spoken of non-Episcopalians abroad: “We can at once tenderly respect them and justly censure you.”

So Bishop Cosin—after quoting “Bishop Overall’s judgment” to the effect that, “We are not to lessen the *jus divinum* of Episcopacy where it is established and may be had, yet we must take heed that we do not, for want of Episcopacy where it cannot be had, cry down and destroy all the Reformed Churches abroad, both in Germany, France, and other places, and say they have neither ministers nor Sacraments, but all is void and null¹ that they do”—adds (alluding to his letter to Mr. Cordel): “This is all the letter drives at, and at nothing else: which truly I cannot apprehend how it either hurts the *jus divinum* of Episcopacy or excuseth their voluntary and transcendent impiety, that have endeavoured to destroy it in the Church of England, contrary

¹ When, in 1661, Archbishop Bramhall had to meet the difficulty of Presbyterian ministers in Ireland, who asked “Are we not ministers of the Gospel?” the Archbishop answered: “I dispute not the validity of your ordination, nor those acts you have exercised by virtue of it, what you are or might be here, when there was no law, or in other Churches abroad; but we are now to consider ourselves a national Church, limited by law, which, among other things, takes chief care to prescribe about ordination” (see Kennet’s “Register and Chronicle,” vol. i., p. 441, May, 1661; London, 1728; and see above, p. 469).

It is well worthy of note that Cosin, in his letter to Gunning, affirms that Presbyters from the Reformed Churches abroad had never been re-ordained in the Church of England, “but in Mr. Dury’s case alone, and that upon his own earnest [desire]” (Works, vol. iv., p. 449; A.C.L.).

And it is certainly not less worthy of observation that Schwartz (as an agent of the S.P.C.K.) himself ordained Satyanadhan, according to the Lutheran use; and in the Report of the Society for the following year this ordination is recorded with satisfaction. It is said: “If we wish to establish the Gospel in India, we ought in time to give the natives a Church of their own . . . and secure a regular succession of truly Apostolical pastors” (see E. Stock’s “Hist. of C.M.S.,” vol. i., p. 23); yet when, in 1835, Rhenius, pleading this precedent, would have ordained native catechists, according to the Lutheran use, the C.M.S., with perfect consistency, replied that the S.P.C.K. “country priests” had received “Lutheran orders at a time when there was no English Bishop in India, but that, as English Orders were now procurable, a Church society could seek no others for new candidates” (*ibid.*, p. 320).

to the laws of God and His universal Church, the mother of us all."¹

In Stillingfleet's work, entitled "The Unreasonableness of Separation; or, an Impartial Account of the History, Nature,

¹ See the letter in its entirety, as given in Cosin's Works, vol. iv., pp. 448-450; A.C.L.

In the same connection should also be read the entire letter to Mr. Cordel (pp. 401-409) which is here referred to. The following brief extracts are important: "I conceive that the power of ordination was restrained to Bishops rather by *Apostolical practice* and the perpetual custom and canons of the Church than by any *absolute precept* that either Christ or His Apostles gave about it. Nor can I yet meet with any convincing argument to set it upon a more high and Divine institution" (p. 402).

"There have been both learned and eminent men (as well in former ages as in this, and even among the Roman Catholics, as well as Protestants) who have held and maintained it for good and passable divinity that Presbyters have the intrinsical power of ordination *in actu primo*, though, for the avoiding of schism (as S. Hierome speaks) and preserving order and discipline in the Church, they have been restrained ever since the first times, and still are (but where they take liberty to themselves that was never duly given them), from exercising their power *in actu secundo*. . . . Of this opinion and judgment in old time were S. Hierome and his followers . . . the Master of the Sentences . . . Bonavent . . . with other Schoolmen, as Aureol. . . . and Anton. de Rosellis . . . and Bishop Jewel ('Def.,' p. ii., c. iii., d. 1, and c. ix., div. 1), Dr. Field ('Of the Church,' lib. iii., c. 39), Hooker ('Eccles. Pol.,' lib. iii., § iii. *ult.*), and Mason, among the divines of our own Church" (pp. 404, 405).

The date of this letter is February 7, 1650. The following quotation from Cassander gives important testimony in support of Cosin's statement: "An Episcopatus inter ordines ponendus sit, inter Theologos et Canonistas non convenit. Convenit autem inter omnes olim Apostolorum ætate, inter Episcopos et Presbyteros discrimen nullum fuisse, sed postmodum ordinis servandi, et schismatis evitandi causa, Episcopum Presbyteris fuisse præpositum, cui soli Chyrotonia, id est, ordinandi potestas servata sit. Constat etiam sacros ordines proprie dici Diaconatum, et Presbyteratum, ut quos solos primitivam Ecclesiam in usu habuisse legatur" ("Consultatio," art. xiv., Op., p. 952; Paris, 1616).

It may, I think, be fairly argued from this letter that Cosin recognised Mason's own hand in the "Additional" which were put forth in his name, or else that, from personal knowledge or reliable information, he could testify to Mason's favourable opinion of the views there maintained, even as Overall's general approval of the aim of these "Additional" may be gathered from what Cosin says of him in the text. And thus we seem to have *so far* some confirmation, however slight, of Kennet's assurance as to Overall's hand to be seen *here*, in a *genuine* work of Mason. On these matters the value of Cosin's testimony is undoubtedly high, and tells with some force against the contention of Lindsay.

The treatise was accepted without question by Tyrrell as the work of "the learned Mr. Mason," in his "Vindication of the Lord Primate Ussher" (see Elrington's "Life of Ussher," appendix vii., p. cliv.).

As one whose heart was set on doing the work of a pacificator, it is no wonder that Dury had to hear hard words from extremists on both sides, but that he forged a treatise and purposely put it forth under the false

and Pleas of the Present Separation from the Communion of the Church of England,”¹ the attitude of English divines towards those who rejected Episcopacy will be clearly seen as contrasted with the feeling towards those who were non-Episcopalians from necessity.

Still, it is no small matter if the neck is broken of the theory which tends to make spiritual grace and the validity of Sacraments really dependent on Episcopal succession. We need to be well assured that such a theory is neither Scriptural nor primitive nor Anglican.² Moreover, that some

name of a great divine, to serve the interests of a faction (see Lindsay's Preface to Mason's work; edit. 1728), is what will hardly be believed by those who know the high esteem and affectionate regard in which he was held by Bishop Davenant (see his “Ad Fraternal Communionem Adhortatio,” Preface and p. 2; Cambridge, 1640), and not by him alone (see Goode's “Brotherly Communion,” p. 20), not to speak of the improbability of such an abominable imposition not being detected and exposed by some of his contemporaries (see above, p. 466). To say the least, it is not easy to conceive that a striking publication, soon to attain notoriety, should contain two pieces from the pen of Ussher, then Archbishop of Armagh, and these followed by a gross fraud—a fraud never suspected by those who knew the man and could easily have inquired as to the history of the MS.; and that Cosin, who had been chaplain to Overall, and knew of his intimate relations with Mason, and of his assistance in Mason's earlier work, should have been deceived by such a fraud is still more difficult of belief. But, besides all this, it is difficult to see how this treatise could have availed, or been intended to avail, “to serve the turn of a faction,” even if it had been published separately, seeing it contains no doctrine but such as Cosin could defend. (It claims that the “calling of Bishops is approved by the mouth of Christ Himself” (p. 133). It is no plea for Presbyterianism. Still less was it likely to serve such a purpose as one of the “Brief Treatises,” in which high views of the Episcopal Order were upheld.

¹ It would be a great mistake to infer from this treatise that Stillingfleet was an upholder of anything like the modern theory of Episcopal succession, as may be clearly seen in the argument of his “Irenicum.” Here we read: “If we believe Philostorgius, the Gothic Churches were planted and governed by Presbyters for above seventy years: for so long it was from their first conversion to the time of *Ulphilas*, whom he makes their first Bishop. And great probability there is that where Churches were planted by Presbyters, as the Church of France by *Andochius* and *Benignus*, that afterwards, upon the increase of Churches, and Presbyters to rule them, they did from among themselves choose one to be as the Bishop over them, as Pothinus was at Lyons. For we nowhere read in those early plantations of Churches that where there were Presbyters already they sent to other Churches to derive Episcopal ordination from them” (p. 375; London, 1662). It should, however, be observed that some of the views of the “Irenicum” appear to have been subsequently retracted. See Churton's “Memoir of Pearson,” p. lxxxiv.

² It is not inconsistent with this to maintain the value and the importance of a ministerial (and normally an Episcopal) succession as the backbone of the historical continuity of the Christian Church. “All Bishops are consecrated by Him originally, to whom they are consecrated. . . .

apology or palliation for English Nonconformity may have a claim to be patiently heard will, I think, appear as we proceed.

For we come now to take a view of these matters from a higher standpoint than that which shows us only, or chiefly, things which have to do with historical and personal details pertaining to comparatively unprofitable questions connected with past or present controversy.

I trust the readers of the *CHURCHMAN* will experience a sense of relief in leaving below these matters of earthly strife, to rise up with wings as eagles into a higher and clearer and purer atmosphere of spiritual light and truth.

We are all, I trust, agreed that, in our view of the Reformation, we are to see the working of a Power from above. We do see, indeed (and grieve to see), other motive powers at work, motives which were human and powers which were of earth. We willingly, though sadly, acknowledge influences, not from above, but from beneath. But we are sure that the strength of the Reformation was not in these. There is assuredly to be seen here the shining of a light which is from heaven, the burning of a sacred fire, a fire kindled by the Spirit of God. Surely we are to recognise the arm of the Lord, the mighty working of His power, who alone doeth great wonders, for His mercy endureth for ever. But we follow the history of the Reformed Churches through the centuries following, and we ask: "What means this decay? How is it that the flax is burning dimly, and the light is not shining brightly? Alas! how is the gold become dim!" And shall we not further ask: What is to be done that there may be renewed vigour in our Christian life, revived spiritual power, the power of a new (or a renewed) Reformation in the midst of us, a power which may heal our divisions and unite us (and show us united) as one body in Christ?

These are questions which are *supremely pressing* questions, though in the midst of our grievous controversial difficulties we may often be tempted to let them fall into the background. Still, we may be thankful that they *are* (we believe) pressing on the hearts of many, who see that in *their solution* is to be found the true way of rolling back the floods of ungodliness and throwing off the distressing weight of error and false doctrine under which we seem to be bowed down, and binding our hearts together in steadfast purpose to keep the unity of the Spirit in the bond of peace.

This sacred Order is to continue in the Church. . . . This constant ordination of a succession in the Church some make a royalty of Christ" (Featly's "Clavis Mystica," p. 124; London, 1636). See especially Thorp, in Gibson's "Preservative," vol. iii., p. 279.

If we imagine that the remedy of our evils is to come of earthly or human power, our thoughts must be continually occupied in considering what *we* must advise to be done, and how the doing can be most effectually promoted by earthly means and human exertions.

But if we are really and fully persuaded, and realize the truth, that the power we need is miraculous power—power, not of earth, but from heaven, power truly Divine—then our wisdom will assuredly be to give earnest heed to the voice which says, "WHATSOEVER HE SAITH UNTO YOU, DO IT."

May not the sad falling away from the power which gave birth to the Reformation be traced to a neglect of this voice? Must we not be brought back to this truth if we would rejoice to have our strength renewed as the eagle's?

"WHATSOEVER HE SAITH UNTO YOU, DO IT." Those who first heard these words might not unnaturally have asked questions suggestive of the uselessness of that which they were told to do. But it was not in vain that they filled the water-pots up to the brim, because they were obeying a voice whose power was miraculous, Divine. But, alas! the history of the Reformation, like the history of God's revelation in the world, like the history of Christianity itself, is the history of the working of human thoughts coming in with the intent to turn God's ways into the path of man's ways, and so to pervert the true obedience of the word, "Whatsoever He saith unto you, do it."

- Let us take the example of two words of our blessed Lord.

I. "Go ye into all the world, and preach the Gospel (*κηρύξατε τὸ εὐαγγέλιον*, Mark xvi. 15) to every creature." In this word we have set before us the one grand work of the Catholic Church of Christ—the great work which the Risen Lord has given her to do. How should she be straitened till it be accomplished! That is, how should *we*, who are called by Christ's name—how should *we* be straitened, sensible of the pressure as of a great constraint—until it be accomplished, until we have made His way known upon the earth, His saving health among all nations!

Yet, alas! how strangely were the Reformed Churches neglectful of this word! How sadly was the Church of England deaf to the voice! Shall we doubt that the loss of power followed as a consequence? Centuries passing away, and no earnest, persevering efforts made to proclaim the truth to the world of the heathen!

