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THE CHURCHMAN.

JANUARY, 1906.

The Month.

"Entre Nous."

WITH this number the CHURCHMAN opens a new and enlarged series, and we venture to appeal to our old friends, and all others into whose hands this number may come, to give us the benefit of their hearty cooperation in extending its circulation, and thereby widening the influence of the teaching for which the CHURCHMAN stands. We make our appeal to that great central body of Church people who hold firmly by the fundamental Divine realities of Christianity which are enshrined in our Prayer-Book. Our Churchmanship is that set forth in the Prayer-Book and Articles and interpreted in the light of the Reformation Settlement. It is our desire to discuss everything that can in any true sense be regarded as affecting the interests of the Church of England, and it is our determination to make these pages as representative as possible of "all sober, peaceful, and truly conscientious sons of the Church of England." We need not repeat what has already been said in our circular of announcements for 1906, but will simply content ourselves by again appealing to all our readers to do their best to make this year the most successful in the history of this magazine.

The Outlook.

At the opening of the year the inevitable question recurs, What will it bring to ourselves and the Church? The change of Government may mean very much. We do not consider there is any likelihood of Disestablishment coming up for discussion in any shape or form, though, if it should arise, we have the adequate safeguard of the House of Lords, which can be trusted to prevent any action being taken until the country has declared its will and given its mandate.

on the other hand, very different Churchmen, of whom Mr. Llewelyn Davies is a noteworthy example, regard the Council as a mere debating society with no power. Mr. Llewelyn Davies fears that it will be used as "a stalking horse for those who desire to retain anarchy in the Church, and refuse obedience to the only existing coercive laws." There is much truth in his contention, and yet in our judgment it is no reason for not forming such a Council. The day must come, and it may come soon, when the Church will be called to the onerous task of self-government, and it will be a great point gained if it already has some body which will form the nucleus of a thoroughly Representative Council. It is perfectly true that at present it is not, and cannot be, strictly representative, but it is at least a step in the direction of a much-needed Church reform. We do not suppose for a moment that Parliament will surrender any of its powers over the Church while the Church remains established; but in view of possible, some would say probable, events, it will be of immense service to have this Representative Church Council, by means of which the great questions of reform in Church government and greater elasticity in the working of the Church can be brought to a successful issue. It is no doubt possible to criticise the new body on various grounds, but with all its weaknesses and limitations we welcome it in the best interests of our Church.

The Athanasian Creed.

A few weeks ago a protest of 1,300 lay communicants in the diocese of Birmingham was made against any kind of change in regard to the use of the Athanasian Creed in the public services of the Church. The Bishop of Birmingham has now replied to the memorial, and has summed up his own position and that of many others by saying that

> our present use of the Athanasian Creed in place of the Apostles' Creed at Matins on great festivals, irritates so many good people, and causes so much misunderstanding, that it does, as a matter of fact, more harm than good to the cause of doctrinal truth which it is intended to serve.

In these words Dr. Gore aptly puts the case of those who, while firmly adhering to the doctrinal position of the Creed, desire some change in its public use. There is no difference whatever, as the Bishop rightly urges, as to "the real nature of our moral responsibility for receiving the faith. The controversy is only about the mode of expressing this responsibility." Very many Churchmen would welcome some proposal by which this question could be settled to the satisfaction of all, and it seems to us that the Bishop of Liverpool in again urging the method of the Irish Church points the way in the right direction.

"The Layman."

We extend a hearty welcome to the new weekly paper, the *Layman*, which has just appeared. As the names of the Hon. and Rev. W. E. Bowen and Mr. H. C. Hogan, a well-known Church journalist, have been associated with the venture, the general position of the paper can be readily understood. It will seek to express the views of the laity on all questions affecting the Church of England, and, judging by its first two numbers, it will do so in a very fresh and vigorous way. For an answer to the question, "What are the Laity?" the new paper adopts Dr. Arnold's view, "The Church minus the Clergy." On questions of Church Reform the *Layman* will "trust to Crown rather than to Bishops, Parliament rather than Convocation and Houses of Laymen." Undeterred by recent failures, the *Layman* comes out as a threepenny weekly, and we wish it God-speed in its endeavour to give voice to those lay opinions which, after all, will go far to decide the true policy of the Church of England.

Are Churchmen Book-buyers?

In the course of a recent address at Cambridge, Dr. Robertson Nicoll gave expression to the opinion that the "book-buying public is the Nonconformist public, and a book published by a Nonconformist has a far better chance of sale than a book published by a Churchman." The important position occupied by Dr. Nicoll in the world of books gives great weight to any opinion of his, and we call attention to it for the purpose of inquiring whether Churchmen

consider it to be true. It carries with it the obvious inference that the Nonconformist public rather than the Church public is the book-reading as well as the book-buying public, and, if this be true, it bodes evil and not good for the Church. Whether Dr. Nicoll's words are true or not, the question of reading is one of the greatest importance both to clergy and laity. If a clergyman does not go on reading, his own intellectual and spiritual life will soon suffer, and his personal and pastoral influence will become seriously weakened. In the same way, the layman who gives himself entirely to matters of business and does not foster his intellectual life will find himself impoverished as the years go on. Books are an absolute necessity to every growing life, and that man is to be pitied who does not continually feed his intellectual and moral nature by means of the best books, both ancient and modern.

Conventional Criticism.

In Dr. Sanday's new book on the Fourth Gospel the following comment occurs:

> The truth is that criticism of the Fourth Gospel on the liberal side has become largely conventional; one writer after another repeats certain stereotyped formulæ without testing them. It is high time that they were really tested and confronted with the facts.

These words seem to us to permit of a much wider application than to the Fourth Gospel. May we not use them with reference to very much criticism of the Old Testament? We are often met with an apparently formidable array of critics of the Old Testament, and are urged to their conclusions by being told that all critics are agreed on the main results of the discussion. We believe that much of this criticism also is "largely conventional; one writer after another repeats certain stereotyped formulæ without testing them." We heartily endorse, with reference to the Old Testament, Dr. Sanday's words that "it is high time that they were really tested and confronted with facts." We believe that "facts" are all against the supposed "assured results" of modern Old Testament criticism.

* * * * * *

1905: Annus Minacior.[1]

By the Rev. ARTHUR GALTON, M.A.

THE events of 1904 were reviewed in the CHURCHMAN of last January, and we marked our sense of their importance by describing that period as a *spectabilis annus*, a year of wonders and astonishment, which would lead necessarily to even greater changes. The absorbing and overwhelming event in it was the outbreak of the war between Japan and Russia. There was little doubt as to its ultimate issue, even from the beginning, among competent and impartial judges, though, until that small doubt became a certainty, the other nations, remembering our alliance with Japan, watched the Titanic strife with varying and more or less correct neutrality, but with an enforced and a vigilant quietude so far as their foreign policies and their relations with one another were concerned. If the Forum and the Senate must give place to arms, in Cicero's phrase, and are silenced in the face of armies, so, too, is diplomacy. The diplomatists were silent during the months of war, whatever they may have been pondering and plotting; but the certainty that Japan must win, followed by the security of peace, has made them free to speak and act. The year which has gone over us has witnessed a flight of treaties, arguments, friendships, readjustments, as well as a few calculated and Machiavellian disturbances. The balance of power has been disarranged by the war and its momentous consequences. The centre of gravity in diplomatic and international relationships has moved. Old ambitions have had to be renounced or modified; old crimes and follies are working out their inevitable retribution; older hopes, and some national aspirations which seemed almost hopeless, are reviving. If we could believe that a just and stable equilibrium had been attained, we might christen 1905 as *annus diplomaticus;* but, for

* The author's opinions on current events are not necessarily those of the CHURCHMAN.

ominous and minatory reasons, which we cannot ignore, unless we wish to be deceived, we are afraid the past year must be described by a much more alarming title, and we name it *annus minacior*, hoping that our comparative degree may not have to be transformed into the superlative.

When we were writing last year, the war itself was more than half over in time, though the greatest victories of our allies were still to be achieved. The surrender of Port Arthur, the great victory on the Sha-ho, the greater victory of Mukden, established the Japanese in South Manchuria, and drove the Russian bases farther inland towards Harbin. The Baltic fleet lagged on its unskilful and tedious journey and collected its dribbling units, only to have them utterly annihilated in the Sea of Japan. At length even the Russian Government, so deaf and blind to facts, saw that the time for negotiation had come. Delegates from both sides met and discussed at Portsmouth, in the United States, and eventually settled the terms of peace. Japan's material gains have been enormous. Russia has lost Port Arthur, Dalny, and all her sea-power in the Far East. Japan has stepped into her place, gaining, in addition, the management of Korea, a free hand in South Manchuria, the railways, the harbours, and the water communications of those wealthy provinces, besides a preponderating influence over the whole Chinese Empire and the leadership of the Asiatic world. Her moral gains are even greater and more stimulating. She has been equally magnificent in peace and war. Congratulations upon such achievements are an impertinence ; but we may congratulate ourselves upon having such an ally, and upon having extended the scope and period of our alliance.

"Whatever the final issue of the war," as we wrote last January, "we hope it may cause the reformation, or the ending, of the Tsar's despotism both in Church and State." That hope is being realized abundantly; but whether the inevitable revolution will follow a benignant course, or be forced through the crimson waves of tragedy, is uncertain.

To all the terrors and possibilities of revolution we must add

the very real dangers of bankruptcy and repudiation, unless the existing crisis and paralysis be mended or ended quickly. Meanwhile the country is weltering in impotent disorders. The whole world has been horrified by the shameful massacre of Jews, a crime to which the populace is too easily inclined, and to which they have certainly been incited by Government officials, who are agents of the reactionary party. The horrors and extent of this atrocity go beyond anything we have known within our own experience, and they take us back to the worst records of Jewish slaughter in the Middle Ages and the Roman Empire. The latter, at least, had some provocation, but the Russian Government has none. Atrocities are always atrocious, whoever commits them. The rights of humanity are superior to creed and nationality and party. It is discreditable to one section of our political press, and still more discreditable to another section of our so-called religious press, that balances so scandalously unequal should be applied to outrages committed by Mohammedans and by orthodox Russians. We hold that Christianity makes the crime even more heinous in itself, as it certainly is in extent and savagery.

We must leave the course of Russian freedom to time and to those who can prophesy. For our own part, judging by former revolutions and by the various factors of this, we think the prospect is dark and lowering. Affairs will probably have to grow worse before anything reconstructive can emerge. At any rate, the example of Russia has stirred Vienna to demand universal suffrage, and one more element of unrest has been added to the turmoils and troubles of the dual monarchy. If social quarrels be added to the insuperable differences of races, politics, and creeds in that discordant empire, the coming year will be even more anxious than the last for the venerable Emperor.

It is with the deepest interest that we shall watch the effect of Russian movements upon Germany. If Russian peasants and artisans can free themselves, it is not likely that the Prussian working classes will submit for long to the most reactionary and

the only autocratic form of government in Europe outside Turkey.

We hear much from German sources of English hatred to Germany, of "attacks" upon it in our press, of designs against it in our diplomacy, of despair and jealousy among our traders, of premeditated and treacherous raids by our Admiralty, even of interventions and invasions by an army which does not exist. This last absurdity is the best measure of the others. Let us, however, examine these Germanic legends calmly; for the effects of them may be very serious, on one side at least, and they may lead to the gravest consequences. There is, we may assert, no English dislike to Germany in the abstract, or in the nature of things, but quite the contrary. We are sensible of old alliances, of dangers and battles shared together, of immemorial peace. We are mindful of our kinship; though we suspect we are more Scandinavian than Teutonic, and we know that modern Germany contains Mongolian and Slavonic elements which our own ancestors escaped by emigration. We are proud of Alaric and his race, but we have no relationship with Attila. We love the old romantic and liberal Germany, to which we owe so much in poetry, theology, philosophy, scholarship, music; but we cannot help seeing and feeling that Prussian militarism has impoverished that old inheritance by which all Europe was enriched. Germany has had to pay dearly for the aggrandizement of Prussia, and German socialism is a tangible evidence of the price exacted. Nevertheless, we admire a great many achievements of the German Empire. We recognise the discipline and sacrifices by which it was founded, though we resent and abhor some of the methods used in its foundation, which will bring their inevitable retribution in due course. We not only admire, but we envy, the scientific principles, the patient foresight, the triumphant efficiency, which are applied to education, to the army and navy, to every department of administration, of mercantile affairs, and of municipal life. If the Germans are going to beat us in trade and government, by fair competition, through harder work and superior methods, we shall regret our own

degeneration, but we shall not resent their well-earned victory. It is not these things, galling and perturbing as they are, which have roused our English susceptibilities. It is the literature of the Pan-Germanic organizations, the tone and methods of the German semi-official press, and our memory of the attacks on Austria and France, which fill us with mistrust. After all, our navies, immense as they are, are not out of proportion to our shipping interests, to the geographical condition of our Empire, to the possessions which we have to safeguard. Our navy is not more than adequate for the defence. It is wholly inadequate for adventures and aggressions.

Of the other European countries there is little to be recorded. Our neighbour and best friend, the French Republic, has drawn even more closely to us. London and Paris have exchanged municipal courtesies with every sign of genuine affection.

Italy has experienced a terrible and devastating earthquake. Otherwise, she has proceeded quietly in the way of prosperity and progress. We have heard less of the Pope and the Papacy during the last twelve months than in almost any preceding year. The effect of French disestablishment on the policy and revenues of the Papal court will be interesting to watch; and there are many indications that the position of the Vatican towards Italy is being reconsidered. English Romanism, too, has been unusually quiet. The Archbishop of Westminster, unlike his predecessors, is not a Cardinal. The number of conventual establishments increases; but, serious though the increase may be, the chief burden of it must fall upon the Roman Catholic community. Liberal opinions are making their way among the Romanist clergy, as they are, too, in France. Modern standards of education and scientific methods of study are bound to affect the seminaries, as they affect our own theological colleges. Sacerdotalism in all its forms is incompatible with sound history.

Norway and Sweden have separated into two kingdoms, and have known how to arrange their differences with dignity and wisdom. We wish all prosperity to our Scandinavian brethren;

and we are pleased that an English Princess should be the first Queen of that ancient monarchy which has been revived.

At home, too, we have had an uneventful year, except in the barren region of party politics. In these affairs we desire to be patriots and in no sense partisans. The interests of England are very precious to us. For the interests of politicians and parties we care nothing. Parties may be necessary, but we regard them frankly as a necessary evil. We also regard our existing party names and divisions as artificial and misleading. No Conservatives in these days are unprogressive or arbitrary. No Liberals have any monopoly of progress and freedom. The seals of office have now changed hands, and few changes of Ministry have been effected with so little public interest. We are glad that our Foreign and Colonial affairs have been committed to capable hands. So long as they be conducted efficiently, it can matter nothing whether the Ministers who preside over them bear one label or another in domestic and parochial politics. The Irish appointments and the recent language of the Prime Minister fill many people with anxiety. The Irish Party has not increased our confidence by its words and actions during the Boer War. The two European examples of Home Rule, which were set up as our models, have failed disastrously. In Ireland itself clerical influence and sectarian animosity have increased since 1886. We fail to see how the Irish Party and the conscientious objectors are likely to agree over the Education Act; or, again, how zealous teetotalers and Irish members are likely to agree over temperance legislation. We have heard the cry "Protestantism before politics"; but we do not see as yet how Protestantism is likely to be helped by the ascendancy of Irish clericals either in their own country or in the Imperial Government.

The fiscal question still divides our parties, teases our politicians, and throws our political organizations into chaos. Even in this matter we are not partisans. Neither are we theorizers. We desire to see things as they really are, to be guided by facts, and to judge by past and present experience.

The task of statesmanship at present is to co-ordinate and

consolidate the various interests of the Empire; to give it a more concrete sense of unity, of interdependence between its members, of common efforts and sacrifices for defence, of mutual advantages in trade, agriculture, and industrial legislation. We are at the parting of the ways. A policy of drift must lead to disruption through economical pressure and the want of tangible cohesion. A policy of reconstruction on scientific and enlightened principles may realize the prophetic vision of Harrington's "Oceana" and the more practical conceptions of Seeley. We believe that our colonial statesmen, who are more in touch with realities than our own politicians, see these necessities clearly, and recognise that we have reached a period of crisis, when our irrevocable decision, one way or the other, must be taken. We do not venture to prescribe any remedy as infallible; but we maintain that consideration is necessary, and that some change is imperative.

In ecclesiastical matters we have little to record. The Dean of Canterbury's appeal should make us recur to the first principles both of our Reformers and of the early Church. Those first principles, we hope, will not be forgotten when our representative Church councils are constituted. We remember that there were times before the Sacrament of the Eucharist was made into a test of Church membership or Christian citizenship, and also times before the present sharp distinction was drawn between laity and clergy. In these matters, as in all others, we beg medievalists to study and to copy the earlier and healthier ages of Christianity.

Finally, we give thanks for a year of many blessings: for peace maintained, for friendships extended, for glorious and heroic memories revived. We pray for guidance and strength as we look forward into a year of uncertainties; of a changed administration; of a new Parliament, with all its chances and mischances; of various developments and uncertainties in ecclesiastical affairs; of revolution over so large a surface of Europe and Asia; of unrest and war in the German colonies of Africa, which may be fraught with danger to our own possessions; of rumours and threats of war against ourselves and our closest friends.

We may also encourage ourselves by the mottoes of Oxford and of London. Our ancient City has often of old times been our guide in political bewilderment and vacillation, as she has been more than once the palladium of our threatened liberties and of our hardly-pressed country. However menacing the unknown year may seem, we can proclaim with Oxford, *Dominus, illuminatio mea;* and we can pray with London, *Domine, dirige nos.*

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Christianity and the Supernatural.—I.

By the Right Rev. the LORD BISHOP OF CLOGHER.

FROM the beginning Christianity presented itself to the world as a religion filled with the supernatural. The first Christian writings that we possess—those nearest to the events to which they refer—contain, if possible, more of this element than the later. St. Mark's Gospel, confessedly the earliest, records a far greater number of miracles than St. John's. St. Paul's Epistles of the first and second groups dwell with far greater insistence on the fact of the Resurrection of our Lord than the later Epistles. Compare the first Epistle to the Corinthians with that to the Ephesians. If we had to judge of St. Paul's presentation of Christianity from the latter alone, we might, with some show of reason, regard him as a great spiritual philosopher, to whom the Resurrection stood for a metaphysical conception rather than a historical fact. But the earlier Epistles set the Apostle before us as a teacher to whom the historical fact and the evidence for it were matters of primary importance, whose whole life and labour depended on their truth and accuracy.

Here the order is exactly the reverse of what our modern rationalizing theories require. Instead of finding that, as time goes on, miraculous details accumulate more and more round a saintly life and a noble doctrine, we find the life of Christ and

the supernatural inextricably united from the very first, and as believers reflect more and more upon the wonderful life, the doctrinal or theological element fills an increasing space.

In modern times the growth of science and of the rationalizing spirit has made it difficult to maintain a belief in the supernatural. A miraculous tale occurring in an ordinary history throws doubt on the whole narrative. It has become an accepted canon of criticism that accounts which involve such tales cannot be regarded as strictly historical, And the principle must be admitted. It is perfectly true, as has been often said, that miracles do not happen. They certainly do not happen in our ordinary experience : they are not the stuff of which the history of our own times is made.

And this is no new discovery. Rationalism was as powerful a force in the eighteenth century as it is to-day : it was, indeed, so far as we can judge, even more powerful. It had leavened cultivated thought even more thoroughly. Its triumph was greater and more perfect, for the current philosophies of the time had not that profound and reverent sense of the mystery in things which marks our own age.

Yet the names which have lived, and which for us now represent most characteristically the Christianity of the eighteenth century, are those of great thinkers and leaders who frankly and fearlessly, and in spite of the tendency of their age, held Christianity as a definitely supernatural religion : Butler, Berkeley, Paley, Wesley. In character, in mind, in work, these men were very diverse ; yet they owed their power to one great faith, which they all held and all maintained in different ways—faith in a supernatural Christianity. This was the inspiration of the philosophical thinker as well as of the man of action.

And when we look back over the last hundred years, with their amazing development of scientific knowledge, with their extraordinary record of advance in the mapping out of Nature on the one hand, and in the writing of its history on the other ; when we reflect upon the rise of the doctrine of evolution, with its great corollary, the continuity of Nature ; and when we con-

sider how these ideas have captivated the popular imagination, we cannot but be struck with astonishment at the power and variety of the religious movements which have taken place during the same period within the Christian Church, and at the enthusiasm with which Christian ideals have been applied to modern problems. And the most wonderful thing is that the Christianity which has displayed this splendid vitality has kept clearly in view that supernatural character which was impressed upon it at the very beginning of its history. In a world which is doing its best to deny the possibility of the supernatural, the most supernatural of all religions is showing itself the most potent of spiritual forces.

It is no exaggeration to say that Christianity is the most supernatural of all religions. Buddhism is, at heart, a philosophy. Mohammedanism is Theism, with a belief in future life. In these religions the supernatural element, when it is found, is not of the essence of the creed. With Christianity it is otherwise. To eliminate the supernatural is to destroy. In the face of much earnest thinking of our own time this may seem a daring assertion. There are many who think they can allow the supernatural to drop away, and yet retain what they conceive to be the essence of the Christian creed. But they have against them the experience of all the Christian centuries, and the creeds of all the Christian communities; and they have against them this extraordinary fact, that during the last two hundred years, while rationalism has been gaining a complete ascendancy in every other department of human life, Christianity has always been able to renew its vigour by a strong reassertion of its supernatural faith. Non-miraculous Christianity in its various forms may serve as a creed for certain select intellectual coteries, but it has shown no power to create any definite organic social life, nor to move the hearts of the many, nor even to excite the antagonism of the unbelieving.

More serious, from the Christian point of view, is the existence in the heart of the Church of a tendency to minimize or explain away that supernatural creed which is essential to

her being. While it is perfectly true that the old creed has held its own, and has always been able to renew its vigour by a reassertion of its supernaturalness, it is also true that the temptations created by the influences characteristic of the age are too strong for many individuals. Some admit our Lord's miracles of healing because science is beginning to recognise the possibility of mental therapeutics. But they deny or evade all miracles which cannot be so explained, and regard the Resurrection as a manifestation of Christ in visions to His disciples. Whether these visions were purely subjective, or were due to a real revelation proceeding from the Living Saviour is a question of great importance on which opinion is divided.

Another school of thought seeks to avoid the whole question of the supernatural by taking refuge in the conception of the religious consciousness. Religion and science, it is maintained, can never come into conflict, because religion is not concerned with matters of fact, only with the ideas and emotions which belong to its peculiar sphere. To ask whether the doctrines of the Christian creed are true in the scientific sense is, we are told, absurd. The correct question is, Does the religious consciousness demand them? If it does, then they are true for religion—as true as anything can be. Should it happen that science came to regard them as untrue, the fact need not disturb us; for science cannot invade the sphere of religion, nor religion the sphere of science.

Such modes of reconciliation as these cannot prove satisfactory. They have essentially the nature of a *pis aller*, and either mark the last step on the road to negation or indicate the attitude of one who, though beaten in the conflict, determines not to yield.