It is true that the history of our colonies, or plantations, bears witness to a concern for the natives as well as for the

ministrations of the Church among the English settlers.¹ It is true also that stirring words were sometimes heard from the lips of Churchmen, and of Puritans also—words testifying to the claim of the heathen on the hearts of Christians.² But yet years were rolling on, and, if we except the notable exception connected with history of John Eliot, the "Apostle of the Indians,"³ no distinctly missionary enterprise was being undertaken as in obedience to the Lord's command—no answer was being sent to the voice from the dark places of the earth full of the habitations of cruelty—the voice which was crying, "Come over and help us."

In this connection special attention should be given to the words "Preach the Gospel." They are so familiar to our ears that we are really in danger (often *more* than in danger) of missing their full import. They stamp a new character on the new religion, and yet a character which, in truth, is older than the old. It is a character which differentiates Christianity from all other religions. These words set before us the religion of Christ as pre-eminently and supremely the religion of "Tidings"—tidings to be *heralded*. It is the religion of a Message, a voice to be heard from heaven. It is the religion of a "Word." Its ministers are, not indeed exclusively, but primarily and pre-eminently, ministers of "the Word." It is the word of the message of glad tidings from our God—glad tidings for a lost, sinful world. And *in this Word, this Message, this Evangel, is the power of Christianity*—its power from God to renew man's nature. For what we call human nature now is not true human nature, but the leprosy of human nature. True humanity is not to be classed among mere earthly creations. Humanity must be Divinely spiritualized in order to be healthily humanized. Man's true nature there can never be while man is in a state of alienation from God. Man's nature is restored—is recreated—by Divine power, only in the return of man's soul to God.

The human being which lives and is content to live without God in the world is a specimen of humanity held in the bondage of corruption. It is human nature *rotting* under the influence of the lusts of deceit (Ephes. iv. 22). It is the world's greatest, saddest example of the truth—"Corruptio optimi pessima." It tells of the sore heart disease of the

¹ See Anderson's "Hist. of Col. Ch.," vol. i., pp. 66, 75, 93, 97, 205, 206.

² See E. Stock's "Hist. of C.M.S.," vol. i., p. 20; and Anderson's "Hist. of Col. Ch.," vol. i., pp. 234, 236, 241; and Stanford's "From Calvary to Olivet," pp. 321, 322.

³ In the eighteenth century special mention should be made of Ziegenbalg, Schwartz, Hans Egede, and Brainerd.

man who has not *come to himself*. “The life of God in the soul of man” alone can make the nature of man to be true humanity. It is of the human being simply returned to its true home that the Father’s word is spoken: “This My son was dead and is alive again. He was lost, and is found.” Might not very much of the controversy on this matter of Christian unity yield to a fuller apprehension of this truth concerning man lost and man found, man dead and man made alive again—man’s soul made alive again by simply returning to God?

And the word of the Evangel tells of God’s Divine work—finished and accomplished by the Redemption of Christ—His work which has made the way for this return, His love which now tells men of the good news, and beseeches them to return and be reconciled with a personal reconciliation to the living God. This truth it was which gave Divine power to the Reformation, and this truth must be revived in its simplicity and in its efficacy if we would have a revival of its true Divine enthusiasm.

Now, we have here a truth which has a very important bearing on the subject we are considering. The power is not in the messenger, but in the message; not in the Apostle, but in the Word; not in the preacher, nor in the preaching,¹ but in the Gospel, in the tidings which the Gospel brings, in the good news which makes the Gospel to be the power of God unto salvation to everyone that believeth. The authoritative commission, indeed, the true *sending* of the messenger, may be transmitted, but the power is not transmitted. The power is not in the men, but in the tidings. “We have this treasure,” says St. Paul, “in earthen vessels, that the excellency of the power be [known to be] God’s power (τῆ τοῦ Θεοῦ), and not [coming out] from us” (καὶ μὴ ἐξ ἡμῶν, 2 Cor. iv. 7). Need we wonder, then, to find the Apostle saying, though it is a word which puts even the Apostolic office (in a sense) into the background—his saying even of those who preached Christ to add affliction to his bonds: “What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice” (Philip. i. 18)?

Set beside this the solemn, inspired declaration: “Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be *anathema*. As we said before, so say I now again,

¹ In 1 Cor. i. 21, ii. 4, the “preaching” is κήρυγμα, not κήρυξις. See Hooker’s “Eccles. Pol.,” book v., chaps. xxi., xxii., especially vol. ii., p. 97; edit. Keble.

if any man preach any other gospel unto you than that ye have received, let him be *anathema*" (Gal. i. 8, 9). And then with these sayings before us, let us ask, Is it possible to question the supreme, the paramount importance of the true Apostolic message, and the comparative insignificance (or the subordinate position) of even an Apostolic messenger? The same truth underlies the Apostle's declaration: "The seal of my Apostleship are ye in the Lord" (1 Cor. ix. 2). And the same truth is also implied in his bidding the Corinthians seek the evidence of Christ's speaking in him, and find it in their own hearts (2 Cor. xiii. 3-5).

The precious seed of God's Holy Word, when it has entered and laid hold on the heart of man, depends not for its living, or rooting, or fruit-bearing on the hand of him who sowed it. In the growth, indeed, there may be need of pastoral care, and counsel, and admonition. But it is God that giveth the increase.

When a real conviction of sin is followed by a real personal reconciliation with God, through faith in the Divine *τετέλεσται* of redeeming love, and when the soul has thus passed through the opened doors of its prison-house, from darkness to light, from grievous bondage into the liberty of the glory of the sons of God, then the Christian ministry will not, indeed (or *should* not, indeed), be rejected, nor despised, nor made light of; its true calling and ordination will not be less real, nor less realized, but it will be found in a different place. Each sheep then hears the voice of the Good Shepherd Himself, who calleth His own sheep by name, and leadeth them out¹ (John x. 3). And the sheep follow Him, for they know His voice (ver. 4). This calling and hearing and following is not, then, dependent on the voice or the office of the Christian minister. Indeed, for much of this secret and sacred communing with the Shepherd, when we "*hear Him*" and are "*taught in Him*" (Ephes. iv. 21), the minister is commonly best out of the way. It is the secret of the Lord among them that fear Him.

The minister of the Lord may, indeed, rejoice to come in, and to come in in the fulness of the blessing of Christ, and may come in, indeed, to impart "some spiritual gift," as St. Paul says to the Romans, "that I may be comforted together with you, by the mutual faith both of you and me" (Rom. i. 12).² But the sacred spiritual fire is not dominated

¹ Bishop Westcott truly says on John x. 16: "Here the bond of fellowship is shown to lie in the common relation to the one Lord. . . . Nothing is said of one 'fold' under the new dispensation" (see "Additional Notes" on p. 162 "Speaker's Com.").

² Let it be well observed that Rom. i. 11 recognises that the Apostle's intended visit may, as he desires, be a means of the Roman Christians

by ministerial authority, much less by any sacerdotal power ; even as to the Corinthians St. Paul wrote : “ Not for that we have dominion over your faith, but are helpers of your joy ; for by faith ye stand ” (2 Cor. i. 24). What were Apostles but ministers (διδάκονοι, 1 Cor. iii. 5) by whom believers believed, and believed with a faith which was to stand not in the wisdom of men, but in the power of God ? Thus it was that Apostles begat children in Christ Jesus through the Gospel—children over whom they (and their successors) were to exercise fatherly and godly discipline, according to the power which the Lord hath given for edification and not for destruction.

Thus it was said by Bishop Jewel : “ The power whereby they did conquer the world was not in them, but in the word which they preached. . . . It is like a fire, and like a hammer that breaketh a stone. . . . The Word of God doth break into the heart ; it forceth a way into the conscience ; it is sharper than any two-edged sword ; it entereth through, even to the dividing asunder of the soul and the spirit, because it is the Word of God. . . . This is the word of reconciliation. God hath committed it unto us ” (“ Treatise of Sacraments,” Works, vol. viii., p. 55 ; edit. Jelf, 1848).

If this is so, might not some of the sharpest points in the controversy on this matter yield to a fuller apprehension of the Saviour’s saying, “ He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life ” ?

For if we are fully established in this persuasion, that the Divine power is in the WORD, not in the minister, nor in the Church (though a holy organism in the service of the Word of Truth and of the Spirit of Truth), nor even in the Sacraments, except in subordinate relation¹ to the Word (it may be a very important, a very intimate, a very sacred relation—a relation which can make them to be truly “ effectual signs ” of grace)—then we can hardly fail to see that we are called

being established (ὡς τὸ σθηριχθῆναι ὑμᾶς), but that Rom. xvi. 25 recognises (and teaches the Romans to recognise) that the power to establish them must be from God. Compare 2 Cor. i. 21, where the word is βεβαιῶν, in connection with 1 Cor. i. 8 ; compare also 1 Pet. v. 10 and 1 Thess. iii. 2 with 1 Thess. iii. 13, 2 Thess. ii. 17, and iii. 3.

¹ This subordination seems a very natural inference from Acts x. 48 (“ He commanded them to be baptized”) and 1 Cor. i. 17 (“ Christ sent me not to baptize”). Augustin gives as an example of *transitory signs*, “ Sicut panis ad hoc factus in accipiendo sacramento consumitur ” ; and then he adds concerning such signs : “ Quia hæc hominibus nota sunt, quia per homines fiunt, honorem tamquam religiosa possunt habere, stuporem tamquam mira non possunt ” (“ De Trin., lib. iii., cap. x., §§ 19, 20 ; Op., tom. viii., c. 803 ; edit. Ben., Paris, 1688. See also § 21, c. 804).

to take much account of a *certain proportion* of importance in our view of Christian doctrine and Christian ministry. It is possible, no doubt, to make too much of this argument from proportion, but it certainly has a claim which may not be neglected. We remember the word of the Lord Jesus Christ: "These things ought ye to have done, and not to leave the other undone" (Matt. xxiii. 23). By Pharisaic tradition the most important things—the things they should have done—were the things they did not do, while the main attention was given to things comparatively of little moment, though still things which they should not have left undone. Is there no teaching here which admits of application to the subject before us? There must be if there is any truth at all in the plea of non-Episcopal or non-conforming Christianity, whose voice might find expression in anything like such a word as this²: "We had no wish to deny the historic unity of the Christian Church, and we had no thought of despising an Apostolic succession, but we had to choose between what seemed to us a doubtful succession of Apostolic *χειροτονία*, with something like an appearance of being lords over God's heritage, and a true succession of Apostolic *μαρτυρία*—between the unscriptural claim of an exclusive *sacerdotium*, which seemed to us to dishonour the finished work of the Son of God, and the spiritual teaching of a ministry of reconciliation."

And if there be any truth (however mixed with error) in such a plea, who will say that the sin of separation lies only and altogether at the door of non-Episcopalians?³ He that maketh men to be of one mind in a house is He that bringeth

¹ This truth is fully recognised in the "last will" of Bishop Cosin: "Ubique vero terrarum Ecclesiæ, Christiano nomine censæ, veram, prisam et Catholicam religionem Fidemque profitentur, et Deum, Patrem, Filium, et Spiritum Sanctum, uno ore et mente invocant ac colunt, eis si me uspiam actu jam nunc jungi prohibet vel distantia regionum, vel dissidia hominum, vel aliud quodcunque obstaculum, semper tamen animo, mente, et affectu, conjungor ac coalesco; id quod de protestantibus præsertim, et bene reformatis Ecclesiis, intelligi volo: fundamentis enim salvis, diversitatem, ut opinionum, ita quoque rituum, circa res juxta adnatas et minus necessarias, nec universali veteris Ecclesiæ praxi repugnantibus in aliis Ecclesiis (quibus nobis præsidendum non est) amice, placide, et pacifice, ferre possumus, atque adeo perferre debemus" (Works, vol. iv., p. 523; A.C.L.).

² Archbishop Bramhall made allowance, not only for those who were without Episcopacy through necessity, but also for those who, "through ignorance, or new-fangledness, or covetousness, or practice of some persons, have swerved from Apostolic rule and primitive institution" (Works, vol. iii., p. 475; A.C.L. See also p. 476).

³ It may be pleaded that even Overall (unless Kennet was misled) seems to have approved of the teaching: "When the light had begun to shine and to discover, amongst other impurities, the abomination of your *sacrificing priesthood*, they whose eyes were opened to see the same could

the prisoners out of captivity. And he bringeth forth the prisoners out of their prison-house only by the working of the spirit of truth, and by the sound of the truth of His Gospel.