There is, however, no reason why Christians should adopt such an attitude. It is true that miracles do not happen. If they did they would not be miracles. But no new evidence has come to light to prove that they did not happen at the greatest turning-point in human history. The evidence for the wondrous life stands firm. Neither the witness of St. Paul's Epistles, nor

that of the Gospels, nor that of the Church, has been impaired by modern criticism.

And, further, we are learning more definitely than ever before the power of intelligence to control natural law without breaking it. Science herself is finding out that purpose guiding towards an end and physical law in all its inexorable certainty are not antagonistic principles. Biology is now discovering both at work in the development of living forms. And what is this but the operation of a principle which is familiar in our ordinary experience? Man, by the use of his intelligence, is able to combine physical causes so as to produce effects which the regular course of physical causation could never have brought about, yet no natural law is broken. Relatively to the succession of material causes, here is the supernatural. The truth is that in all our dealings with the world about us we are exerting a power which, when compared with the operation of purely physical causes, may be described as supernatural. So it is that man controls the laws of Nature for his own ends. And are we to suppose that the Infinite Spirit is more limited in His relation to the material world than the finite? Does the Almighty labour under a disability from which His creature, man, is free?

Or, put it thus: We may divide scientific activities into two branches. There is the science which seeks to understand the material world, its laws and processes; and there is the science which seeks to control material forces and bend them to human purposes. These two kinds of science are, of course, closely united. The latter depends upon the former: we must know something of the laws of Nature before we can bend them to our will. But the distinction is important; for one reason why so many are puzzled when they think of religion and science together, and endeavour to reconcile the two, is that they confine their attention almost entirely to science in the former sense of the term. When they begin to reflect on the teachings of science they picture to themselves the whole world as a system of laws controlling all events, and absolutely independent

of human or personal intervention of any kind. And then the question arises, How can we possibly reconcile this view of the world with that providential dispensation of things of which our religion assures us? Are not the two ways of looking at the world altogether opposed?

Let those who have such thoughts in their minds consider science in a larger way, and they will find the solution of the problem. The answer to the question, What are the laws of Nature? is only one half of science. The other half is the answer to the question, How are these laws to be controlled for the benefit of men? how are they to be subordinated to certain definite human purposes? The wonderful thing is that, in spite of their unbending character, these laws can be so subordinated. But, indeed, this is a very imperfect statement, for the truth is that it is just because the laws of Nature never fail, because they are absolutely trustworthy, that man can use them to effect his purposes. Upon this fact depends the power of the spirit of man over the forces of Nature. And are we to suppose that the very characteristic which thus subordinates natural law to human will renders it independent of Divine will?

It is no objection to this argument to say that our experience does not show us a Divine control of natural law going on in the world about us, for, in the face of the vastness and the complexity of the universe, it is absurd to suppose that a Divine control of natural law must take place so near the surface of things as to come under human observation.

And this consideration leads us at once to a view of the relation of the miraculous to the supernatural in general. The supernatural may be everywhere in the world about us, and yet not be manifest to our faculties. But miracle is the supernatural designedly operative in such a way as to become manifest. Its purpose is revelation. It is for a sign. Therefore miracles are exceptional: they do not belong to the regular course of history. We are not, then, to be surprised that they should occur at the greatest of epochs and then vanish from the earth. Yet, all the while, unseen, except by the eye of faith, a Divine

and truly supernatural Providence is controlling the development of the material universe, shaping the forms of living organisms, guiding the processes of history, dealing with the infinite variety of human experience, answering the prayers of the faithful, and bringing in the kingdom of God.

It is hard to define the supernatural. The course we have so far pursued has led us to thoughts which amount to a relative and preparatory definition. For the rest, we must leave the idea to shape itself as our minds deal with the facts and doctrines presented by the Christian revelation. The purpose of the present effort to discuss this difficult question is, however, not so much to arrive at a consistent philosophical doctrine as to show that Christianity satisfies human needs just because of its supernatural character, and that for the same reason it supplies us with the best possible treatment of those vast problems which in all ages compel, and yet elude, the grasp of the mind of man.

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Canons of Historical Criticism: their Application to the Four Gospels.[1]

By the Rev. Canon GIRDLESTONE, M.A.

IN studying several books of a more or less sceptical nature, written during the last half-century, I have beeen struck by the absence of any preliminary inquiry into the rules or canons of historical evidence. On what grounds are we persuaded of the general truth of past history? Whence have we drawn our chronology? How are we sure that certain authors wrote certain books? Great historians such as Muir, Grote, and Mommsen generally give an account of their materials and of their methods. Niebuhr was a familiar name in my youth; so was Sir George Cornewall Lewis, whose "Credibility of Ancient History" was a standard work, though it had certain

[1] A paper read at the Midland Clerical and Lay Union, Derby, and at the Clergy Home Mission Union, London, 1905.

defects. There was also Isaac Taylor the elder, who wrote the "History of the Transmission of Ancient Books" and the "Process of Historical Proof." Then came Professor Rawlinson, to whom we owe so much; and in later days there was a paper on the "Rules of Evidence as Applicable to the Credibility of History," by Dr. Forsyth, Q.C., and a chapter on the same subject in Dr. Kennedy's little work on the "Resurrection of Christ." Last year I asked one of His Majesty's Judges what book there was on the value of testimony which might be called "up to date," and he lent me a work on "Circumstantial Evidence," edited by Mr. Justice Wills.

These works, so far as I have been able to learn, agree with one another in the main, and I will presently summarize their conclusions; but there is an idea in the air that there are "modern methods of historical criticism" which throw into the shade all such rules as have been acted upon hitherto. Of these, Professor Gardner, of Oxford, may be taken as an exponent, as may be seen in his interesting "Exploratio Evangelica," and in his Jowett Lectures, called "A Historic View of the N.T.," published in 1904, in which he compares the main tenets or doctrines of Christianity to worn-out garments unsuited to the activities or even the decencies of modern life. Before yielding to Professor Gardner's enchantments, I bethought me of another professor, Professor Ramsay, who is usually considered a product of the best modern school, well up to date, and possessed of an independent and fearless mind. Turning to his "Paul the Traveller" (p. 3), I read as follows:

"Great historians are the rarest of writers. Thucydides stands highest. All must be subjected to free criticism. The fire which consumes the second-rate historian only leaves the real master brighter and stronger. The critic in his turn requires high qualities; he must be able to distinguish the true from the false; he must be candid, unbiassed, open-minded. There is no class of literary productions in our century (1902) in which there is such an enormous preponderance of error and bad judgment as in that of historical criticism. To some of our critics Herodotus is the Father of History, to others an inaccurate reproducer of uneducated gossip. One writer, at portentous length, shows up the weakness of Thucydides, another can see no fault in him. . . . I venture to add one to the number of critics by stating

in the following chapters reasons for placing the author of the Acts among historians of the first rank."

Professor Ramsay writes scathingly of the modern "Redactor" theory and of the "Tendency" theory (pp. 11, 12). In discussing Paul's two names, he says :

"See what is made of the scene by the critic who sits in his study and writes as if the men of this book were artificial figures and not human beings. The late author (says a critic) used two earlier authorities, one of whom called his hero Paul, and the other Saul."

In another part of the book he frankly expresses his own change of view on the subject of the supernatural :

"The marvels described in the Acts do not add to, but detract from, its verisimilitude as history. They are difficulties; but my hope is to show, first, that the narrative apart from these is stamped as authentic; second, that they are an integral part of it. Twenty years ago I found it easy to dispose of them, but nowadays probably not even the youngest of us finds himself able to maintain that we have mastered the secrets of nature and determined the limits which divide the unknown from the impossible. . . . You cannot cut out the marvellous from the rest, nor can you believe that either Paul or the writer was a mere victim of hallucinations" (p. 87).

Our business to-day is not with the Acts, but with the Gospels; still, the method of treatment ought to be the same. Let us first compare their literary position with that of the best classical writings. I understand that, speaking broadly, the oldest complete extant Virgil is of the fourth century A.D.; the oldest Homer of the fifth; the oldest Livy of the sixth; the oldest Plato of the eighth; the oldest Euclid of the ninth; the oldest Sophocles of the tenth; the oldest Thucydides of the eleventh. Our Gospels professedly rank in the first class. Secondly, it appears that the interval between the extant MSS. of the Gospels and the originals is very short compared with what is the case with most of the classics. See on these points the "Antiquity and Genuineness of the Gospels," published by Allen.

It is worth while, in the third place, to compare the number of Gospel MSS. with those of the classics. There are, I believe, about fifteen MSS. of Herodotus, very few being at all old, and this is, I believe, about the average number of MSS. of classical writers. Of the Gospels there are a hundred times

as many. It was reckoned by the late Mr. Norton that 60,000 copies of the Gospels and Acts were in circulation by the end of the second century, but not one of these has come down to us. When we consider the attack made on them by the Emperor Diocletian and others, the wonder is not that we have so few ancient MSS. of the Gospels, but that we have any at all. No such attack, so far as I know, was ever made on the classical writings.

We must now turn to the question of the age and authorship of the original writings. Authorship is known either by a direct statement of the writer, or by a name being prefixed to the book, like a label on a bottle, or by tradition; and the results can be checked by internal scrutiny. The interval between the time when a book was written and the mention of the name of the author, as such, will often be a long one, especially in such a case as that of the Gospels which are constantly quoted by early Christian writers, with the formula, "the Lord said," or "the Lord did," without naming the evangelist. In spite of this, the evidence for the authorship of the Gospels stands high as compared with many of the classical writers. So far, I think we may say that the literary evidence for the authenticity of the Gospels is exceptionally good. The late Professor Smyth, formerly Professor of Modern History at Cambridge, went so far as to affirm that "all the writers of antiquity put together do not possess a hundredth part of the external proofs of genuineness which the single volume of the N.T. possesses" ("Evidences of Christianity," p. 180).

But we have to look more narrowly into the question of authorship, for much depends on it. All the Gospels are, properly speaking, anonymous, but the names of the writers have come down from the second century with unvarying consent. For ordinary purposes this ought to be enough. The case of the fourth Gospel is specially interesting to us owing to the fact that Professor Drummond, of Manchester College, a Unitarian, brought up at the feet of Dr. Martineau, after a most

rigorous scrutiny, has yielded to the force of testimony, internal and external, and has given in his adhesion to the view that John is the author. As he forcibly says in his work on the subject (p. 192):

"If John did not write it, who did? None whose works have survived were capable of writing it. Is it likely that there lived and died among them, entirely unknown, a man who throughout the century had absolutely no competitor in the wealth, originality, and depth of his genius? And if there were such a man, is it credible that he would have allowed his book to be received as the work of the Apostle? I know that critics think that no stupidity is too foolish, no forgery too criminal, for an early Christian, but for my part I cannot believe in these *moral monstrosities*."

You will bear in mind that the question of authorship is far harder to solve than the question of age or date. Professor Drummond considers that the early date of the fourth Gospel is a settled matter, thanks to the numerous quotations made from it in the earliest days of Christianity. No one can bear direct testimony to authorship unless he has seen with his own eyes the author writing it, but everyone can tell whether he read a book when he was young or not.

"Critics," says Professor Drummond, "speak of Irenæus as if he had fallen out of the moon, paid two or three visits to Polycarp's lecture-room, and never known anyone else. In fact, he must have known all sorts of men of all ages, and among others his venerable predecessor Pothinus, who was upwards of ninety at the time of his death. He must have had numerous links with the early part of the second century, and he must have known perfectly well whether the Gospel was older than himself or not."

But with regard to authorship he adds:

"All we can justly say is that the work was almost universally regarded as John's, and that this was the traditional belief of our first informants. As the tradition is widely spread, *and there is no other*, I think we are further justified in concluding that the Gospel must have been received as John's from the time of its publication. If (as Schurer supposes) its style and doctrine were opposed to John's, that must have been far more obvious at the time than now, and the disciples, including Polycarp, would have indignantly protested against this attempt to misrepresent their teacher" (p. 348).

Taking it, then, for granted that the traditional view of the four Evangelists is the true one, we are in a position to answer the question of questions, namely, May we trust the

Gospels as records of what was actually said and done by the Lord Jesus Christ? We seek not absolute demonstration, which is, of course, out of our reach, but moral certainty.

First, we must give the writers the credit due to them, and not start with universal doubt. Dr. Forsyth rightly says that it is part of the constitution of human nature that we should confide in the veracity of others, and he adds that our social life goes on the tacit assumption that men generally speak the truth. Similarly, Isaac Taylor says that, however much of falsification and of error there may be in the world, there is yet so great a predominance of truth that anyone who believes indiscriminately will be in the right a thousand times to one oftener than anyone who doubts indiscriminately. Some modern criticism, on the other hand, seems to me to be possessed by a spirit of distrust. Secondly, we have not only to count our witnesses, as I have already done, but to weigh them; to consider what they say, and how they say it; to take into account all that went before and all that has followed after; to estimate the characteristics of the national mind, and the style and method of the prophetic and apostolic writers. This task involves thought, inquiry, and judgment. Strange to say, it is often altogether ignored by the modern critic, who deals with the Gospels as if they were written by four University professors of, say, the nineteenth century.

Now we come to the rules of evidence laid down by the legal and historical experts whose names I began with. They are very simple, and they approve themselves to the average lay and clerical mind. In order to ascertain the truth of an event, or of a series of events, we should obtain if possible the evidence of two or three eye-witnesses. Even one is sometimes enough, for the old adage *Testis unus testis nullus* is rightly rejected by Mr. Justice Wills. The record of contemporaries, even if not eye-witnesses, comes second in value. Thirdly comes the evidence of the generation which overlaps and succeeds that of the eye-witnesses. This is what Sir George Cornewall Lewis called oral or hearsay evidence,

which is admissible if the witnesses had the opportunity of coming in contact with the men of the previous generation.

These are the three strands of evidence for ancient history. More than this we cannot ask for, and for a large portion of history we have much less, being content to take it on the affirmation of the writer, whose trustworthiness we can occasionally test. Leading events we must verify; subsidiary events we take on trust.

There is, however, confirmatory evidence to ancient history —*e.g.*, all that goes under the name of archæology, and all that bears on local colouring and contemporary history; then there is the testimony of experience and of the general analogy between history, ancient and modern, human nature being much the same in all ages, and exceptional events calling for exceptional evidence. Again, there is undesignedness, when one writer, without intending it, throws light on some statement made by another; and lastly, there is convergence, when history, philosophy, and experience are found to harmonize.

Now, look at the wealth of evidence which the Four Gospels possess.

Do you want eye-witnesses? You have them in St. Matthew and St. John. Do you want men who associated with eye-witnesses? You have them in St. Mark and St. Luke. In addition, you have the evidence of the Acts and of the Epistles. Do you want the testimony of archæology, of contemporary history, of Palestine and its people? You have it in rich abundance. What does experience say to the Gospel narrative? You can answer for yourselves. The best remedy for doubt, after all, is to read the Gospels and pray over them.

Further, special attention ought to be directed to the spirit of the writers; to their candour, especially in such matters as the denial of our Lord by St. Peter; to the self-repression with which they narrate both the mighty works and the sufferings and the Resurrection of the Master; also to the extraordinary fact that the teaching of Christ as recorded in their writings is pre-Christian, and not such as would have fallen from the lips of

any of the Apostles after the Day of Pentecost. Those who are keenly alive to the divergence between Peter, Paul, and John, have to face this phenomenon : the Gospels, which are commonly supposed to have been written later than most of the Epistles, record a kind of teaching which is earlier than that of any of the Epistles, including St. John's first Epistle.

I have left out many points of interest—*e.g.*, the bearing of the Old Testament on the matter ; the failure of any counter theory to explain the subsequent history of the Church, including the institution of the Lord's Supper and the change of the day of rest from the seventh day to the first ; the notoriety of the main facts in early days when they could easily have been tested ; and the persecution which befell believers, first from the Jews and subsequently from the Romans. Reviewing the evidence as a whole, I venture to say that every historical test which is applied to the Gospels will bring out a satisfactory result ; the testimony is convergent, and it is conclusive.

Our trust in these precious Books will extend not only to the things which Christ did, but to the words which He said. If it be asked, How could the Evangelists remember the utterances and addresses which they record ? I answer, first, they were Jews (three, if not all four of them). The Jew has the best memory in the world. Secondly, the words of Christ were peculiarly impressive, and like seed which at first seems to die but subsequently rises up. Thirdly, God brought all things to their remembrance, as He did in the case of Jeremiah (see chap. xxxvi.). In a word, the Evangelists had an enlightened mind and a quickened memory, according to Christ's promise (John xiv. 26), and this is what we mean by inspiration.

There are only two serious objections, so far as I know, which stand in the way of an absolute confidence in the Gospel narrative. One is the presence of variations in the Gospels amounting sometimes to inconsistencies ; the other is the presence of the supernatural element throughout.

The puzzle of the Gospels is that they are so like and yet so rich in minute variations. Fifty years ago the resemblances

were accounted for by the supposition of an original Gospel from which the evangelists copied *ad libitum*, each in his own style. But, as Professor Drummond says in his work on St. John :

"the plan of creating a new Gospel when we are in a difficulty is not true criticism. Why was such an important document allowed to perish? . . . It is self-deception to conjure up an unknown figure and fancy we escape all difficulties by attributing to it whatever we please."

Most of us would agree with this utterance; yet modern methods of dealing with the Synoptics are largely based on some such plan, to the neglect of a more excellent way—a way which I dare not attempt to define in this short paper.

With regard to the greater number of the discrepancies, they arise not from our poverty, but from our wealth of material, and in part from our habit of ignoring the methods and aims of the Evangelists. Even four narratives written a hundred years ago by four Oxford professors on the subject of Lord Nelson's life, victories, and death, would leave room for criticism; how much more four memoirs, which give only glimpses of the grace and truth which were manifested in Christ? If we knew exactly which of our Lord's addresses were uttered in Hebrew, and which in Greek, the path of the harmonist would be easier. As matters stand, I do not believe that we know enough to enable us to unravel all Gospel difficulties. Mr. Justice Wills points out[1] that actual occurrences must form a consistent whole, though we may not be able to reconcile the accounts. The greater the number of details introduced, so much the more certain are we to find omissions and variations.

"Variations in respect of unimportant circumstances are not necessarily indicative of fraud or falsehood provided there be substantial agreement in other respects" (p. 379).

"True strength of mind (he continues) consists in not allowing the judgment, when founded upon convincing evidence, to be disturbed because there are immaterial discrepancies which cannot be reconciled. When the vast inherent differences in individuals relating to natural faculties and acquired habits of accurate observation, faithful recollection, and precise

[1] I ought, perhaps, to mention that this writer is dealing with ordinary circumstantial evidence without the remotest reference to the Gospels.

narration, and the influence of intellectual and moral culture are duly considered, it will not be thought surprising that entire agreement is seldom found amongst a number of witnesses as to all the collateral incidents of the same principal event" (p. 380).

Let me put it plainly: if witnesses agree in the main, but vary in the minutiæ, this tells not against them, but for them. To use the words of the great Lord Ellenborough, "where there is a general accordance of all material circumstances, the credit of a story as a whole is confirmed rather than weakened by minute diversities in the evidence"; and, as Paley puts it, "a close and minute agreement induces the suspicion of confederacy and fraud." Let us be content with substantial truth, and make the best of circumstantial variety. Is not this a better plan than to suggest that if the Evangelists differ they are not to be trusted, and if they agree they copy one another, and so their agreement is vain?

I need hardly say that omissions cast no discredit on testimony. When the mind and attention are riveted on a particular fact, they are often withdrawn from concomitant circumstances. This is a very different thing from *suppressio veri*, of which no one can accuse the Evangelists. I would ask, Is it scientific to say that, because St. Mark and St. John say nothing of the Virgin birth of Christ, therefore they did not know of it or did not believe in it? If it is, then it is equally scientific to say that they did not believe that Christ was born at all, for they do not refer to the fact.[1]

Let me add that we have to be exceedingly careful not to read into the narratives what is not in them by inserting the harmless little word "then," or something to that effect. I could easily show the evil which has thus been wrought not only by

[1] Those who possess Hastings' "Bible Dictionary" will find an amusing instance of this fallacy in the article on Jonah. A critic, having quoted the fact that in February, 1891, James Bartley was swallowed by a large fish, retained for a day, and then delivered from his strange prison, observed that he was found to be in a swoon and needed nursing for three months. But, says the critic, the Book of Jonah does not say that the prophet swooned and was nursed, etc. Therefore he holds that the story of James Bartley throws no light on that of Jonah. Such is criticism!

our Authorized Version, but also by such a modern writer as Professor Gardner.

Miracles block the way more seriously than inconsistencies, and the two are made to play into one another's hands. This can be seen in Professor Gardner's works, which supply fatal instances of exaggeration in the matter of discrepancies, and thus whittle away the evidence for the supernatural. Even Huxley confessed that miracles were not in themselves impossible, and that the whole question is one of testimony. We, on our part, acknowledge that miracles demand special evidence, but we say that they have it. I hope that I have already shown this; but one more observation must be made. The works of Christ were wrought by no ordinary man. His mission is in itself a departure from the ordinary course of human affairs. His teaching is unique; so is His character; so is His influence. Thus His mighty works fit in with the rest of His mission. Gospel miracles are not isolated wonders. The way for them was prepared in the Old Testament, which contains a long series of providential interventions recorded in writings marked by sobriety, spirituality, and candour. A line of purpose may be detected in these Books, culminating in the manifestation of Christ. From the first page to the last, God orders events, times, and places, overrules the actions of men, raises up prophets and kings, and so prepares a way for Christ. Moreover, the nation primarily referred to in these Books is still in existence and reserved, doubtless, for some remarkable destiny, and we have much to learn from them.

To quote once more from Professor Ramsay ("Paul the Traveller," p. 30):

> "For those who do not accept the extreme agnostic position, there is no other logical position but that of accepting the general scheme of ancient history in which Christianity is the crowning factor. That gives unity a rational plan to the whole."

This witness is true. But Christianity without the supernatural would be no Christianity. You cannot cut out the supernatural

from the New Testament with a pair of scissors. It is rooted in all the Gospels, and I thank God for it. A day may be coming in which much that now seems supernatural will prove to be part of nature. I do not fight for the word, but for the thing. Christ was not only before the world, but above it, and exercised that sway over nature which belongs to Him as the Son of God. We cannot solve the perplexities raised by our advanced knowledge; but He has the key, and we may trust Him absolutely.

We bless God for the four Gospels. St. Matthew was one of the Twelve. St. Mark was the interpreter of another of the Twelve. St. Luke—we see what he says about himself in the introduction to his Gospel. St. John was "the disciple whom Jesus loved." Their memoirs have been read in the home and in the Church for eighteen centuries. They are like the four rivers which started from the watershed of Eden, and are constantly bringing life to all nations and tribes and languages.

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The Efficacy of Prayer.

By the Rev. W. H. DUNDAS, B.D.

PRAYER has been described as the "pulse of the soul." It is a means by which the spiritual condition of the Christian can be gauged. If prayer be frequent and earnest, then the spiritual life is vigorous, and there must be a growth in grace. But if it be seldom resorted to and only formally uttered, then it is a certain sign that such a one is not living in the realization of God's Presence, and not drawing strength from Him for the work of life.