Well, then, may the question be asked: “Is there nothing which can be done to draw together those who shared with us in the great struggle of the sixteenth century, and from whom we were parted only as ships are scattered in a storm? . . . We cannot for a moment shut our eyes to the piety and learning of many of the ministers and members of these [separated] communities. We cannot, we dare not, forget the earnestness and devotion with which they laboured at a time when in many quarters, but by no means so generally as is sometimes supposed, the tone of Church life in England was lamentably low; when, to use the striking words of Milton, ‘the sheep looked up, and were not fed’” (“Unity of Christendom,” by the Archbishop of York, pp. 22, 23; S.P.C.K.).

But while we willingly acknowledge this, and thankfully recognise that the English nation, and the English Church, too, owes a great debt to English Nonconformity (a debt which, indeed, has been too little recognised), and while we would be very far indeed from denying that a wonderful power from above has accompanied non-Episcopal evangelization, and that a great blessing has been granted to (so-called) interdenominational efforts for promoting the spread of the truth of the Gospel of Christ, we are not therefore to be driven to the conclusion that *χειροτονία* is *nil*. It was not *nil* in Apostolic days, and in the midst of the sound of Apostolic doctrine. And the evidence cannot lightly be set aside, which goes to show that in Apostolic days provision was made for a true ministerial succession in the unity of the historical continuity of the Christian Church. “*These things*” must, indeed, be in a subordinate position—subordinate to the “*other*” things which pertain to the truth and the power of the word of reconciliation—but yet we are to remember the

not with a good conscience receive imposition of hands from your *Bishops*, because they would ordain none but in a Popish manner to a Popish Priesthood” (“Brief Treatises,” p. 171). Compare the similar teaching of Mason in “*Vindiciæ Eccles. Angl.*,” pp. 14 and 59; London, 1625.

Compare also the following from Dean Jackson: “Their principal exception against our Church and ministry is that our priests in their ordination do not receive the power of sacrificing Christ’s Body and Blood in the Sacrament. But their inserting this clause into the form of ordination doth prove their priesthood to be anti-Christian” (“*Treatise of H. Cath. Faith and Church*,” book xii., ch. xxiii.; Works, vol. xii., p. 184; Oxford, 1844).

See also some valuable remarks of Dean Goode in his “*Divine Rule*,” vol. ii., p. 330.

word that was said—"these things ought ye to have done," as well as, "and not to leave the others undone."

There is surely no inconsistency here if only we admit that in the New Covenant there may be a Divine institution (in some sense), *as sacrifice*, as well as a Divine provision, *as mercy*; and that both are from Him who deals with the sons of men as with those who are capable of apprehending the Divine truth which underlies His word—as rightly understood—"I will have mercy and not sacrifice."

NOTE.—The reader is requested to observe that, owing to a misplacement not detected till too late, there is an unhappy confusion in the quotations cited in my article for July.

After the seventh line in p. 514 the reader should insert all that follows the seventh line in p. 515, together with the first seven lines of p. 516. He should then return to the eighth line of p. 514. All will then be read in due order.

N. DIMOCK.

(To be continued.)



ART. III.—NOTES ON GENESIS (*concluded*).

THE investigation into the phenomena presented by the Book of Genesis has now been brought to an end. It has been continued in the *CHURCHMAN* during the space of six years. It has been to me a weary and thankless labour to point out the numberless assumptions on which the school of criticism with which I have been dealing rests its conclusions. Nothing but a sense of duty would have compelled me to engage in a task so distasteful. But it seemed nothing less than a duty to make it clear to those whose sense of reverence for the sacred Scriptures and for the Divine Personality of our Blessed Lord has been outraged by the doctrines which now pass current, that the question at issue is by no means settled. In truth, in the proper sense of the word investigation, it has never been investigated at all. The dominant school declines all discussion. It simply ignores all that is said in arrest of judgment in the matter, and repeats its assertions with immovable confidence, as though any attempt to question them could only proceed from obstinate bigotry or fatuous imbecility. Investigation, properly so called, welcomes discussion, takes note of objections, and is always willing to modify conclusions, if sufficient reason be given for doing so.

I must leave it to others to plod through the remaining books, if it be necessary. I cannot undertake the task. Perhaps it may not be required.

"Our little systems have their day—
They have their day, and cease to be."

And I fancy the day of the dominant school of criticism is not now destined to be a long one. It may well be left to sink beneath the waves of time by its own specific gravity. Yet I am convinced that, were the remaining books of the Pentateuch subjected to a careful and discriminating examination, the effect on the investigator would be the same as that produced on my own mind by a careful study of Genesis.

One reason that the German criticism has met with such wide acceptance may be found in the fact that its opponents are confronted in approaching the question with a considerable load of adverse prejudice. Even those whose instincts are in our favour are overawed by the confidence with which it is so repeatedly stated that the question is already settled, and that it is useless to reopen it. And, until very lately, indeed, the general *consensus* on the part of thinking men against us—a fact which I do not for a moment dispute—has been the product of a variety of causes, by which they have unconsciously been led to prejudice the question. The first is the feeling of relief at having escaped from what has been called the “fossilized bigotry” of past ages—the readiness to hail any alternative to the hard-and-fast doctrines about inspiration, which are increasingly felt by men of all schools to be an undue strain upon faith. The disbelief in the miraculous, again, at one time almost universal among men of science, has weighed in the scale against us, and has produced a tendency to assume that the marvels related in connection with the Exodus are clear proofs that the Pentateuch is not historical, but legendary. Then, the notion of evolution has taken fast hold of men’s minds, and it is confidently applied to the religious history of the Hebrews. But evolution, be it observed, is a doctrine which has assumed a variety of shapes. As it is at present taught by men of eminence in the scientific world, it does not exclude the notion of the interference from time to time of the creative energy in the world of phenomena. And it should be remembered that history indisputably proves that evolution in the history of religion does not by any means exclude the influence of master minds. The names of Zoroaster, Buddha, Confucius, Mohammed, all occur to us as the founders of religions, and as men who through their marked individuality have exercised a vast influence on the evolution of religious thought.¹

¹ It may be necessary to state that this paper was written some time back, but its publication has been, for various reasons, delayed. It contains almost verbal coincidences with Professor Sayce’s “Early History of the Hebrews,” as in the passage to which this note is appended; but Professor Sayce’s work did not come into the writer’s hands until this paper was written.

Setting aside the Divinity of Christ for the moment, and regarding him simply as a man among men, who can fail to see that He was more than eighteen centuries before His time, that even at the present moment His doctrine is imperfectly apprehended and His precepts imperfectly kept, and that therefore the form which religious evolution has assumed in the case of Christianity has been the gradual advance on the part of mankind during the course of nearly two thousand years toward the standard He has put before them? Why, then, should it be thought irrational to suppose that Moses may have been the principal factor in the evolution of Israelite religious thought, that he may have delivered to the Israelites "statutes and judgments" very much indeed in advance of either their moral or religious conceptions, and that the religious evolution of Judaism consisted in discovering more and more of the true spirit of the Mosaic institutions as time went on, combined with a closer fulfilment of their requirements? Is it necessary to assume, as many who have discussed this matter seem to have instinctively assumed, that this is a less intelligible or philosophical account of the religious development of a people than that from fetichism and animism, through polytheism to an ethic monotheism? How can we adopt this latter view on *a priori* grounds when it requires us to correct the history of themselves which the Jews have handed down at almost every step in its progress?

The real truth appears to be that on this, as on other points, people—even intelligent people—are led more by their feelings than their reason. They believe, not what the facts require them to believe, but what they want to believe. There is a strong current of prejudice at the present moment in favour of the natural and against the supernatural. And so in this most superficial age there are numbers of persons who will not take the trouble to study the question for themselves, or even to make themselves acquainted with the arguments on both sides of it. These are days of haste and impatience, not of careful and steady inquiry. It is sufficient that ingenuity and industry combined have provided a theory which meets the requirements of the moment. Men who are rather scholars than thinkers fancy they can afford to smile at enthusiasts who set themselves to stem the current of contemporary thought. The cause is prejudged. Those who would argue it fail to obtain a hearing. They are behind the age; it is needless to take any notice of them. As long, therefore, as the fashion lasts, they raise their voices in vain. Not until the hour of reaction strikes—not until the current of opinion begins to run in another direction—can they hope to gain the slightest attention.

Another reason which indisposes the intelligent public to listen to reason on the point is the plausibility of the "double narrative" theory in the Pentateuch. At first sight it appears a solution of all difficulties, at once charming and incontrovertible. It is not until the apparent traces of a double narrative are fully and fairly investigated that grave reasons for doubt begin to appear. But careful study shows that these alleged double narratives presuppose one another far more frequently than they seem to do at first sight. While in relation to the alleged double narrative of the Flood, the discovery of an inscription of vast antiquity, in which the distinctive features of each of the supposed documents are found, entirely disposes of the theory that they must be regarded as two divergent accounts of the same event fused into a single narrative. If the various portions of the story can thus be traced to a common source the theory of different sources must of necessity be abandoned, and the possibility that apparent contradictions may be harmonized cannot reasonably be denied. Thus, in spite of the plausibility of the "two sources" theory, it is found to break down on investigation. And it is further discredited by the fact that, whereas originally the occurrence respectively of the words Jehovah or Elohim was supposed to indicate the two sources, it is now admitted by the critics themselves that there we must postulate one Jehovist and two Elohists, and that while one of these last writes at a considerably later date than the Jehovist, the other is his contemporary, or almost so, and that the narrative of the earlier Elohist has been so blended with that of the Jehovist that it is impossible to separate the two with certainty. Thus it is admitted that the occurrence of the names Elohim and Jehovah is not a sign of separate authorship, and with the abandonment of the assumption all the results, of course, disappear. This admission has the further result of disproving the theory on which a great deal of the argument for the possibility of effecting a satisfactory separation of the sources has been based—namely, that the Hebrew historians were mere compilers.¹ For if a redactor fused together J and E to such an extent that the two historians cannot now be distinguished from one another, and if, as I may claim to have proved in

¹ "The authors of the Hebrew historical books—except the shortest, as Ruth and Esther—do not, as a modern historian would do, *rewrite* the matter in their own language; they excerpt from the sources at their disposal such passages as are suitable to their purpose, and incorporate them in their work, sometimes adding matter of their own, but often, as it seems, introducing only such modifications of form as are necessary for fitting them together, or accommodating them to their plan" (Driver, Introduction, p. 3).

“Lex Mosaica,” Chronicles is by no means a mere compilation of the kind described, then we have absolutely no evidence of the existence of such compilation as the critics have assumed except a very small portion of the Pentateuch itself, the very book the composition of which is in controversy. No more glaring instance of the *petitio principii*, I venture to think, can be found.

The assumptions, then, by which the critical theory of the sources of the Pentateuch is supported may be regarded as being in themselves extremely uncertain. The results of the investigation undertaken in these papers tend to make them still more doubtful. My conclusions may be summarized as follows: The facts appear constantly to have been strained to fit the critical theory, instead of the theory appearing to have arisen naturally out of the facts. The assignment of particular words and phrases to particular authors seems often, if not always, extremely arbitrary, and is very often entirely overthrown by attending to the subtler consecutions of thought. The principles of the new criticism, when applied all round, very often lead us to conclusions the exact contrary to those reached by the very persons who have laid them down. The argument—a most important one—from undesigned coincidence is neglected or ignored. Archæology has come to the assistance of criticism by proving that historical details which have been called in question are perfectly correct, and that the intimate knowledge of the writer or writers of Genesis and Exodus with early Babylonian and Egyptian history postulate an early date for the narrative. The geographical details, again, are found to be surprisingly accurate, to a degree which would have been quite impossible in a writer of the period to which a considerable portion of the book is assigned. The evidence—and it is but scanty—which points to a later date is no doubt boldly denied to be due to editorial additions, a theory upon which notwithstanding the critics do not hesitate to fall back when it suits them. But vehement or scornful denial is not argument, and I fail to see that a single real argument has been brought to prove that the few evidences of a later date in the book may not be marginal notes ultimately incorporated into the text. Lastly, we find the date assigned to the materials, if not to the book, of Deuteronomy being gradually driven backward, just as has been the case with the Gospels, so that we may hope to see, in the Old Testament as in the New, the ultimate abandonment of the destructive theories.

One line of argument, if it can be called argument, which has been adopted against those who have ventured to see in the so-called books of Moses authentic histories of a very early date is the *argumentum ad hominem*. Who are you,

it is often said to us, that you should undertake to question the conclusions reached by scholars whose names are known throughout all Europe for the profoundness of their Oriental learning? What credentials have you to offer us that we should fling aside the investigations of men so celebrated and accept the lucubrations of writers altogether unknown to the world? I do not deny that under certain circumstances this attitude is a reasonable one. In these busy days a man is justified, if he has no leisure for inquiring into the matter himself, in reposing on the authority of those in whose ability and learning he has confidence. But this can only be a temporary attitude. Our ultimate decision must be reached, not by authority, but by argument alone, and the investigator is bound to rest, not on the prestige of a few great names, but on a careful examination of all that has been urged on the subject. Moreover, the question, be it remembered, is not one of Oriental scholarship, as it has often been supposed to be. It is not one of a disputed text, or of the meaning of a word. On points of that kind we shall all be willing to defer to the verdict of skilled Orientalists. But, as Wellhausen and others of his school have admitted, the linguistic argument is a very unimportant factor in the problem. They may well fight shy of it, for, as they more than suspect, when fully and fairly handled, it makes against them rather than for them. But, in truth, the question is not mainly linguistic; it is historical and literary. And, as a rule (though no doubt it has its exceptions), the matter may be decided as satisfactorily by a student of the Authorized or Revised Version as by the most distinguished Hebrew scholar on record. A competent literary expert can tell us, even through the medium of a translation, whether the striking features of the portraiture of the patriarchs, the minute fidelity to truth in the details of life in ages long past which meet us in its pages, could have been the result of an extraordinary mosaic such as criticism claims to have discovered for us. He can estimate whether a narrative of late date, the product of the peculiar religious feeling of the age at which it was composed, could possibly have displaced earlier and more authentic histories in the case of peoples rent asunder by the fiercest political, religious, and tribal hatreds. He will be able daily more easily to estimate the correctness of the historical details as well as the local colour in the Pentateuch as the daily growing stores of information from the monuments are unfolded before him. *There* he is on solid ground. He is not building his researches on the assumptions of the brilliant and ingenious scholars at present in the ascendant, whose notions have for the moment superseded the theories of men as able and learned as themselves,

and are destined in their turn to be superseded by some newer and still more ingenious mode of dealing with the materials. He is face to face with facts. And, on the other hand, if he is able and willing to judge for himself, he will tell us that no such analysis of a document confessedly composite as that which for the present holds the field could be made of any document whatever without risk of mistake, even were it written in our own time, and in our own language, etc., by men with whose styles we were acquainted. How much more doubtful, he would add, must such conclusions be, however vast the learning and ingenuity with which they are supported, in the case of a document in a dead language, and written at the very least more than two thousand years ago.

But, we are finally told, it does not matter in the least what theory we hold of the Pentateuch. The whole Bible is preserved to us intact, and no theory can deprive us of its inspired contents. This might be perfectly true if the question were one simply of date or authorship. It might conceivably be true if it were one simply of the historical correctness of every minute detail in the history. But it is to misconceive the whole complexion of the case to state it in this way. The question is *not* one of date or authorship. It is not one of detail in any shape. We do not contend that no later additions can have been made to the contents of the Pentateuch, that no errors or mistakes can possibly have crept in during the course of ages. It is whether the account we have in the Old Testament *as a whole* is a true account of the Divine education of the Hebrew race, or whether it has been deliberately and essentially falsified by the Jews of a later period—falsified in the interests of ethic monotheism no doubt, but none the less falsified for that. It is a question, too, whether some of the prophets—teachers, be it remembered, who are presumed to have written under Divine inspiration—misunderstood the history of their nation, and of the precepts which they undertook to recommend for its observance, and whether others, equally qualified and commissioned to teach, were engaged in representing as the original Israelite institutions, laws, ordinances, and statutes which they themselves had a hand either in inventing or in enforcing on a reluctant people. Jeremiah, we are told, was a disciple of the Deuteronomist, while Ezekiel, on the one hand, unjustly blamed the Jews for disobeying laws they had never received, and, on the other, busied himself in concocting other laws which were ultimately to be enforced on them as the decrees of their supposed great Lawgiver. The Psalms, it is said, were not all written at a date when the alleged falsifications had obtained currency, and in singing them we are therefore guilty of diffusing ridiculous

misconceptions of Israel's religious history. If this be the case, the Old Testament is honeycombed with falsehood, if not with fraud. At the very best, its writers are guilty of absurd and almost inexcusable mistakes. Side by side with it the histories of Macaulay and Froude, so vigorously accused of inaccuracy, are not only faithful, but almost infallible records. And be it further observed that it is precisely where inspiration is required that the Old Testament narrative fails us. It may be trusted, we are told, as far as the *secular* history is concerned. It is only where the *religious* history of Israel is concerned that the Old Testament goes utterly and hopelessly wrong. But it is there, and only there, that Christians are concerned whether it be accurate or not. It was not inspired to tell us how long David reigned, or who succeeded him, but to unfold the Divine plan for the spiritual education of the world. In what sense, we may ask, can the word "inspiration" be applied to a volume which so utterly fails to do what it proposes?

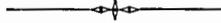
This is the question lay people and candidates for Orders are asking, and it is, morally and religiously, a very grave question indeed. I know of more than one graduate in theological honours at our Universities who has felt he could not face it, and has therefore refused to undertake the solemn responsibilities of the sacred ministry of God's Church. And we may wonder what the laity will think of those who say to them, "This is a volume inspired by the Holy Ghost; it is a message from God to man, but it is a gravely inaccurate record of the message, and the facts have been deliberately tampered with by those who transmitted it." Their ultimate verdict, it appears to me, will unquestionably be this: "We reject such a record, and we despise you for offering it us. It is monstrous for you to talk of inspiration in connection with a volume so composed and so transmitted.¹ It may contain many excellent, and some even noble, sentiments. But to tender it to us as conveying to us a revelation of the mind of God is to trifle with words." In short, if we are not to abdicate our position as the religious teachers of the rising generation, we must either reject the verdict of the critics in regard to the Old Testament or withdraw the greater part of it from the list of our canonical books. This is the actual situation. If the critical theories be true, the inspiration of the Old Testament must be given up in any but a non-natural sense of the word "inspiration." And if we are not

¹ It may be observed once more that this line of argument does not apply to possible errors of detail in the sacred narrative. It only applies to deliberate falsifications of the whole history on matters of principle.

prepared to surrender it, it is surely a duty to study the investigations of those who give reasons for believing that the critical theories are false.

The heading of my paper in July should, by the way, have been "Genesis XLVIII.-L.," not "Genesis XLVIII.—I."

J. J. LIAS.



ART. IV.—LOURDES AND ITS LESSON.

"**L**E *Journal de la Grotte!* Demandez les derniers miracles et les derniers miraculés de la journée! Un sou le *Journal de la Grotte!*"

I am sitting on the balcony outside my little room in the Hôtel de Londres et du Sacré Cœur at Lourdes, and the cries of the newsvendors offering the afternoon's miracles for a halfpenny make no more impression on me now than did the "Great Boer Victory!" and the "Capture of Lord Kitchener!" which the *camelots* were crying on the Paris boulevards a short time ago.

I have been in Lourdes for three whole days, and feel as though I had lived there for years. Miracles have become an ordinary topic over the morning coffee; things spiritual and mystic have become quite commonplace. A dying man or woman carried on a stretcher through the streets is less unusual here than a costermonger with his barrow in the Edgware Road; and even the hotel signs, Hôtel de Richelieu et de l'Apparition, Hôtel de Saint Joseph et de Madrid, Hôtel de l'Électricité et du Saint Esprit, no longer seem the incongruous mixture of this world and the next they seemed when I arrived here.

A pilgrimage to Lourdes is like nothing so much in its effect upon the mind as the second part of a great conjurer's entertainment. When a Prince of Prestidigitation commences his séance, the audience, even though he be an expert such as Hoffmann, Dr. Lynn, or Bertram, is sceptically curious, and tries to see how every trick is done. By the time the second part begins, however, the conjurer has almost mesmerized his audience. He has taken them with such rapidity from one marvel to another that his wonders cease to appear wonderful, and it is only when the audience leaves the hall that it begins to think of how it all was done.

To some extent Lourdes is very much like that. Without wishing in any way to speak irreverently of things done in a

really devout spirit, I wish to lay emphatic stress upon the atmosphere of suggestion—a suggestion almost hypnotic in its effect upon the mind—with which the pilgrim to Lourdes is surrounded from the moment he leaves Paris. To convey a clear notion of the all-pervading character of this hypnotic atmosphere, I can, perhaps, not do better than describe in detail my own pilgrimage to Lourdes, made under the ordinary conditions of the pilgrim, in the Great White Train carrying a thousand sick, which leaves from Paris in the month of August.

The sun blazed down upon the station-yard as I arrived there with a friend who came to see me off. The station itself was one gigantic hospital. From all corners of the city rubber-tired ambulances with loud-sounding bells, and the white flag with its red Geneva cross floating from the whipstand, arrived in quick succession. All round us, in the outer yard, in the waiting-rooms, on the platforms, everywhere, the sick folk lay upon their stretchers waiting to be carried to the train.

The train itself was formed of the very oldest carriages in the possession of the company. With few exceptions they were all third-class compartments, for the Fathers of the Assumption, who direct the pilgrimage to Lourdes, wish the pilgrimage to be considered as a penance, and each added discomfort is thought to aid its efficacy.

Every sick person who was to travel by the White Train wore a large card, fastened with a broad white ribbon. On the card were written the name, the sickness, and the number of the carriage of the patient, but there were many of the sick who did not need a card to tell an onlooker what was the matter with them. There were men, women, and children with that rose flush and constant perspiration which marks down the consumptive. Every now and then a fearful cough would rack one or other of them, and the handkerchief was stained with red when taken from their lips. There were cripples of both sexes, so terribly twisted that it was difficult to get them through the carriage door. There were lepers, and worse than all, perhaps, women, men, and one small boy with lupus, that fearful scourge which makes the human face one awful gaping wound.

The kindness of the priests, the Sisters of Mercy, and the lay-helpers to the pilgrims was really wonderful. For years past now it has become fashionable in France for people belonging to society to travel down to Lourdes as lay-helpers. The ladies (and I may mention that among those who travelled down with me were women whose names have been epoch-making names in the history of France) nurse the sick and help the Sisters in menial offices both on the journey and at Lourdes itself; the men act as *brancardiers*, or stretcher-

bearers, run here and there with water and provisions, and make themselves generally useful.

There were no doctors on the train, no medical appliances, and no medicine. This was borne in upon me with some emphasis while we were waiting for the train to start. A woman poorly dressed, and evidently belonging to the shabby-genteel class, came up to the luggage-van, outside which I was standing, and asked for Sœur Etienne. The van had been transformed into a travelling kitchen, with soup, bread, water, milk, and other such small necessaries. Sister Etienne asked the woman what she wanted.

"My husband," she replied, "will, I fear, hardly live through to Lourdes. He is suffering cruelly from neuralgia now; the strain has been too much for him. Can you give me a capsule of antipyrine?"

Sœur Etienne looked at the suppliant in surprise. "Tell him to pray," she said; "and do you pray with him if you can. We have no medicines for our sick; we have but faith, and that is quite sufficient."

The woman kneeled in the dust and her lips moved. Then, stifling a sob in her pocket-handkerchief, she went back to her husband with the Sister's message.

The last few moments in the Paris station were ones of noiseless bustle. The sick were all got into their places, the mattresses with which the hard seats of the third-class compartments were provided made as comfortable as possible, and with no preliminary whistle, no starting signal of any kind, the Great White Train moved slowly from the station on its long pilgrimage to Lourdes, the pilgrims and the people on the platform singing the *Ave Maria Stella* as it left.

It is three o'clock in the afternoon. We are to make our first stoppage at Brétigny at about five o'clock, and, as we rattle across the summer landscape, one of the nuns in my compartment tells the story of Bernadette, the little peasant girl of Lourdes, to whom the vision of the Virgin appeared, she says, no less than eighteen times.

Bernadette Soubirous was one of a large family, and the Soubirous were very, very poor. One Thursday morning, February 11, 1858, Bernadette's mother sent the child, with her sister and a friend, to gather some dry twigs for fuel near the Grotto of Massabielle.

The children had to cross Le Gave ("the torrent," the name means), a little stream which trickles from Bordeaux across the mountains and down into Lourdes. Le Gave was angry that cold winter's morning, and the two other girls had waded over it before Bernadette, a weaker and less courageous child than her companions, could find nerve to do so.