It must be conceded that the use of the privilege of prayer is not what it should be. The difficulty of drawing people to Divine service is a constant problem. Given an attractive, well-advertised speaker, and a sufficient amount of excitement, crowds in thousands can be brought together to hear preaching

and singing. But this is not worship. Some would even say that such meetings unfit those who frequent them for taking part in sober devotional worship. Again, it can hardly be denied that the high pressure at which men of the present day live has made the good old custom of family prayer a thing unknown in many Christian households, and has deprived the father of the right which belongs to him of acting as priest in his own family. The practice of private prayer has also suffered from the same cause. We read with wonder of such men as Luther, who said : " I have so much to do that I cannot get on without three hours a day of praying," and of Cardinal Borromeo and Bishop Andrewes, who were in the habit of spending five hours each day in meditation and prayer. *Ora et labora* is the rule which Christians should follow.

The monks of old were too often content with prayer unaccompanied by any practical effort, and ended by leading idle, useless lives, in which prayer was a mere form. Now, on the other hand, the servants of Christ are tempted to labour only, and neglect to give sufficient time to prayer; yet, if they do, their work is bound to suffer. In the words of the Bishop of Liverpool, " By an error of judgment, or perhaps by the subtle force of inclination, which we mistake for necessity, we work when we ought to pray, because to an active mind work is far easier than prayer. Then God cannot bless us, because we have weakened our capacity to receive. We grow feeble and shallow and distracted. Our work is done superficially, and will not stand ; the ring goes out of our message, and our life loses its power. The servant whom the Holy Spirit is to use must resist the tyranny of overwork. He must resolve to be alone with God, even if he appear to rob his fellow-men of his services. It is said of that mighty spirit of the middle ages, St. Bernard of Clairvaux, that he found on the days when he spent most time in prayer and in study of the Bible his letters were most rapidly written and most persuasive, and his own schemes were widened or lost in the greater purpose of God ; anxiety was allayed, and the power of the Holy Spirit to which he had

opened his heart was felt in every word he spake, and in his very presence and look. Prayer is indeed work; and there are times when it is the only work in which men should engage. For it is calling on God to put forth His mighty power, and to use us as willing and efficient instruments in His hands.

It is very probable that the neglect of prayer is connected with an undefined or openly-expressed opinion that prayer is of no effect, and therefore useless, a mere waste of time, if nothing worse. Those who accept the Bible as a Divinely-appointed guide can have no such opinion; for it abounds in precepts directing the use of prayer, and examples of those who have proved its efficacy. It was prescribed by our Lord Jesus for His disciples when He gave them a form including petitions for temporal and spiritual blessings. And His example, surely, is all-sufficient, when one reads how often He prayed, spending at times whole nights in communion with His Father. What clearer command could be given than that which He gave when He said, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you"? How could He declare more forcibly that prayer is no mere utterance which brings relief to the petitioner, but the condition of obtaining what is for our good?

A consideration of mankind in general shows that the desire to pray is an intuitive instinct, so thoroughly implanted in man's nature that it appears in every part of the world. It is at the root of all those rites and sacrifices, oftentimes cruel and superstitious, by which the favour of the highest powers is sought. Wherever men believe in a God, they also believe that this Divine being can and will hear petitions presented to Him. The force of this instinct is seen even where, strictly speaking, prayer is irrational. The Buddhists are a case in point. "Their religion rests on the notion that individual existence is an evil, and that the great object is to attain Nirvana, to be absorbed in the great ocean of universal impersonal being. Prayer in such a system is an evident absurdity, for what is

there to pray to? Yet even by Buddhists prayer is practised extensively and devoutly."[1]

Again, the historian Sismondi has made a very remarkable admission that prayer is a very necessity of the soul which will assert itself in spite of philosophy. "After sending my last sheet to the press," he says, "I prayed with fervency and tears. This was a very unusual thing with me, and perhaps was not logically consistent, for I deny any immediate action of Providence which can for one moment interrupt the course of affairs. But my heart was full, and I felt a need of prayer."[2]

How true is the old line of Horace,

"Naturam expellas furca, tamen usque recurret"!

And how aptly the old Greek maxim applies to this subject,

οὐδὲν μάτην ἡ φύσις ποιεῖ
(Nature makes nothing in vain)!

If man has this universal instinct of prayer, it must have a use, and must be a means of bringing down blessings from God.

Objections to the efficacy of prayer fall into three main classes, which may be generally described as (1) those from the character of God; (2) those from the principle of all-pervading law; (3) those derived from experiment and observation.

Of these, the first class is by far the most ancient, some forms of it appearing as early as the time of Origen. The following referred to by him has quite a modern sound: "If it be right that we should have the blessing for which we pray, God will grant it to us without prayer, and if it be not right, He will not grant it at all." The objection may take another form: "If God be all-wise and all-loving, He knows all our wants, and will give us what we need; why, then, should we pray?" Or again, "We read that 'with Him is no variableness, neither shadow of turning.' But if He answers prayer, does not this imply that He does vary?" Or again: "Since He foresees all things and orders them for the best, are we not in prayer asking Him to modify and change for the worse?"

[1] Reichel. [2] Hessey, "Moral Difficulties," vol. iii., p. 3.

Somewhat akin to this is the difficulty arising from contradictory prayers, when different persons are praying for opposite things at the same time. An amusing instance is given by Sir Charles Lyell.[1] Two processions of peasants had climbed to the top of the Peter's Berg at Bonn, one composed of vinedressers, who were intending to return thanks for sunshine and pray for its continuance, the other from a corn district, wanting the drought to cease and the rain to fall. Each party was eager to get possession of the shrine of St. Peter's Chapel before the other and secure the saint's good offices, so they came to blows with fists and sticks.

Now, under all these objections there seems to lie a wrong idea of the true nature of prayer, taking it for the purpose of this paper, in the narrower sense of petition. Prayer is not a means of informing God of what otherwise He would not know. Such a statement is self-evident. Nor is it a means of making God do just as men wish, or otherwise than He intends to do. Is prayer unnecessary, then, since God knows all and will give what is good without asking? In truth, here lies a kind of difficulty similar to that presented by the seemingly opposed facts of God's sovereignty and man's freewill; and it seems wisest to confess that the antinomy is beyond the power of our limited minds to solve. Attempts have been made to solve it, and it has been urged that our prayers enter into God's foreknowledge and form a factor in the plans of Him who sees the end from the beginning, and to whom all time is present. Concerning such attempts the words of a recent writer may be quoted: "Some theologians have an easy way out of the difficulty. In the language of one leading divine (McCosh), 'Both the prayer and its answer were in the very counsel of God, and if there had not been the one there would not have been the other." But the solution is only too perfect. The dogmatic scheme on which it is built makes theology too easy and life too difficult. It explains without

[1] See a letter quoted in "Charles Kingsley, Letters and Memories of His Life."

satisfying, for it is a species of explanation from which modern thought, justly or unjustly, turns away with an impatience which almost amounts to disgust.

Coleridge once held that prayer was irrational, and wrote in 1794 of God as Him

> "Of whose omniscient and all-spreading love
> Aught to implore were impotence of mind."

But nine years later he said: "I utterly recant the sentiment contained in these lines . . . it being written in Scripture, 'Ask, and it shall be given you,' and my human reason being, moreover, convinced of the propriety of offering petitions as well as thanksgivings to Deity."

Indeed, there seems little more difficulty in believing that God intends to give us good things, but only on condition of our asking, than in believing that He means us to profit by the natural forces and treasures stored up in the earth, but only if we develop and use them.

There is another point that is often overlooked, but which throws a considerable light upon some of the difficulties. True prayer must always be qualified, and limitations are understood, even if not expressed. We may be asking in our ignorance for what would be injurious. Juvenal puts it well in one of his Satires: "You pray for money and children and long life, forgetting that you may unknowingly be praying for curses instead of blessings. Why do you not pray to the gods to give you what they see to be best?" Yes, true prayer must always be conditioned; if it seem good to God; if it be for my good; if it may be granted without any real injury to others. And such prayer will be answered, not, perhaps, as the suppliant expects, but certainly with an answer of peace making for his highest welfare.

The second class of objections consists of those which are based on the idea of law and the supposed invariability of the course of Nature. These first appear early in the eighteenth century, and have been more and more urged as the reign of law is shown to extend more widely through the universe. Some

speak of the universe as a vast piece of machinery which God called into existence ages ago, and put under a system of law with the workings of which even He cannot interfere. It is, in fact, as much out of His power to do so as it is out of the power of a workman to interfere with a clock which he has made and exported to some distant country. Here is what one writer says: "Prayer has come into contact with scientific discovery, and I express the problem in theological terms when I say that the unchangeability of God as Lord of the physical world is expressed in modern science by the law of the conservation of force, and that that law denies the power of prayer to alter any natural sequence. . . . If the doctrine of the conservation of force be true, when we pray for the fall of a single shower of five minutes in length, or the change of the direction of the wind by a single point, by the independent will of God, we are asking for a miracle, and for as real and tremendous a disturbance of natural laws as if we had asked the sudden removal of the moon from the sky. . . ."[1]

Such a view puts God in the position of the king long ago who found himself helpless because the law of the Medes and Persians laid down by himself could not be altered. But it leaves out of sight completely the fact that man, God's creature, does constantly interfere with the laws of Nature. Freewill is as real as law, and no one can believe that he is not free to do this or that, to turn to the right or left. Man does not, indeed, violate or suspend or annul any laws, but he often interferes with them by bringing in other laws, and neutralizes or combines or modifies them as suits his pleasure. The cutting down of forests has made great changes in the climate of some countries. Sanitary laws have stamped out the plague in our islands. The ravages of small-pox have been prevented. By natural law lightning will shatter a tower if it strikes it, but a suitable conductor makes that impossible. An article falls from the table; it is quickly caught in its descent, and so the law of gravity is counteracted. Such force of freewill has man. If God, then,

[1] Stopford Brooke, quoted in Jellett's "Efficacy of Prayer," pp. 152, 153.

cannot interfere with law, He must be inferior to man whom He has created. But this no one who believes in a God can admit. To quote the words of a late prince of scientists: "Does our physical knowledge authorize us in saying that the course of the weather is as much fixed as that of the planets in their orbits? I doubt it. There is much tending to show that the state of the atmosphere depends a good deal upon a condition of unstable equilibrium. . . . Now, the character of unstable equilibrium is that it is a condition in which the very slightest disturbing cause will suffice to start a movement which goes on accumulating till it produces a complete alteration of position. It is perfectly conceivable that a child, by lighting a bonfire, might produce an ascending current of air which, in peculiar cases, might suffice to initiate a movement which would go on accumulating till it caused the condition of the atmosphere to be widely different from what it would have been had the child not acted as I have supposed. It is not, therefore, by any means certain that the condition of the weather is solely determined by physical conditions, the effect of which could even be conceivably calculated beforehand. Hence it is conceivable that a change in the future of the weather might be made without any interference with the physical laws actually in operation."[1]

The opinion of Huxley on this much-disputed point is worth giving. Writing to a friend, he denied that he meant for a moment to say that prayer is illogical. He says: "If the whole universe is ruled by fixed laws, it is just as logically absurd for me to ask you to answer this letter as to ask the Almighty to alter the weather."[2] And, again, writing in the *Nineteenth Century*, he says: "The supposition that there is any inconsistency between the acceptance of the constancy of natural order and a belief in the efficacy of prayer is the more unaccountable, as it is obviously contradicted by analogies furnished by everyday experience. The belief in the efficacy

[1] Sir G. G. Stokes, "Gifford Lectures."
[2] "Life," vol. i., p. 147.

of prayer depends upon the assumption that there is somebody somewhere who is strong enough to deal with the earth and its contents as men deal with the things and events which they are strong enough to modify or control, and who is capable of being moved by appeals such as men make to one another."[1]

Here he recognises the great fact which must rule in this question. If we deny that God has any power to interfere with the working of the laws which govern the universe, we must also deny that man, His creature, has any such power, else the created would be able to do what the Creator would not. And such denial must be logically followed by the denial of moral responsibility which depends on a power of choice, and of any such distinction as that of right or wrong.

The third class of objections consists of those derived from supposed experience and observation. In the controversy carried on during 1872-1873 in the *Fortnightly*, *Contemporary Review*, *Spectator*, and other papers, these were prominently put forward. Tyndall sent in a paper purporting to be written by a doctor, suggesting what is called the "hospital test." Two wards of a hospital were to be selected, and an equal number of patients placed in each whose chances of life were as nearly as possible the same. Then prayer was to be offered for those in one ward, while the others were not to be prayed for. The result would show, the writer considered, whether prayer were of any avail, and, consequently, whether it should not be prescribed by a physician as well as medicines.

Now, in the first place, these conditions could never be fulfilled. It would be quite impossible to find two cases of patients exactly alike in all respects, much less enough to fill two wards. And how could those of one ward be excluded from the benefits of prayer? Would none of the patients be likely—nay, certain—to pray for himself? Would they not benefit, supposing prayer is efficacious, from the intercessions which are constantly going up for all those who are in trouble,

[1] Quoted in Robinson's "Personal Life of the Clergy," p. 62.

sorrow, need, sickness, or any other adversity? Would not God's people redouble their prayers on behalf of those very persons, if it were known that a number were being shut out from sympathy? And suppose it were tried, and no more recovered of those who were prayed for than of those who were not prayed for, what would that prove? Not that prayer was unavailing, but that prayer as an experiment failed. On the other hand, if God were to answer such prayers as the effort of those who were seeking to know the truth, He would be permitting them to be deceived—viz., in thinking that prayer without faith, prayer demanding a certain result, is efficacious. And who could say that recovery of health would be best for all those in one of the wards?

Then there are such objections as that the desired results are not seen in the case of special classes prayed for. Kings have not a longer average of life, the nobility are no wiser, than other men. If another class is brought forward, the clergy, and it is said, "Here are men who presumably pray more than others, and for whom prayer is more often offered, and statistics show they have a longer average of life than other classes," these objectors will soon point out special circumstances which must be taken into account.

And in this, indeed, lies the answer to all such objections. It is quite impossible to be aware of all the factors which make life long or short, and therefore no satisfactory argument can be based on observation. Neither long life nor outward prosperity is the *summum bonum* of existence. For this reason the efficacy of prayer can never be demonstrated so as to satisfy others. But those who are in the habit of praying to God in the way He has appointed are certain for themselves that their prayer is heard and answered. The answer may or may not be in the exact form they desired. The teaching of Holy Scripture does not lead us to suppose we shall always obtain what we ask. Certain well-known words of St. Paul put the practice and result of prayer very clearly: "In nothing be anxious; but in everything by prayer and supplication with

thanksgiving let your requests be made known unto God." And what will follow? The obtaining of all these things? No, not necessarily, but something far grander. "And the peace of God which passeth all understanding shall guard your hearts and your thoughts in Christ Jesus." Those who have ever prayed earnestly have experienced that peace—not a mere reflex action, though there is this also, but a peace resulting from sure confidence that God hears and answers prayer, and that "to them that love God all things work together for good."

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Expository Preaching.

By the Rev. W. EDWARD CHADWICK, M.A.

SERMONS are usually divided into two classes — the "expository" and the "topical." I have no wish to exalt either class to the depreciation of the other. Both kinds of sermons have their place, and both may be of the highest usefulness. Both have long been employed in the Christian Church, though probably the expository form is the older. The sermons or speeches of the Apostles preserved for us in the Acts make much use of the Old Testament, and explain and apply passages from it. Hence these may be called expository. Still the topical, or "thematic" method is of great antiquity. As Professor Christlieb says, "the first beginnings of the thematic mode of preaching reach back to the time when homiletics was in its bloom in the early Greek Church, and to Augustine, when, instead of expounding a book of Scripture continuously in homilies in the older method of Origen, they undertook to speak on a definite doctrinal or ethical point." Again, the same author states "Melanchthon is usually regarded as the originator of the now prevalent form of sermon, and it is certainly true that he contributed largely to bring it into force. But the roots of this plant reach much further back. Whereas

Origen's mode of preaching expounds the text verse by verse, the leading orators of the early Greek Church—Basil, the two Gregorys, Ephraem the Syrian, and Chrysostom—began, in consequence of the demands of special occasions (induction and farewell sermons, funeral addresses, eulogies, etc.), to treat of a definite doctrinal or ethical subject."

But my purpose now is not to treat of the history of different kinds of preaching or of the different varieties of the sermon; it is rather to ask (1) if there is not a need to-day for more expository preaching? (2) Why, especially in the English Church, there seems to be comparatively little expository preaching of the highest order? and (3) how our younger clergy may be encouraged to equip themselves for the discharge of this most important, indeed necessary, duty?

To my first question I fear that but one answer is possible. There is very great need for more expository preaching. Those who will try to discern "the signs of this time" must be convinced, first, that never were the materials and the aids for a better understanding of Holy Scripture more abundant; secondly, that among the mass of the people—not in one class, but, alas, in all—there is far less Bible reading now than there was in the past.

Only quite recently I was told by the head-mistress of a large school for girls of the upper middle-class, that the ignorance of the majority of her pupils of what might be regarded as the most familiar narratives, not only of the Old Testament, but of the New, was extraordinary; that she had set to work to tell them some of the Old Testament stories; and that to many of the girls these stories came with the same novelty as would a new book of tales. Those who year by year take large classes of Confirmation candidates, drawn from different grades of society, can amply corroborate her experience. I fear that the great majority of preachers assume that their hearers know far more about the contents of the Bible than is actually the case. On the other hand, they frequently under-estimate the critical and reasoning powers of their hearers. If to-day many people have not

much *knowledge* of the *contents* of the Bible, they have better trained minds than the majority of men and women had in the past; they are better able to judge whether or not a certain lesson may be legitimately deduced from a particular passage of Holy Scripture; they are more able to follow an argument, and to detect the weak points in what is, sometimes rashly, called "a proof." Thus, while there is to-day undoubted need of more expository preaching, we must remember that owing to the general improvement and wider diffusion of education, there is need that such preaching be of the best and highest type.

I would now seek an answer to my second question: Why, and apparently, especially in the Church of England, is there so little expository preaching of a really high order? The majority of the great masters in the art of popular, yet scholarly exposition, who are alive to-day, or who have within the last few years passed to their rest, are not, or have not been, members of the English Church. One proof of this statement may be found in a glance at the list of contributors to the "Expositor's Bible." I do not say that all the contributors are, or were, expository preachers of the first rank, but many of them may certainly claim to be so.

Of the forty-eight volumes, I believe that only thirteen are by clergymen of the English Church, and without much fear of contradiction, it could be said that the majority of these thirteen volumes are hardly among the most scholarly, or the most helpful in the series. Few of them could be placed beside Dr. Maclaren's volumes on Colossians and the Psalms, or beside Professor G. A. Smith's upon Isaiah and the Minor Prophets, or Dr. Marcus Dods' upon Genesis and 1st Corinthians. And, apart from these contributors, few preachers of the English Church, except the Bishop of Birmingham in his three small volumes upon the Romans and the Ephesians, have given us of late years expositions which can be compared with the late Dr. Dale's books upon Ephesians, St. James, and the Hebrews, or with some of Mr. Jowett's recently published works. Yet we have only to think of Professor Maurice's "Prophets and Kings

of the Old Testament," of Dr. Vaughan's "Lectures on Philippians," and other books of the New Testament, or of the crowds who used to listen to the expository preaching of Dr. Hook in the great churches at Coventry and in Leeds, to remember that there have been great expository teachers in the English Church in the past.

But to return to my question: Why are first-rate expository preachers apparently so few in the Church at the present time? Let us remember that no kind of preaching demands more careful and more prolonged study. Thus it demands time for preparation; it demands also very full knowledge in two great fields —that of Holy Scripture, and that of human nature. The expository preacher must have time and energy to devote to the study of both. He must therefore be prepared to sacrifice other things in order to obtain this. How many clergy are so prepared? If we ask them about the matter, they will tell us that this sacrifice is impossible; the *demands* upon their time and their energies *for other things* are already too many and too great. Here we come to that difficult question of the relative importance of various activities.

Another difficulty with regard to expository preaching is frequently urged at the present time. What attitude, men ask, are we to adopt towards the "Higher Criticism"? The best answer is, I believe, given in the published expositions of the great masters. Let us take Dr. Maclaren for an example. He has published hundreds of sermons. Into how many do we find that "critical" questions enter? And if they do not, it is not because he is ignorant of these questions. I fancy that in comparison with his knowledge of what the critics have done and are still doing, the knowledge of some of those who not only find difficulties, but perhaps are only too ready to air these, would be discovered to be small indeed. Do we suppose that Dr. Dale and Bishop Westcott were ignorant of these questions? Yet how often do they find a place in their expository sermons?

The pulpit is not the place for the discussion of such questions. Is it a place for any kind of "discussion"? In

the pulpit we deal with the contents, with the message of Holy Scripture. The spiritual and moral truths and exhortations contained in, and to be drawn from, the Book of Isaiah are not altered in their applicability to ourselves, to our own needs, if they did not all proceed *through* one speaker. And, as far as I know, the most advanced of higher critics does not profess to deal with their *ultimate source.* To us they are the message of a voice which God is employing, of a personality which was sanctified by Him to make *His* message known.

I now turn to my third question : What means can be taken, what methods can be suggested, which will help the younger clergy to become more capable expository preachers ?

The foundation of all expository preaching must lie in an adequate knowledge of that portion of Holy Scripture which we are trying to explain and apply. But knowledge implies study, and study implies self-discipline and self-sacrifice. As Dr. Hort once said, "A life devoted to truth is a life of vanities abased and of ambitions foresworn."

Quite recently I heard of an attempt being made to get the younger clergy of a large town to join a reading circle for the purpose of serious study. Man after man was suggested for invitation, but as soon as his name was mentioned, one or other of the two men who were making the effort stated : "I am sure it will be no use asking him, for he does not read," or "he takes no interest in study."

But there is a second difficulty. For, besides a knowledge of books, there is needed for really helpful expository preaching a deep knowledge of the true nature, and of the true needs of men and women. But surely the clergy to-day have this! They are not idle ; and one reason why they do not study is, we are told, that they are constantly "in and out" among their people. This is undoubtedly true, and we have often heard men boast of the number of visits they pay in a day or a week. But do they give themselves time to know the *deeper* needs of men ? It has been said that we ought to beware of the man of a few books. If he studies at all, he will know them so

thoroughly. It may be the same in our studies of men and women. For a deep insight into human nature should we go to those who are always living in a whirl of excitement? Do we find that those who have the largest acquaintance have the most knowledge of "humanity," or that they have the clearest insight into the secrets of the human heart?

But expository preaching demands yet something more. We may have known men who were deep students both of the Bible and of human nature, and who still could hardly be called successful preachers. St. Paul's words, "take heed to thyself and to the doctrine," may be applied to the preacher himself. We must take great pains with the distinctly personal part of our work. A preacher may be full of matter, he may have much knowledge, he may also know what he wishes to prove or to enforce, but he may not have trained *himself* to do his work effectively.

There is an *art* in expository preaching; but we do not become artistically perfect by merely doing the same thing over and over again. "Practice," if it means a merely mechanical repetition of the same action, does not always "make perfect." There are many men to-day who have been preaching ineffectively for twenty years, and they preach ineffectively still. Practice has not made them perfect; it has probably only confirmed them in ineffectiveness. They have not submitted themselves to that self-discipline which says, "examine yourself and your methods most carefully, find out and correct the causes of your failure." There may be a want of mental orderliness, of that clearness of thought which comes from *hard* thinking, and of that self-sacrifice which ruthlessly excises everything irrelevant, however attractive or ornamental in itself. The successful "story-teller" knows that every detail which does not heighten or advance the plot, or does not make the mental picture of the reader more vivid, is out of place, it must be cut away; to retain it is bad art.