While she hesitated, Bernadette heard the rustling sound of a great wind behind her. She looked round and noticed, to her surprise, that the leaves of the poplar-tree on the stream's bank were motionless. Again she heard the rushing of the wind, and sank upon her knees in fear, raising her eyes and hands to heaven. In the air above her appeared the radiant apparition of a lady dressed all in shining white and girdled with a sash of blue. The apparition made the sign of the cross and disappeared.

On the following Sunday Bernadette went to the Grotto of Massabielle again with several of her friends, and saw the white-robed lady as before. She went again on the next Thursday, and this time the apparition spoke to her.

"Come here to me each day for fifteen days," it said, "and I will make you happy. Your happiness will not be in this world, but in the next;" and Bernadette, in an ecstasy of superstitious exaltation, gave the promise.

The story of the appearances of the Holy Virgin spread like wildfire over the countryside, and hundreds of people accompanied little Bernadette upon her journeys to the grotto.

On February 23 the child went to the Abbé Peyramale, the village priest of Lourdes, and carried him a message from the vision.

"Tell the priests to build a chapel to me upon this spot," the lady had said to Bernadette.

On February 25, two days after the message, the apparition bade Bernadette bathe her face in the stream and drink some of the water.

The vision had pointed to a spot covered with tree-roots and dry earth, but Bernadette, whose faith was boundless, scratched at the earth with her bare hands, and water came. She drank of it and washed, and a few weeks later water was gushing in a torrent from the soil.

Bernadette retired to a convent at Nevers about a year after she first saw the apparition of the Virgin, took the conventual vows when she was seventeen, and died before she reached the age of thirty-six. Such is the story of the genesis of Lourdes.

The Sister stopped speaking, and the pilgrims in the carriage bowed their heads in prayer.

There was a stoppage of ten minutes at Brétigny, and those of the pilgrims who were strong enough to do so got out to ease their limbs.

I wandered up and down the line a little, chatting with them, and the faith of the poor creatures filled me with admiration. Three hours ago it would have filled me with surprise, but the hypnotic spell of my environment was full upon me, and their

ardent belief in a miraculous recovery no longer surprised me as it would have done that morning.

At Les Aubrais we stopped for half an hour for supper, and strange though it must sound, we were a merry party.

Ever since we had left Paris, at three o'clock, prayer in the train had been unceasing. It recommenced now as we left Les Aubrais, and an hour afterwards, after the *Angelus*, the Sisters ordered silence for the night. They dared not call it sleep.

I shall never forget that first night in the Great White Train. The low-roofed waggons, divided by breast-high barriers into three portions, were never silent for a moment. All night long low-toned prayers and moans of pain came from the narrow benches on which the pilgrims lay. A man gasped out a plea for water. A woman tried to comfort her little son, who was in an agony of suffering from some spinal trouble which never let him rest for a single moment, and next to me a little consumptive girl, who would not lie down because she could not breathe when she did so, coughed and sobbed by turns.

It was five on a glorious summer Sunday morning when we steamed into Poitiers station. We were to stay there until the Monday mid-day, and it was at Poitiers that I got my first real insight into the effect of the Lourdes pilgrimage upon the mentality of the pilgrims.

At Poitiers is the tomb of Saint Rhadegund, a Christian Queen of early Gaul, who is said to have converted her pagan husband Clovis to Christian tenets. Not one of the pilgrims but asked to be carried straightway to the crypt in which Saint Rhadegund lies buried. Ill as they were, they had no thought of rest or hospital, and the appeals of those whom the Sisters did not consider strong enough to go to the church immediately were very pitiful to hear.

I walked out of Poitiers station beside the stretcher of a pilgrim who was obviously dying. The Sisters with him were two sweet-faced Englishwomen from the Assumptionist Home at Bow, but the man himself was French. He had received the holy oils before he left, they told me, and ("unless a miracle occurs," they added) "we fear his case is quite a hopeless one." Their own French was faulty, and they asked me to try and persuade the dying man to remain in hospital at Poitiers, and not attempt the rest of the journey until he felt a little better. He looked up at me with white eyes staring from a leaden face (one of his legs had been amputated at the thigh, and the other was in a fearful state of putrefaction), and I could hear the faltering in my own voice as I attempted to dissuade him from mingling in the crowd which was on its way to Saint Rhadegund's tomb.

"Would you not like to rest a little, first, or even to stay a

day or two in Poitiers, and come on to Lourdes when you feel better?"

"Oh, no, no, no!" he croaked, with a sound of abject terror in his voice; "I must go on to Lourdes. I will die there or go home well."

Neither wish was granted, for the poor fellow died within the hour, as he was being carried to Saint Rhadegund's tomb.

And now, if I can do so, I should like to set before you a picture of the scene in Poitiers Church around the tomb of Saint Rhadegund.

Imagine a vault dimly lighted with wax candles, underneath the altar; and round the tomb which stands in the centre of this vault a narrow pathway for the devotees to pass. A dado round the marble tomb is absolutely black from the hands of the many thousand pilgrims who have touched it. Above us, in the church, High Mass is being said, and around it outside are numbers of small booths and clusters of hawkers with basket-loads of provisions, candles, medals, saints of plaster and of metal, pictures of the tomb and souvenirs of all kinds of the pilgrimage. It is a curiously characteristic sidelight on Lourdes pilgrimages, this traffic in holy things, for the pilgrims believe in the sanctity of the rosaries, the pictures, and the images, and yet they bargain for them as excitedly and with as much determination as thrifty housekeepers display when purchasing provisions at the Halles in Paris.

The broad marble steps leading down from the church to the saint's tomb are thickly thronged with people. The atmosphere is indescribable. It is like the atmosphere on Lord Mayor's Day would be in London if the crowd in St. Paul's Churchyard were packed into one of the smaller crypts within the church, and were composed of sick folk instead of sightseers. A hand was laid upon my shoulder. "Will monsieur help me down to the tomb with a crippled pilgrim?" whispered a voice in my ear. I followed the speaker into the church above, and between us we picked up a chair on which was placed a tiny little man of thirty-nine, whose head was sunk between his shoulder-blades, and who had not, poor little creature, one straight limb. His white-haired mother followed us, and the crowd on the steps made room for us to pass.

The atmosphere was horrible, and as we reached the bottom step a wave of exaltation swept up.

"Sainte Radegonde, guérissez-le !
Sainte Radegonde, guérissez-le !
Sainte Radegonde, priez pour lui !"

cried a priest in a stentorian monotone, and the old mother

behind us, in a voice broken with sobs, shrieked broken sentences to the saint, begging her, in the ordinary language of every day, and with a violence for which I have no adequate description, to cure her crippled son.

The little man whom we were carrying was dripping with perspiration. I felt him struggling feebly in my arms, and I could feel that he was speaking, although his voice was lost in the tumult of supplication from the other pilgrims round the tomb.

"What do you want?" I asked.

"Let me touch the tomb," he whispered; and I held the twisted arm and hand which he could not move himself against the dirty marble.

"Hold me up to her," he said, in his poor little scratchy voice, and for three long, long minutes we held him right up against the statue of the saint, and watched him kiss the marble feet, the hands, the eyes and lips, while all round us surged the sea of angry prayer:

" Sainte Radegonde, guérissez-le !
 Sainte Radegonde, guérissez-le !
 Vous le pouvez, vous le pouvez !
 Sainte Radegonde, vous le pouvez !
 Guérissez-le donc !"

There was a look of joy and hopefulness upon the man's wizened little face as we took him out of that stifling crypt into the upper portion of the church, and, as I made him more comfortable upon his chair, he kissed me.

I began to understand now what the faith cure might mean. This little cripple had been ten times to Lourdes in the last twenty years, and his hope for mercy and a miracle was as strong as ever. I saw him two days afterwards at Lourdes, sitting near the Grotto waiting for his turn to bathe, and we parted, when the pilgrimage was over, like old friends. He was not cured this time, but next year he will go to Lourdes again.

It was not quite five o'clock when, in the crimson of the dawning sunlight, we arrived at Lourdes on Tuesday morning. The excitement in the train had been so intense all night that few, if any, of us had had a moment's sleep, but as we arrived all thought of fatigue was quite forgotten, and the sick pilgrims clamoured to be taken straightway to the Grotto.

The scene was an extraordinary one. The Lourdes station is little more than a mere barn, with rank grass growing between the lines of the rails, and the whole place, which for ten months of the twelve has a population of some 1,500, but

which during the pilgrimages manages to accommodate, *tant bien que mal*, at least 30,000 people, is the most extraordinary mixture of primitive discomfort, glorious scenery, and the luxury of modern civilization that I have ever seen. Every preparation had been made to lose no time in taking the pilgrims direct to the Grotto from the station. There were automobiles, hand-carts, carriages, bullock-waggon and pantehnicon vans in readiness, and in a wonderfully short space of time the pilgrims from the White Train were on their way through the narrow streets down to the Grotto of Massabielle, where Bernadette first saw the apparition of the Virgin over forty years before. Train-loads of pilgrims had been arriving all through the night, and the space around the Grotto and in front of the three churches superposed one upon the other, and veritable marvels of architectural art, was black with people. In a high pulpit near the Grotto stood a priest in white vestments gleaming with blue and silver decorations. Around him, on their stretchers, in bath-chairs, or on benches, when they were well enough to sit, were the pilgrims, and other pilgrims who could stand crowded in serried ranks behind them.

“ Notre Dame de Lourdes, guérissez nous !
 Notre Dame de Lourdes, guérissez nos malades !
 Notre Dame de Lourdes, priez pour nous !
 Notre Dame de Lourdes, guérissez nos enfants ! ”

shouted the priest ; and “ Vous le pouvez ! Vous le pouvez ! Vous le pouvez ! ” shouted the crowd in response, in voices of all kinds—cultivated, coarse, and gentle voices, voices appealing, voices expostulatory, and even here and there an angry voice—angry with the Deity who would not hear.

“ Notre Dame de Lourdes, intercédez pour nous !
 Guérissez-le, guérissez-le, guérissez-le !
 Notre Dame de Lourdes, donnez lui la foi !
 Donnez lui la foi !
 Guérissez-le ! ”

In a long single line the pilgrims, either on foot or carried on their stretchers, stream past the rock from which the water trickles. Each pilgrim as he passes dips a goblet in the water and drinks. Above their heads flame thousands of candles, which are placed there either in supplication or in thankfulness, and up above the candles are thousands of crutches fastened in a sort of trophy to the rock. They are the crutches of the pilgrims who have been miraculously cured.

Presently there is an “ Ah ! ” of delighted anticipation from the whole huge crowd. The baths have been opened. Eager though the crowd was—fearfully, pitifully eager, reminding me in their eagerness of some of Doré’s terrible life-struggle

pictures—there was nothing in the nature of a hustling, bustling crowd about them, and they were as unlike the ordinary French crowd as people could be. Nobody jostled, nobody trod upon his neighbour's toes (on purpose, that is), and everybody was polite, self-sacrificing, almost servile to his neighbour.

It seemed as though it must be mid-day at least, but, as a matter of fact, it was not six o'clock yet, and the beautiful southern air was still tinted with that opaline variety of colours which in the shadow of the Pyrenees shows that the sun has not completely risen.

I went to the bathing-house with some of the first pilgrims, and later in the day I returned there again. There are three baths for male pilgrims and six for the women. The water is brought into the baths by a leaden pipe from the Grotto, and is changed twice a day only. The bathing ceremony is simple. From the moment that the doors open until they close at dusk the procession of bathers never ceases. Two or three of them are brought in at a time, undressed, and plunged into the filthy, ice-cold water. Prayer never ceases for an instant during the bathing of the sick. Consumptives, scrofulous patients, patients with lupus, lepers, blind men or deaf, all are plunged into this dirty water in the self-same manner, and the only antiseptic used is prayer.

As soon as he has been plunged once, twice, or three times, as the case may be, the man is dressed (dressed dripping wet, of course, for not for the world's wealth would he have a drop of the precious water wiped away from him) and taken out again.

While I was in the bathing-house one old man, whose blind son had just been bathed, taking his turn in the water between a man with eczema and one with lupus, and who (I mean the father) had no real right in the bath establishment as there was nothing wrong with him, asked and obtained leave to drink some of the water. It was gray, loathsome, unspeakably disgusting both to the sight and smell, but the old man drank a large cupful of it on his knees devoutly.

The feeling of religious excitement is artificially maintained in Lourdes by every possible means. In the mornings, in the space around the Grotto, the priests unceasingly exhale their monotonous cry: "Notre Dame de Lourdes, guérissez nos malades!" and as one priest's voice drops another takes it up.

You must realize that for three whole days and three whole nights the cry of appeal and supplication to the statue of the Virgin is not allowed to be silent for one single instant; it never, never ceases, and early in the morning, or in the after-

noon at four—during the busiest portions of the Grotto day, that is—you can hear the cry for help fully a mile away.

At four o'clock each afternoon the Host, preceded and followed by priests and Church officials in the most gorgeous of Church vestments, is carried round the oval in front of the three churches. The crowd masses itself around the egg-shaped space, the very sick lying upon their stretchers or their beds and forming an inner ring. The crowd forms up each day fully three hours before it need do so, and the sick people lie there in the broiling sun, sheltered from its rays as far as is possible by those who stand around them, for every-one is everybody's friend at Lourdes.

On the steps of the second of the churches are a group of priests. "Brothers and sisters, let us pray for help!" cries one of them in a voice of thunder, and men, women, and children in that enormous crowd drop on to their knees or lie flat on their faces in the dust, their arms stretched out to imitate the position of Christ upon the Cross. "Hosannah! Hosannah! Hosannah!" roars the black-bearded priest upon the steps.

"Notre Dame de Lourdes, guérissez-nous!" responds the crowd; and the priest continues his cry of "Hosannah!" with increasing fervour for an hour, when his voice gives out and another priest relieves him.

Promptly at four o'clock the procession of the Host enters the oval, and the golden vessel is carried round the inner line of sick and up the steps of the cathedral.

I have never in my life seen a sight so pathetic as that of those sick people's eagerness to touch the Host, the robes of the priest who carries it, or even the vestments of some subaltern in the procession. It is at this moment, while the Host is being carried round, that the greater number of the cures of which so much is heard occur in Lourdes. I saw one of these myself.

A man lying upon a stretcher within two yards of me suddenly uttered an inarticulate cry, and with hands which looked like claws pushed himself into a sitting posture.

"Help me up!" he gasped, and two great tears rolled down into his beard. "I can walk; I am cured!"

There was a rush at him, and, like a living picture of Lazarus risen from the dead, he stood there on the gravel, hatless and trouserless, with nothing on him but a white linen nightshirt and a dressing-gown of pink flannel, with the words "Hôpital d'Angoulême" marked upon it. Someone tore the pink dressing-gown from him, and threw it on the ground for him to walk upon. He took five tottering steps along it and fell exhausted into the outstretched arms around him.

Next day that man could walk and talk quite clearly, and on the day the White Train left he seemed, though weak, as well as I was. His name was Gabriel Gargan. He was a letter-sorter in the French postal service, and had been hurt so badly in an accident near Angoulême that he had remained in the hospital there for twenty months paralyzed from the waist downwards, taking food only by injection, speechless, and almost motionless, and had been brought to Lourdes quite as a last resource, for the doctors had said that his case was all but hopeless.

As a proof of the genuineness of this man's illness, I was shown documents proving that the railway company which had been responsible for his accident had paid him a sum of £2,400, and were paying a further annuity of £240 after a lawsuit which Gargan had won against the company.

Imagine, if you can, a sudden cure of this kind in a hospital. It would form the one topic of conversation for months. Perhaps the greatest miracle of all about the cure of Gabriel Gargan was that nobody seemed to think particularly much of it.

"B'en oui, c'est un miracle, et un beau miracle," said one old Norman peasant to me; "mais on est là pour ça. Il y en a tous les jours, des miracles à Lourdes."

At night, as soon as dusk has fallen, the torchlight procession starts. As if by magic the whole front of the three churches is lit with electricity, and from somewhere in the older part of the town, near the station, the chant *Ave, Ave, Ave Maria!* is raised by a few voices. It is the pilgrims' evening gathering signal. Carrying lighted candles, each candle armed with a blue-paper sheath on which is printed a picture of the Apparition and the letters N.D.L., the pilgrims throng out of the houses and hotels and march down to the Grotto. Their numbers increase and multiply as they go, and in less than half an hour every man and woman in Lourdes who can walk, and several hundreds who can only hobble, are carrying their candles in this evening procession.

Nobody knows who leads the torchlit march. It seems to have no head and no tail, but, like a gigantic luminous scaled serpent, it winds in and out, round Lourdes, across it, up the mountain-side and down again, singing, as it goes, the cadenced chant, *Ave, Ave, Ave Maria!*

There are no other words and barely any tune, but the effect is wonderful, and as the procession finishes, making a long rosary with a pendant cross which seems to be suspended from the mountains into the egg-shaped space before the churches, huge Calvaries electrically lighted blaze out from dark places in the mountain-side, and three clocks strike midnight simultaneously.

At the first stroke the cry, "Notre Dame de Lourdes, guérissez nos malades!" is raised with one voice by this huge human rosary, and then there is silence and deep darkness, for every candle is extinguished as the last stroke of midnight sounds. No words of mine can paint the actual effect of this midnight procession and its climax. It must be seen to be completely realized.

Strange as it must seem, the train-load of returning pilgrims as we left for Paris on the afternoon of the third day was very cheerful.

"God and the Virgin's holy will be done," was the reply to any question as to disappointment. There were children, of course, who cried out their young hearts in bitterness because they were not cured, but cheerfulness was the rule and sadness the exception in the returning train.

Of all the thousands who had come, ten in all perhaps were returning cured, but the others hoped and believed that their own turn would come next year.

And now what is the lesson of the annual pilgrimage to Lourdes? What are these cures? There are doctors in Lourdes itself who tell us, and believe, that the Lourdes water resets bones, cures lupus, leprosy, and blindness. There are other doctors, equally sincere, who declare that its cures are purely nervous ones. The case of Gargan, which I have cited, is a case in point. His illness, say the scientists, resulted from a nervous shock, and it was a great nervous shock which healed him. The reasoning of the scientists seems plausible and good, but the question as to whether the cures are miracles or no seems to me to be entirely beside the point.

That cures do occur at Lourdes is certain. Roughly speaking, we may say that they occur in the proportion of one to every 3,000 of the pilgrims, and this is rather above than below the average.

Now, is it right, in order to effect a cure in these proportions, to submit a throng of 30,000 people every year to the great fatigue, and often intense suffering, of a long and arduous journey, and to an expense which for fully half the pilgrims means a year's privations? Is it right, in order to effect a cure of one sufferer in 3,000, to work up a throng of 30,000 people to the pitch of superstitious mania which prevails at Lourdes during the pilgrimage? Is it right to do this evil that such small good may come of it? My answer to these questions is emphatically No.

JOHN N. RAPHAEL.

ART. V.—TWO KINGS WITHOUT TITLES: A REMARKABLE FEATURE OF THE TAYLOR CYLINDER.

THE Taylor cylinder, to which frequent reference is made in the following paper, contains the longest and most important of the inscriptions of Sennacherib. On a six-sided terra-cotta prism, $14\frac{1}{2}$ inches long, with a breadth of $3\frac{3}{8}$ inches for each of the sides, are inscribed no less than 487 lines of cuneiform writing, giving the history of the first fourteen years of the reign, from 705 B.C. to 691 B.C., and recording no fewer than eight campaigns, including the famous third campaign against Tyre, Judah, and Egypt. An excellent translation of this valuable inscription by Professor R. W. Rogers will be found in "Records of the Past," New Series, vol. vi. The cylinder, which is now in the British Museum, was discovered by Colonel Taylor at Kouyunjik (Nineveh) in the year 1830. From Kouyunjik were also obtained the slabs known as the Bull Inscriptions of Sennacherib, so called from their having been sawn off the sides of the colossal Bulls. These at present occupy a somewhat dark and unfrequented nook of the museum, at the east end of the Assyrian transept. A third monument of the reign, known as the Memorial Tablet or Nebi Yunus inscription, was found in the Nebi Yunus mound at Kouyunjik during excavations undertaken by the Turkish Government, and is now in the Imperial Museum at Constantinople. There are other important inscriptions of Sennacherib, notably the Bavian, but the above are sufficient for our purpose.

In the inscription on the Taylor cylinder, which for its length and completeness may well be called the Standard Inscription of Sennacherib, reference is made to no fewer than twenty-five royal personages, the greater number being mentioned by name. Of these twenty-five persons, twenty-three receive the title of *sharru* (king), viz. :

- | | |
|--|--|
| †1. Marduk-apal-iddina (Merodach-baladan) of Kar-Dun-yash, i. 19, 20. ¹ | } "All Kings of the West Country, ii. 47-55. |
| †2. Ispabâra of Ellipi, ii. 8, 9. | |
| †3. Lulî (Elulæus) of Sidon, ii. 35. | |
| 4. Minkhimmu (Menahem) of Samsimuruna. | |
| 5. Tubahlu (Ethbaal) of Sidon. | |
| 6. Abdilihti of Arvad. | |
| 7. Urumilki of Gebal (Byblos). | |
| 8. Mitinti of Ashdod. | |
| 9. Buduilu of Beth-Ammon. | |
| 10. Kammusu-nadab of Moab. | |
| 11. Malik-rammu of Edom. | |
| †12. Tsidqa (Zedekiah) of Ashkelon, ii. 58. | |

¹ The references are to the column and line of the inscription.

13. Sharru-ludari of Ashkelon, ii. 62.
 14. Padi of Ekron, ii. 70, iii. 7, 8, iii. 25.
 †15. The King of Egypt, ii. 80.
 †16. The King of Melukhki, ii. 81.
 17. Tsil-Bel of Gaza, iii. 25, 26.
 †18. The King of Elam (Sutruk-nan-khundu), iii. 62.
 †19. Manice of Ukki, iv. 2, 3.
 †20. The King of Elam (Khallushu), iv. 30, iv. 40.
 †21. The King of Elam (Kudur-Nakhundi), iv. 80, v. i.
 †22. The King of Elam, Umman-minanu, v. 21, v. 70,
 vi. 14, 15.
 †23. Shuzub the Chaldean, King of Babylon, v. 41, vi. 15.

The title is thus distributed alike to friend and foe, for out of the above twenty-three persons twelve come before us as the enemies of Assyria,¹ and some of them very bitter enemies, as, for instance, Merodach-baladan, the four successive Kings of Elam, and, above all, the Chaldean prince, Mushezib-Marduk, styled on the cylinder "Shuzub the Chaldean," who sat on the throne of Babylon for the four years 692-688 B.C. For this person Sennacherib can find no language hard enough. He is described as "the wicked, the base, one who has no strength, a vassal under the control of the Governor of Lakhiru, the fugitive, the deserter, the bloodthirsty,"² and yet out of four times this Shuzub is mentioned he is twice styled "king."³

To two persons only the royal title is denied. First, to Hezekiah of Judah, an hereditary prince, descended from a long line of royal ancestors, sufficiently powerful to head a hostile confederacy, and the ruler (as Sennacherib himself admits on the Memorial Tablet) of a "wide territory," a territory which possessed no fewer than forty-six strongholds, so well fortified that it taxed the skill of the Assyrian army to capture them, a territory, too, so populous that over 200,000 captives were led away from it to Assyria. The campaign against this powerful prince occupies no less than 77 lines out of the 436 devoted to the history of the reign, and he is mentioned by name no less than three times, *i.e.*, as often as the name of any other royal person occurs throughout the inscription on the cylinder, yet in every case the royal title is denied him; twice he is "Hezekiah of Judah,"⁴ once simply "Hezekiah,"⁵ whilst in a fourth instance, where we might expect the name, a personal pronoun is deemed sufficient.⁶ Further, this omission of the title *sharru* (king) is rendered

¹ Marked thus, †.

² Col. v. 8-11.

³ In iii. 46, v. 8, he appears without the royal title; in v. 41, vi. 15, he is "King of Babylon."

⁴ ii. 72; iii. 11, 12.

⁵ iii. 29.

⁶ iii. 20.

more significant in Hezekiah's case by the fact that Jerusalem is twice called *makhaz sharrutishu* (his royal city).¹ It is as if the royal title were studiously omitted where it would naturally come in. Accordingly, in a translation of the cylinder given by Mr. H. Fox Talbot in the *Journal of the Royal Asiatic Society*, First Series, vol. xix., p. 135, the words *Khazaqiyahu Yaudaai*, occurring in ii. 71, iii. 11, are in each case translated "Hezekiah, King of Judah"; and in a later and emended translation by Mr. Talbot, given in "Records of the Past," First Series, vol. i., p. 33, despite many alterations and improvements, the royal title still survives.