For the sake of force and clearness both the fully-written and the entirely extempore, expository sermon is *generally* a failure.

The entirely written sermon lacks that direct power of appeal, that ease and force of application to the particular audience to which it is being addressed. It rarely makes the "appeal" which extemporary words (not thoughts) have the power of making. On the other hand, a clear and strong "skeleton" or outline, which may be clothed at the time of delivery, is almost a necessity for the majority of men, if their sequence of thought is to be orderly, and if they are to give due consideration to each "leading idea" of the verse or passage.

I lay stress upon the necessity for clearness of arrangement because I believe that here, far more commonly than is supposed, lies the chief cause of success or failure. And this clearness of arrangement is surely a matter of taking pains? Too many men are content to express their thoughts simply in the order in which they first come to them, without taking the trouble to see whether this is really the best order, and whether it is the order in which their hearers will most readily grasp the lesson which it is wished to convey.

Expository preaching is *explanatory* preaching, and the end of explanation is to make clear. If people go away from a sermon saying, "I dare say it was very good" (they may even add "and very clever"), "but I am not quite sure what the preacher meant," then that preacher's effort has been a failure.

When the material helpful to the man who wishes to improve himself as an expository preacher is so abundant as it is at present, it is difficult to recommend particular books either as aids or as models.

I think that as an example of clear, practical, and especially ethical teaching drawn directly from the words of Holy Scripture, Dr. Dale's Ephesians is probably as perfect a model as anything which we possess; while, as specimens of outline sermons, those in Mr. Jowett's "Brooks by the Traveller's Way" are excellent, as are many of the outlines in Dr. Maclaren's "Leaves from the Tree of Life." Mr. Jowett is particularly skilful in the breaking up of a saying or a passage into its constituent parts, and then in considering these (1) separately,

and (2) in their relation to the whole. He shows how a careful *analysis* must precede a perfect *synthesis*: yet very rarely do we feel that his method is either forced or artificial. In the volume just mentioned, his outline sermons upon "The Shepherd and the Sheep" (John x. 27, 28), "The Secret of Hope" (Rom. xv. 13), and upon "Things Concealed" (Prov. xxv. 2) are excellent examples of the advantage of a clear and natural division of a subject.

For depth of spiritual insight, for wealth of thought, and for striking, yet felicitous, expression, probably Dr. Maclaren stands unrivalled. Such outlines as those upon "Dying Lamps" (Matt. xxv. 8, R.V.), "The Christian's Witnesses to Character" (3 John 12), or upon "Two Deposits and Two Guardings" (2 Tim. i. 12, 14, R.V.) reveal to us the real nature of helpful teaching.

In short, the three great requisites for expository preaching are (1) adequate knowledge of the material upon which we work, (2) deep insight into the needs of those for whom we work, and (3) the most careful and skilful use of the tools (*i.e.*, thoughts) with which we work. All these three requisites demand hard labour and much time profitably employed. The giving of these, without stint or grudging, is the self-sacrifice—the ultimate and final condition of success—of the preacher.

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"Christianity as a Natural Religion."

By the Rev. I. GREGORY SMITH, M.A., Hon. LL.D.

THE *Nineteenth Century and After* (No. 343) contains a deeply interesting essay by Mr. W. H. Mallock on "Christianity as a Natural Religion." The title of the essay is susceptible, obviously, of more than one interpretation, and I venture to offer a few comments on the sense in which it is taken in this essay. But before doing so, it is worth while to

notice that the assumption (about the canonical books of the Bible) which the writer imputes to Christians generally, outside the pale of the Roman obedience, is hardly in accordance with fact. Not many educated Christians now regard the Bible as the fabled Ancile of mythology, nor are ignorant that Christianity was existent before the crystallization of its tenets in the books which compose the New Testament. But this is a point which is only collateral to the main thesis of the essay.

If by "a natural religion" is meant that the teachings of Christ are in harmony with what is best in human nature, there is no need of argument. There must, of necessity, be a capacity of receiving, a fitness in the soil for the seed sown, an echo responsive to the voice, and, to use Mr. Mallock's illustration, an appetite, a longing for the proffered nourishment. The writing is there already on the page, but it needs the fire-warmth to bring it out, to make it visible. So far we have only a truism of universal application. The Founder of Christianity Himself tells us that there must be the ear to hear, the eye to perceive, a willingness, a desire to know. In any other way a revelation, whether from God or man, is an impossibility. The more Divine the illumination, the more surely does it appeal to man's higher nature, just as inspiration quickens and directs the faculties natural to man. The very meaning of the Incarnation lies in this fundamental truth, of God condescending thus to impart Himself to His creatures.

But the essay proceeds to a more contentious question. Treading in the footsteps of Professor Dill's learned "History of Roman Society from Nero to Marcus Aurelius," and gathering instances widely from other quarters, the essayist finds some remarkable points of resemblance, ethical and theological, to Christianity in non-Christian systems of philosophy, and asks, Are not these resemblances an indication that Christianity, like other creeds, is of the earth earthy, not a revelation from heaven? But it must be remembered that Marcus Aurelius, though not a convert to Christianity, breathed an atmosphere strongly impregnated with its teachings, and that even in Seneca's

time the same permeating influence was beginning to find its way into the Imperial Court and household. People are often influenced unconsciously; mere contact with the beliefs and the practices of those around tells more or less forcibly on everyone; and from various causes Christianity is specially penetrative in this way, like "leaven" or yeast in the fermentation of the world. The modern altruist in London or Paris often fails to recognise what he owes to the influences which surround him. It is for the archæologist to trace, if he can, the origin and growth of these similarities in the later Roman Empire.

Waiving, however, this possibility, if not probability, of the pagan philosophy having borrowed, consciously or not, from Christianity, can it reasonably be argued that these coincidences of Christianity and some other religions prove that the Gospel promulgated by Christ is not a Divine revelation? To an unbiassed mind they may rather seem to prove the contrary, as indicative of exceptional efforts, corroborating the great announcement of righteousness from the lips of Him who "spake with authority," not in faltering, questioning tones. Were not all the noblest of men everywhere before the dawn striving eagerly for fuller light, "groping"—it is St. Paul's word, ψηλαφῶντες—after the Deity, "if haply they might find Him," till "in the fulness of time" Christ came? The essay speaks of "those who hold that no other religions except Christianity were a revelation from God" (p. 498). It would be very rash, to say the least, to make any such assertion. The Revealer came to gather into Himself all the hitherto unsatisfied seekings after truth. The parhelions bear witness that there is a sun in the heavens.

After all—and surely this is vitally important, if one is not holding a brief on one side or the other, but honestly seeking the truth—it is not of much use to compare Christianity with a philosophy. The parallel is of necessity partial, incomplete. For the Christian religion is not an academic system; it is a life, if it is anything, and except to those who try to live the creed, it is savourless, good for nothing. Not His teaching,

however heavenly, is by itself the credential of Christ, but His personality, the self-sacrifice of Himself for men. He claims to be Incarnate God; He promises life, the only true life, to men. The claim and the promise stand or fall together. Is the promise fulfilled? The experience of almost twenty centuries answers. The philosophic musings even of a Marcus Aurelius are sterile, infructuous. Christ brought a new life into a decaying world: He fought on our behalf against the evil forces at work against us; He was wounded in the fight, but He prevailed.

A great deal has been done of late years by the explorings of travellers and by the researches of students in the region, as of comparative philology, so also of comparative religions. The result of these investigations seems to show that in almost every tribe or race there is a kind of embryo sense of an object of worship, of a Being superior to man—in short, a kind of religion—and that this sense of a Higher Power rests for ultimate basis on a sense, however imperfectly developed, of a responsibility and a duty on the side of man. It is, in fact, a recognition unconsciously of Kant's "categorical imperative"; it is the acknowledgment, very often feeble and crude, very often distorted and debased, of that inward "I ought," which was to Henry Sedgewick one of the surest proofs that man is free to will. It cannot be repeated too often nor too earnestly that, though Christianity imparts new life to morality, expanding, elevating, deepening the scope of its dictates, quickening and purifying them by a new and unselfish motive, still Christianity makes its appeal to the conscience, and derives thence its final assurance.

It may be, and it has been objected, that this very fact, this concord, this harmony ef the Gospel with man's noblest aspirations, makes it probable that Christianity is of human invention, the outcome and the product of man's own imaginings, a something which he has himself devised to satisfy his own cravings. But surely the marked contrast which it presents to the various types of natural religion which are found over the surface of

the globe stamps it as a revelation, and a special one. It is paradoxical to say that a religion which controverts selfish longings, however potent, which wages war against the gratification, however tempting, of selfish appetites, and which demands from its votaries (would to God that we all would face the truth practically!) self-surrender to God's will, absolute self-sacrifice, can really be a mere anodyne, a thing of man's making for his own convenience.

After all, natural religion by itself, although a stepping-stone to something higher, is inadequate; it is the glimmering before the dawn. A thoughtful person looking round on the natural world as it is cannot but own that it abounds in strange and inexplicable contradictions. On a fine day, to a mind at ease, all things visible—blue sky, green earth, flower, fruit, foliage—may seem to speak of benediction and peace, beneficence; but the thought comes of the havoc and destruction wrought ever and anon by wrathful elements, and of the deadly warfare, which never ceases, among the beasts of prey, of one against another, of all against man. The revelation of God in Christ enables a Christian to wait patiently for the solution of all such anomalies, telling him that this life is only a rehearsal for the real life, and that at present we only see "the wrong side of the carpet," not yet the pattern devised by infinite Wisdom and Love. Butler's great treatise on the "Analogy between Natural and Revealed Religion" was what was needed in his day as an answer to the Deists, and is of imperishable value for all time, *because of his admirable temper and method in arguing.* But what we call natural religion, placed by the side of the Christian revelation, testifies by its very incompleteness to the truths which Christ came down to earth to proclaim.

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Literary Notes.

OF course, *the* literary item of the present month is the publication of Mr. Winston Churchill's Life of his father, Lord Randolph Churchill. It is due on the 5th instant. There are several points about this important work which are of interest. First and foremost, there is a feverish desire among all earnest men to discover the inner workings of the mind of the man whose genius made itself heard so early in life, and which had so emphatic an influence upon the political world during the later years of the reign of Victoria. It is doubtful if any biography has been looked for with such interest as this one, excepting, perhaps, Mr. Morley's "Gladstone"—which, by the way, we are glad to learn is being bought freely by the more intelligent working men. We now only need one to complete the trio of political biographies, and that is a Life of Disraeli. Another circle of men, other than the politicians, who are anxiously awaiting Mr. Churchill's work, are the younger literary men, who see in him one of the most brilliant men, contemporary with themselves, of their particular sphere of life. Mr. Churchill's "River War" was sufficiently picturesque, unconventional, and strong as to augur well for all his future undertakings. To the publisher and bookseller also this publication has an interest. Messrs. Macmillan conceived the idea of issuing in advance of Christmas forms of instruction to deliver a copy to the holder, upon presentation, immediately the work was issued. It was a good and a new idea, because there are many who would regard "The Life of Lord Randolph Churchill" an ideal Christmas present. Lord Randolph Churchill occupied so conspicuous a position among his contemporaries in political life, and impressed his personality so effectively on the public mind of his time, that there can be no doubt about the great success of the undertaking. It is said that the agreement between the author and the publisher is an exceedingly generous one. Undoubtedly it will be the book of the present publishing season.