The belief that the omission of the title in Hezekiah's case was intentional is much strengthened when we come to consider the case of the only other person to whom it is denied, viz., "Shuzub of Babylon," mentioned in iv. 35 and v. 5. This Shuzub, whose full name was Nergal-yushezib the son of Gakhul,² appears from the Second Dynastic Tablet not to have been of royal birth, no dynasty being affixed to his name on that tablet.³ The Babylonian chronicle informs us that he was set on the throne of Babylon 693 B.C. by Khallushu, King of Elam, in the place of Asshur-nadinshumu, Sennacherib's eldest son, whom Khallushu carried off to Elam.⁴ It is, then, perfectly clear that Sennacherib's feelings must have been very strong against this man, who was only a commoner and yet had supplanted his own eldest son on the throne of the ancient sacred city. So, then, we are not surprised to learn that after a short reign of eighteen months "Shuzub of Babylon" was captured alive in battle by the Assyrians, thrown into chains, and carried away to Assyria,⁵ his ultimate fate being thus described by the exasperated foe: "At the central gate of Nineveh I bound him like a swine."⁶

It would seem, then, that in Shuzub's case there was a reason for omitting the title. Doubtless there was also a reason in the case of Hezekiah, for had he not much more right to be styled king than Shuzub of Babylon? What, then, was the reason? It is artfully concealed on the cylinder; nevertheless, we can read between the lines. "[Hezekiah] himself," says Sennacherib, "I shut up like a

¹ iii. 21 ; iii. 32.

² Memorial Tablet, line 28. For an English translation of the Tablet, see "Records of the Past," Old Series, vol. xi., p. 49.

³ See "Records of the Past," New Series, vol. i., p. 18.

⁴ *Ibid.*, pp. 25, 26.

⁵ *Ibid.*, p. 26. See Layard's "Monuments of Nineveh," vol. i., plate 64, for a bas-relief representing the horse of Nergal-yushezib falling in battle.

⁶ "Memorial Tablet," line 36.

caged bird in Jerusalem, his royal city."¹ "Notons en particulier," remarks an able French writer, "cette phrase étonnante, 'Je le renfermai dans Jerusalem sa ville royale.' Chose significative, il ne dit pas qu'il ouvrit le cage, et saisit l'oiseau; et s'il ne le dit pas, nous pouvons être assurés qu'il ne le fit pas."² This most justifiable inference is, in fact, the explanation of the matter: Sennacherib was unable to take Jerusalem, and *that* was the reason for his denying the royal title to Hezekiah of Judah.

The fact that on the Memorial Tablet, line 15, Hezekiah is styled "King of the wide district of Judah," does not invalidate the above argument, for in the inscription on the tablet Shuzub of Babylon also receives the royal title. The fact is that a certain military, or rather imperial, censorship was exercised in the case of the cylinder, which was not exercised in that of the tablet. The title "king" is also given to Hezekiah on the Bull Inscriptions, Nos. 2 and 3, line 21. The description of the Palestinian Campaign on these Bulls is very brief, occupying only five lines, and the same is the case with the Memorial Tablet, where it is summed up in three short lines. Shuzub of Babylon is not mentioned on Bulls 2 and 3.

CHARLES BOUTFLOWER.



ART. VI.—THE CHURCH CATECHISM AND THE TEACHING OF ETHICS.

DURING certain months of the year there must be some thousands of clergy simultaneously engaged in giving instruction preparatory to confirmation. For this purpose there is one authorized text-book, or syllabus of subjects, namely the Church Catechism, as found in the Prayer-Book. This text-book has in its present form been employed for this same object now more than two hundred years. There must be many clergy alive to-day who have used it for the same purpose for nearly half a century. And I believe that I am speaking the truth when I say that increased acquaintance with its contents only deepens the conviction of its wonderful adaptability, amid the ever-changing circumstances of life, to the purpose for which it was designed. Experience in its use only serves to reveal how much it explicitly states and implicitly

¹ iii. 20.

² See "La Campagne de Sennakhérib," by Georges Martin; Montauban, 1892.

suggests, how it embraces with wonderful richness the whole range of Christian doctrine and Christian conduct. In teaching from the Catechism, instruction naturally falls under three chief heads: (1) history, (2) doctrine, (3) conduct. It is in the way in which these three are combined, and shown to be mutually dependent on each other, that one chief excellence of the Catechism consists; and what God has joined together we shall, at our peril, try to separate. Of these three, doctrine is, of course, the middle term. As the late Bishop of Durham so well expressed it: "The fruit of history is doctrine; and doctrine is the interpretation, the guide, the motive of life."

I would now state a question forced upon some of us by a long and somewhat varied experience. During the last few years it has been my privilege to take more than thirty courses of instruction preparatory to confirmation. In these classes there have been candidates (of both sexes) of almost every age, and of almost every class of society and degree of general education. Many of them have been grown up intelligent men and women; not a few have been public-school boys, and girls educated in some of our best high schools and ladies' colleges; there have been many from the higher-grade schools in our largest towns; while the majority of the remainder have been those whose education had been "finished" in elementary, board, and national schools. Taking them all together, I have little hesitation in saying that the vast majority have come to the confirmation classes with at least some knowledge of the *letter* of the Catechism, and not a few could repeat the whole of it correctly from memory. A smaller, but still a quite respectable proportion, have had at least some knowledge of its doctrinal meaning—that is, they could explain or paraphrase (if generally in somewhat too technical phraseology) the meaning of many of its statements, and they could often point out and quote passages of Scripture upon which these statements may be said to be founded. But, except in that portion of the Catechism dealing with the Ten Commandments, and the Duty towards God and towards our neighbour, *very few indeed* could give any intelligent explanation of the bearing of its doctrinal statements upon the conduct of everyday life; and in this respect, as far as I can learn from clerical friends and acquaintances, I have no reason to suppose that my own experience has been exceptional. As an example of what I mean: it is very rarely indeed that I have been able to get an intelligent reply to such questions as, "What ought to be the result on our daily conduct of a belief in 'the Holy Ghost' or in 'the Holy Catholic Church'?" Yet as a compendium of Christian *ethics* founded upon Christian

dogmatics, the Church Catechism is probably unrivalled; indeed, were I asked to state its claim to pre-eminent usefulness, I should answer that it lay in its constant assertion of the implicit, *inevitable* connection between these two.

It is probably quite unnecessary to call attention to the *existence* of this common failure to connect conduct with doctrine; it may not, however, be useless to inquire into some of the *causes* of the failure, and to suggest that every possible means should be taken to remove them.

Most Churchmen are only too familiar with the attacks which are constantly being made upon "catechisms and creeds," and, indeed, upon dogmatic teaching generally. "What is the use," we are asked, "of your making such great sacrifices for the right, or privilege, of teaching your catechism in the national schools?" "The children," so they assert, "do not understand it, and, if they did, they would not practically be any better for it." If my own experience is not singular, I am driven to confess that there is some justification for the position of our critics; and if these will allow me to add the words, "as it appears to be generally taught," I am driven to allow that there does not seem to be any great usefulness in the present method of teaching the Catechism.

Who, then, is to blame? Ultimately, I fear, the clergy themselves must bear the responsibility. If the following experience is not exceptional I can hardly blame the masters and mistresses of our Church day-schools. Quite recently I read through most carefully the four sets of questions on the Church Catechism set by the diocesan inspectors of a certain diocese to the four years of pupil-teachers in the annual examination in religious knowledge. With the exception of the few questions dealing with the Ten Commandments, I could find hardly a single question tending to show that the pupil-teacher was expected to be able to explain that there was any *necessary* connection between the truths inculcated in the Catechism and the conduct of everyday life. Yet skill in doing this would surely be more useful to teachers of young children than the knowledge requisite to answer the three following questions: (1) "Show from Holy Scripture that we are 'by nature born in sin,' and are, by Baptism, made 'children of grace.'" (2) "What do you gather from the Catechism to be the reason of the difference of a Deacon's powers with regard to the two great Sacraments?" (3) "Give instances of our Lord uniting miraculous results to the use of outward and visible signs." [This last question, by the way, is surely dangerously suggestive of the *opus operatum*.]

But suppose the teachers in our Church day-schools know

that they are not *expected* to show a knowledge of how doctrinal truths bear upon everyday life; are they likely to study the practical applications of these truths? Are they, in their teaching, likely to impress applications on their scholars? As an answer to the above criticism I may be reminded that it is not only the teachers who give regular instruction in our day-schools; much of that instruction, we shall be told, is given by the clergy themselves. Is this true generally? Here is evidence which tempts me to doubt it. In a quite recent episcopal charge, given in a small diocese, we read: "In your returns I find this startling fact, that in 104 schools of the diocese no regular religious instruction is given by the clergy." Before now the clergy have been charged with making a fetish of their day-schools. But to what purpose is it, if they fail to use the opportunities for practical religious instruction which their possession is assumed to give? And if it is easy to make a fetish of the school, it is equally easy to make a fetish of the Catechism. It is well to demand that it should be correctly learnt: it is hardly possible to have too many useful formulæ stored in the memory. It is still better that it should be intelligently understood. But it is of far greater importance that its usefulness should be realized, and that its helpfulness towards right living and right conduct should be proved.

It is, I believe, far more easy to teach theoretically than practically; it requires far less thought on the part of the teacher to "get up" a string of texts in support of doctrinal formulæ than to learn how (1) to resolve such formulæ into entirely untechnical or untheological language, and then (2) to think out fresh and living practical applications of these truths which shall be intelligible to the average child mind. It is far easier for a pupil-teacher to learn how to answer such a question as, "What arguments can you give in favour of the baptism of infants?" than how to answer such questions as (1) (*a*) Explain in ordinary everyday language comprehensible by children the sentence: "I heartily thank our heavenly Father that He hath called me to the state of salvation"; (*β*) explain how the children may *show* their thankfulness; and (*γ*) give illustrations of people being in "a state of salvation"; or (2) "Give illustrations from everyday life to show how important it is that we should 'believe all the Articles of the Christian Faith.'"

It is surely unnecessary to point out what a wonderful scope the Catechism does afford, and the wealth of suggestion it does offer for the highest and most practical ethical teaching. To take only a single fragment in the mention of the double name—the Christian and surname—we have at once the

thoughts of individual responsibility, and of hereditary influences. The individual is part of a family whose roots go back far into the past, yet, as a Christian, he is endowed with a new life and with Divine gifts, by which, if rightly used, he may overcome inherited tendencies towards evil. Very soon after birth he is made a member of the Christian society; he lives as a definite member of the spiritual body, and enjoys a peculiar relationship to God; he has both individual and social responsibilities; besides becoming a citizen of a nobler commonwealth, he has gained a higher and purer individuality. In both ways he has lost the mere world-life to find a better life. Henceforth his object, as the object of the society of which he has become a member, is to live a life governed and regulated by the Divine Will and the Divine Law, revealed by the Divine Law-giver. He is, then, in a true sense an heir of—because he shares in the blessings and privileges of—that kingdom which is not only divinely ruled, but whose subjects love to obey the Will of God. With these *privileges* go certain *responsibilities*, for he has entered into a *covenant*, which has been made for him, and which he will personally ratify at confirmation. The idea of the covenant is one rich in applications.

To take another example: Very few young people clearly realize that belief ultimately rules, or should rule, conduct; and that for right and successful living right convictions are of vital consequence. Experience in teaching will always be suggesting fresh illustrations of a truth like this. We shall ask, Why, in time of sickness, is a particular doctor summoned? Surely because of faith in his knowledge and skill. Why is a particular investment made with our money? Because we believe the bank, or railway to be sound and successful. Why, on a holiday, do we choose a particular road to a certain place? Because we believe it to be the nearest way. Then the evil results of false belief, or ignorance, in every case may be pointed out.

In short, we must impress upon those we teach the *value* of doctrine. We must lead them to realize that the Catechism does not merely instruct us in what to think, but *how to act* in the ordinary occupations and relationships of everyday life. It contains the rules of a society—namely, the Christian Church. It is the instruction-book for the members of that society in the actual warfare of life. But what is the Christian life, and what is the Christian society? “The Christian life is the true human life, and Christians become true men in proportion as they live up to it . . . the right relations between the members of the Christian society are simply the normal relations which should subsist between members

of the human race."¹ In other words, the Christian life is human life lived on the highest plane, and the relationships which should subsist between Christians are the natural relationships of everyday life perfectly discharged.

Thousands of young people go into the battle of life most imperfectly equipped, because they have not been taught the necessary connection between conviction and conduct, between doctrine and everyday action. They have not been taught how to use weapons of long-tried and well-proved efficacy, which yet are lying ready to their hands. When they learnt at school the rules of arithmetic, they were set to do examples. The practical utility of the rules was at once forced upon them, and they have been, perhaps unconsciously, "doing examples" ever since. When the Catechism is taught, examples must be given: these must be "set" again and again. It is only by this method that the deepest and most important problems of life can be successfully worked out.

W. E. CHADWICK.



The Month.

"OF a truth I perceive that God is no respecter of persons." This was the text chosen by the Bishop of London for his sermon on the Sunday after the announcement of the King's illness, and it would be difficult to recall a more dramatic illustration of the words than was afforded by the events in what should have been Coronation week. When God's hand is laid upon anyone there is no alternative but to submit, whether the subject of His discipline be King or peasant. The Coronation and the festivities connected therewith had to be abandoned, and the nation, which, in spite of the growing spirit of worldliness, is at bottom religious, sought refuge in prayer. Who can doubt but that the speedy recovery of the King, in which the nation is now happily rejoicing, is due to the intercessions that have been offered in his behalf? The very day following the announcement of his illness some 3,000 or 4,000 people assembled in Queen's Hall and there engaged in prayer that, if it might be God's will, the King's life might be spared, and that His Majesty and the nation and empire might learn the true lesson of this national chastisement. This meeting was a representative and responsible one, the presence at it of the Bishops of London, Durham, Winchester, and Ripon showing that its solemn import was well recognised.

The business before the Convocation of Canterbury at the July group of sessions was not of a very interesting character. The Bishops missed a great opportunity when they spent a whole sitting in editing the Resolutions on Clerical Poverty sent up to them from the Lower House,

¹ Hort, "Christian Ecclesia," p. 228.

for they did not alter the substance of the proposals, but only the details. The Church has waited long for a really good lead from the authorities on a question which is pre-eminently one of real importance—viz., the support to be given to the clergy of the Church, many of whom are in most serious financial straits. The Lower House of Convocation spent its time in examining and amending the learned Report on the Position of the Laity, and the same subject also came before the House of Laymen, who passed resolutions in favour of the establishment of a National Church Council, the status and powers of which have still to be defined. But there seems very little hope of anything being done in this direction so long as the laity of the Church are as apathetic as they are now. The House of Laymen for the province of Canterbury is often held up as an example of an ideal Lay House on a voluntary basis. But is it so? The attendances are meagre. On the very day, for example, when this great constitutional change was discussed there were, perhaps, thirty present, while the average attendance at the sittings for any one year would not, it is feared, reach higher than forty.

The proposals for a National Church Council naturally include the establishment of a Lay House. For a long time past the difficulty has been to determine what shall be the qualification for the electors to that House. In regard to the elected there is a tolerably full consensus of opinion that they must be communicants, and a certain school of Churchmen have pressed that this qualification shall also be required in the electors. On the other hand, there is a section that is quite prepared to abide by the present Vestry franchise. How to reconcile these conflicting views has been the problem which has exercised the minds of many of the leaders of the Church Reform campaign. At one time it seemed impossible that the gulf between the two parties could ever be bridged; but the first sitting of the two Houses of Laymen at the Church House on Thursday, July 10, came to a decision, which it is expected will satisfy all but the extremists. The following resolution was carried:

“An equal number of parochial representatives of every ecclesiastical parish or district attached to an old or new parish church in the diocese (including the district remaining ecclesiastically attached to the old parish church of an ancient parish which has been ecclesiastically subdivided), shall be elected by such of the persons now by law qualified to vote at the election of churchwardens in and for the ecclesiastical parish or district as declare themselves in writing to be lay members of the Church of England, and of no other religious communion, and are not legally and actually excluded from Communion, and by such other persons residing in the ecclesiastical parish or district as are lay communicants of the Church of England of the male sex and of full age.”

The decision of the Court of Appeal on July 10 in the case of *Herbert v. McQuade* will be received with very deep regret by a large number of clergy. Stated shortly, the point in dispute was whether a grant made to a clergyman from the Queen Victoria Clergy Sustentation Fund was or was not liable to income tax. The Divisional Court held that the grant was not taxable. It was pressed (the Judge said) against a poor and peculiarly helpless man, and it was only a fortunate accident that there were a number of equally poor and helpless men of the same class who had probably helped him to resist what they held to be an unfounded claim on the part of the officers of the Crown. This was in May, 1901. Now, in July, 1902, the Court of Appeal, brushing all sentiment aside, has held that these grants are taxable. The Master of the Rolls laid it down—and he was supported by Lord Justice Stirling

and Lord Justice Mathew—that “the grants made to this incumbent were profits which accrued to him by reason of his office, notwithstanding that the persons who paid him the sums were not under any legal obligation to pay them.” The appeal of the Crown was therefore allowed. The one redeeming feature in this litigation is that the Revenue authorities have had the grace to pay the costs of the appeal. But it is much to be hoped that the case will not be allowed to rest where it is. The question affects all the poorer clergy of the country, and an appeal should be made to the House of Lords. The Rev. G. N. Herbert, of Norwich, who, in fighting this case, has rendered a distinct service to the clergy, may well appeal to Churchmen for funds to enable him to take the case one stage further—viz., to the highest Court of Appeal in the land.

It is still uncertain who will be chosen as the President of the Northampton Church Congress. The Bishop of the diocese is unhappily still suffering from the effects of his accident, and it is certain that his place must be filled by another. The *Times* hints that Bishop Mitchinson may be chosen. From a purely diocesan view such a selection would be admirable, but the Congress is for the Church at large, and it is essential to its success that the President be generally well known. The Committee might well invite the Bishop of London or, failing him, the Bishop of Ripon to take the Chair; either of these prelates would ensure the popularity of the Congress. The list of speakers which was published on July 9 does not show much power of originality on the part of the Committee. It is true that there are several new names; it is a misfortune that they are also unknown. Of the more or less regular Congress speakers there are the Bishop of Ripon, who spoke at Newcastle in 1900, and at Nottingham in 1897, and presided at Bradford in 1898; Canon Hensley Henson, who was at the Brighton Congress last year, and at Shewsbury, 1896; the Dean of Norwich, who has spoken four times at Congresses during the past ten years; the Bishop of Salisbury and the Bishop of Hereford, who have also taken the platform four times in a like period. Members who were at Brighton last year and remember the quiet and impressive speeches of Mr. G. A. King on Missions will be glad to know that he is to speak at Northampton on “The Direction of the Individual in Spiritual Matters.” The Rev. T. W. Drury, Principal of Ridley Hall, Cambridge, and a distinguished member of the Bishop of London’s Round Table Conference on Confession and Absolution, will also speak on that subject. The Bishop of Durham and the Bishop of Rochester, who are to preach the sermons, will also take part in the Congress Meetings, the former speaking at the Devotional gathering on Prayer, and the latter at the Education Meeting. Bishop Talbot will find a strong supporter in the Bishop of Coventry, whose striking paper at Newcastle on Education made a deep impression.

The attack on Evening Communion has been promptly met. The *Record* of July 11 published a special supplement containing a learned article by the Rev. N. Dimock, in which he dealt with the evidence from antiquity; and a large budget of letters from representative clergy all over England, giving their testimony to the value of the practice. Their letters conclusively established these four main lines of defence: (1) That the proportion of their communicants who attend evening celebrations is large; (2) that many of these would not, and some could not, attend ante-meridian celebrations; (3) that there are no symptoms of the disorder or profanity which are alleged as possible or actual dangers of Evening Communion; and (4) that Evening Communions are

a decided help to the spiritual life of their parishes, and that the suppression of them would impair that life. The supplement has been reprinted for general circulation.

The Education Bill is passing through deep waters. The three principal amendments which have thus far been accepted by the Government are, however, distinct improvements. In the first place, much of the financial burden has been shifted from the local rates to the State; secondly, the Cowper-Temple clause has been introduced as a safeguard for Secondary Schools; and in the third place, the optional clause has been struck out, which, in plain language, means the death-knell of School Boards. But the real battle is coming over the proportion of outside managers to be introduced into the new authority over Voluntary Schools. The Bill provided for one-third; the opposition are fighting for two-thirds. A select party of weak-kneed Unionists has memorialized the Government to reconsider their position on this question. But any increase in the proportion would be disastrous to the cause of Church Schools, and it is at least conceivable that if it were introduced many Churchmen would prefer to see the Bill dropped.

Reviews.

Historical Christianity the Religion of Human Life. By the DEAN OF CHRIST CHURCH. London: Henry Frowde.

WE are grateful to Dr. Strong for giving us these lectures delivered to University Extension students. They offer an answer to the question often heard from doubting lips, "Is Christianity played out?" The reply is, that the revelation of Christ, the final declaration of God's purpose, is a completely adequate assurance of man's hopes. It is adequate because it stands on a firm historic basis, and is verified by experience. Substitutes for this faith have been endeavours to substitute ideas for facts, and such endeavours have always failed. Dean Strong further points out that the position reached by Harnack is only attained by tearing the New Testament to tatters, and assuming that the whole history of the Church has been a series of errors. That is an inconceivable state of things, making the history of religion differ from all other history.

The Gospel of the Kingdom. By HENRY BAILEY, D.D. London: S.P.C.K.

The rapid development of missionary literature is a good sign, and these sermons, preached in Canterbury Cathedral by the late Warden of St. Augustine's College, belong to a class of literature of which much more is needed. It is scarcely possible that foreign missions should have won, comparatively speaking, so little attention if clergy had spoken to their people with the plainness which marks these sermons. Dr. Bailey speaks decisively of the missionary obligation and the evangelical commission; he makes great use of the example and methods of St. Paul; and he everywhere lets it be seen that the authority for missions must be found, not in consideration of their secular advantages, but in the manifest directions of our Lord.

Addresses given in St. Paul's Cathedral during Holy Week, 1902. By A. F. WINNINGTON INGRAM, Bishop of London. London : S.P.C.K.

These addresses are given to us practically as they were spoken. They read naturally, and are likely to arrest the attention. There is nothing formal about them. They are plain, straightforward talks upon some of the verities of the Christian faith, and some incidents of our Lord's last days on earth. The Bishop is, of course, thoroughly himself. He does not scruple to bid men come to confession in the terms in which the Prayer-Book suggests it ; and he speaks out boldly upon such questions as the attack upon the marriage law. All Churchmen will not be equally pleased with the lines of the Bishop's thought, but all will recognise the value of a definite preaching of Christ such as these addresses contain.

The Personal Life of the Clergy. By ARTHUR W. ROBINSON, B.D. London : Longmans and Co.

It is improbable that the series of "Handbooks for the Clergy," of which the Vicar of All Hallows, Barking, is editor, will include any more useful volume than that which he himself has written on "The Personal Life of the Clergy." It is not a remarkable book in the sense of exhibiting an unusual penetration, any unusual breadth of knowledge, or any unusual brilliance of style ; but it is marked by so simple and sincere a spirit, by so much real feeling, and by so evident a desire to be useful to others, that we can hardly imagine a clergyman reading the book without profit. Mr. Robinson is very direct, very practical, as well as very sympathetic ; but he sets up no false standards, rides no hobbies, and shows signs of appreciating all that is best in the main schools of thought within the Church. There could hardly be a better present of its kind for a young clergyman.

Vital Religion ; or, The Personal Knowledge of Christ. By G. H. S. WALPOLE, D.D. London : Elliot Stock.

This addition to the "Church's Outlook Series" might well have been its opening volume, for the need of the nation and the Church at this moment is a wider experience of vital religion. Any work which lays stress upon this cannot but be of value. Dr. Walpole is at some pains to point out the cost, as well as the nature, of vital religion, and so to deal quite frankly with those who would seek it. Any serious inquirer would find much that is suggestive and helpful in this volume.

The Master's Guide for His Disciples. With a Preface by EUGENE STOCK. New Edition. London : Elliot Stock.

We are not surprised to see that this arrangement of the recorded sayings of our Lord has gone into a new and cheaper edition. It is an extremely convenient and helpful little manual for systematic use.

Crowned to Serve. By CHAS. BULLOCK, B.D. Home Words Office.

This volume is described as "a Coronation Welcome to Our King and Queen." It offers the reader a good deal of more or less interesting matter in regard to the King and Queen and other members of the Royal Family, interspersed with loyal, and occasionally with devotional, comments. The illustrations so freely scattered through the book are excellent, and the volume should find a welcome in the homes of the people.