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Messrs. Archibald Constable and Co., whose rapid development from a small office in Westminster, near the Houses of Parliament, to larger premises in the same city, and eventually to even more commodious offices in James Street, Haymarket, is a striking evidence of the great march that the demand for good literature is making, to say nothing of the effort upon the part of such publishing houses to meet this demand by issuing books "good and true," which are not of the ephemeral kind, but can be classsed as Literature. Messrs. Constable have commenced a little series of interesting books under the general heading "Religions: Ancient and Modern," in which it is proposed to present the salient features, first of the Great Religions, secondly of the Great Philosophies, of the Human Race. Some of the contributors to

this series are Mr. Edward Clodd, Professor Giles, Dr. A. C. Haddon, Professor Petrie, Professor Rhys Davids, Mr. W. A. Craigie, Mr. Israel Abrahams, and others. The price per volume is one shilling net.

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Mr. G. A. Morton, who was originally the manager of Messrs. Blackwoods, and who recently started publishing on his own account in Edinburgh, is going to publish an English translation of Mr. Louis Elbé's "La Vie Future," in the early spring. It was published in Paris a few weeks ago, and caused a great deal of discussion in religious and scientific circles. *Àpropos* of publishers' managers starting a house of their own, it will be remembered that another recent instance was Mr. T. W. Laurie, who was Mr. Unwin's right-hand man. Both Mr. Morton and Mr. Laurie are Scotsmen. Other modern publishers who served their time in older houses are Mr. Heinemann, who was originally with Trübner and Co.; Mr. Nash, at one time a literary adviser to Messrs. Constable; Mr. Sealey Clark, connected originally with various publishing houses; Mr. Grant Richards, who learnt of books at Messrs. Hamilton before their amalgamation with the Simpkins'; and Mr. Stanley Service (Messrs. Seeley and Co.) was at one time with Messrs. Nisbet, afterwards opening a house (with Mr. Paton) of his own, from thence to the managerial position at Pearson's, and finally to Messrs. Seeley's, which business has already felt the value of his work. There are one or two others, but the above names are just those which have come to my mind.

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Altogether, eight volumes have appeared in Messrs. Putnam's series, the "Heroes of the Reformation," the last being "Balthasar Hubmaier, the Leader of the Anabaptists," by Henry C. Vedder, who is Professor of Church History in Crozer Theological Seminary, in the United States. Two new volumes are promised for 1906: "John Calvin (1509-1564), the Founder of Reformed Protestantism," by Williston Walker, Ph.D.; and "The Satirists and Satires of the Reformation, both Protestant and Catholic," by Oliphant Smeaton. Dr. Macaulay Jackson is the editor of this series.

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"Seven Friends" and an editor, Archdeacon Sandford of Exeter, are responsible for a "Memoir of Archbishop Temple," to be published immediately by the Macmillans. The seven are: Canon Wilson, Mr. H. J. Roby, Mr. F. E. Kitchener, Archdeacon Sandford, Archdeacon Bevan, the Bishop of Bristol, and Archdeacon Spooner.

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"Episcopal Reminiscences," by Bishop Potter of New York, is coming out simultaneously in New York and London this spring. It is likely to be a very interesting volume, and its contents will appeal to English as well as American readers.

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It may not be generally known that there is an English translation of an Italian book, "In the Country of Jesus," which has justified its importance by the fact that in Italy it has gone through thirty editions. The author is Matilde Serao, who is quite orthodox in his belief. The book, which is translated by Richard Davey, is a delightful record of a journey through the Holy Land. M. C.

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Notices of Books.

BIBLICAL AND THEOLOGICAL.

THE TESTIMONY OF ST. PAUL TO CHRIST. By R. J. Knowling, D.D. London: *Hodder and Stoughton.* Price 10s. net.

THIS large volume represents the Boyle Lectures, twenty-four in number, for the years 1903-1905, and it treats of some of the more important aspects of St. Paul's testimony to our Lord. In the first series of lectures the documents are carefully considered in the light of modern criticism. The second series discusses St. Paul's testimony in relation to the Gospels, and the third deals with St. Paul's testimony in relation to the life of the Church. Canon Knowling's knowledge of German criticism is remarkable for its fulness and variety. Nothing seems to have escaped him, and no point raised by even the most extreme criticism is left untouched. Indeed, our only fear is that there is too much detailed discussion of the varieties and even vagaries of German criticism to be of use to most readers. But English students who do not know German will find here a valuable amount of clear information about the most recent works, such as those of Bousset, Weinel, Wernle, Wrede, and Clemen. Dr. Knowling writes with characteristic modesty in his preface that the lectures make no pretension to exhaust the great subject, but it would be hard to say what aspect of importance has been left unnoticed. The book appears at an opportune moment, for it is impossible to overlook the trend of present-day critical thought on the New Testament, or to exaggerate the gravity of the issues raised. There is a persistent endeavour to make out that the earliest conception of Christ was Ebionitic, and that it was only afterwards that the *Aberglaube* of the Christian Church exalted Him to an equality with God. St. Paul's witness is the simple but sufficient disproof of this contention, and Dr. Knowling's work will render the greatest possible service in this respect to the cause of Christian truth. The discussion of the documents is marked at once by great candour and confidence, every point of attack being clearly faced and convincingly met. The varied character of the audience to which these lectures were addressed enables the author to deal with several popular aspects of the subject, and accordingly we have chapters on such topics as "St. Paul and Personal Devotion," "St. Paul and Social Life," "St. Paul and Missionary Work." The book closes with a long and valuable chapter on recent literature. The work is clearly one that will be needed by every serious student of New

Testament Christianity. In a field that Dr. Knowling has made peculiarly his own, we have here the fruit of years of ripe study and teaching. Perhaps we may be allowed to add that Durham University is to be congratulated on the accession of such a scholar to its teaching staff.

THE DAYS OF HIS FLESH; THE EARTHLY LIFE OF OUR LORD AND SAVIOUR JESUS CHRIST. By the Rev. David Smith, M.A. London: *Hodder and Stoughton*. Price 10s. 6d. net.

A new life of our Lord, whose aim, to use the author's words, is "to vindicate the historicity of the evangelic records." As a result we have a long and important introductory essay on the evangelic records, and then the life itself in forty-nine chapters, followed by eight appendices which discuss a number of difficulties found in the Gospels. The work is at once scholarly and popular, and, as the author suggests, those who do not wish for technical discussion can easily omit the introduction and the appendices. We confess to feeling somewhat perplexed by the apparently conflicting statements on the question of the evangelic records. In the preface we are told that the author endeavours to vindicate the historicity of these records, and yet the discussion seems to detract seriously from their historicity. The theory of the Synoptic problem favoured by Mr. Smith is that "each Gospel is an independent reproduction of the Apostolic tradition, and the differences are such variations as were natural and inevitable in the process of oral transmission." This is an interesting and somewhat refreshing deviation from the prevailing documentary theory at present favoured by scholars. The author considers that the Evangelists were not so much authors as editors, and that their task was the arrangement of the confused and disconnected oral tradition. Consequently, he thinks that free manipulation of material was inevitable (p. xx); and while the Evangelists guarded the deposit with scrupulous fidelity, it was inevitable that the tradition should suffer in the process of oral transmission (p. xxi). Among such results are (1) slips of memory; (2) fusion of similar but distinct passages; (3) emendation of what was deemed incredible or unintelligible; (4) mutilation of obscure LOGIA; (5) tradition modified into mere precise agreement with the Old Testament; (6) confusion due to erroneous editorial presuppositions; (7) comments inserted as LOGIA of Jesus. Mr. Smith also argues that John not only supplements but also corrects the Synoptists, and, further, that the oral tradition, by which he means the common matter of the Gospels, stopped short at the Crucifixion, and omitted the supreme fact of the Resurrection (p. xxxiv). The last verses of St. Mark's Gospel are described as "a later supplement, and quite valueless" (p. xxxviii). Then comes the conclusion, which reads very strangely: "It appears as the result of this investigation that the evangelic history is worthy of all acceptation." This method of vindication perplexes us, for the historicity of the narratives seems to us very seriously threatened by the author's treatment. Leaving out entirely any question of inspiration, when the Evangelists are charged with slips of memory and manipulation of material we naturally seek to know where and how the limits of historicity are to be defined. When, however, we turn to the life itself, the atmosphere at once becomes different. There is an

intellectual freshness, a literary charm, and a spiritual glow about the narrative which is wholly satisfying and delightful. Of course, we do not accept all the author's arrangement of his material or every interpretation, but his treatment is helpful and his interpretations often suggestive even when not convincing. Mary Magdalene, the woman who was a sinner, and Mary of Bethany, are regarded as one and the same person. The discourses at Capernaum in St. John vi. are interpreted as a prophecy of the sacrament. "When He fed the multitude at Bethsaida the sacrament was before His mind" (p. 236). Thus do Presbyterians and Anglo-Romanists sometimes meet. For our part we prefer Bishop Westcott's discussion of that notable chapter. While generally the author holds firmly to the miraculous element, there are concessions which will not satisfy many of his readers. He will not allow the coin in the fish's mouth to be a miracle, but "only a piece of raillery," and he adds that if it were a miracle it would be "grotesque," which is an entirely gratuitous supposition. On the subject of demoniacal possession he argues that it was nothing more than lunacy, and he considers that our Lord accommodated Himself to the prevailing view by seeming to admit the fact of such possession. To sum up, while we consider the author's spirit of concession is often carried too far, and his treatment of his authorities unnecessarily free, and really impossible on any true idea of inspiration, the work itself will prove of great service to students and general readers as a suggestive and informing discussion of the Life of lives. The materials of the Gospels are interwoven in a very skilful, intelligible, and readable form, and are illustrated by a wealth of Patristic, Rabbinical, and Medieval quotation and allusion. Footnotes are numerous, and indicative of very wide and full reading. It was time that we had another treatment of our Lord's earthly manifestation, and apart from the serious and grave exceptions already referred to, this book will do much to provide what was required.

A General View of the History of the English Bible. By Brooke Foss Westcott, D.D. Third Edition. London: *Macmillan and Co.* Price 12s. 6d.

The third edition of one of the best known and most popular of Bishop Westcott's works. Owing to the Bishop's inability to bring out another edition, Dr. Aldis Wright undertook the task at the Bishop's request, and with the aid of his materials. The result is the work before us. Dr. Aldis Wright thus states his position: "The plan of the work is unchanged. Every statement and every quotation have been verified. Such corrections as were necessary have been silently made, and all additions are placed in the notes in square brackets." These corrections are often of an important nature, and include an endeavour to reduce the method of reference to authorities to a system more consistent with chronology. Real additions are also made, and more recent works on the same subject have been consulted and used. It will be seen how extremely valuable this third edition will prove, combining, as it does, the learning of two great Cambridge scholars. It is far too late in the day to do anything else than call attention to a work which will long be absolutely indispensable to all students of

the subject. It is inspiring to read again the story of Wycliffe, Tindale, Matthew, Cranmer, and the Authorized Version, and to realize afresh what has been involved in the history of our English Bible. We could have wished that Dr. Aldis Wright had added a concluding chapter on our Revised Version, but probably he considered this outside his province as editor.

SPIRITUAL DIFFICULTIES IN THE BIBLE AND PRAYER-BOOK. By H. Mortimer Luckock, D.D. London: *Longmans, Green and Co.* Price 6s.

Dr. Luckock has here brought together a number of papers on separate subjects involving difficulties of interpretation found in the Bible and the Prayer-Book. They include such subjects as "The Blessing of Jael," "The Imprecatory Psalms," "The Book of Ecclesiastes," and other Bible problems. On all these topics the Dean has much to offer, which is always suggestive and not unfrequently convincing. It is only when we come to deal with ecclesiastical and theological questions, such as priesthood, absolution, and the sacrament, that we have to part company with him. In discussing these he is the advocate of extreme views of Church doctrine and government, and his ecclesiastical position gives such a bias to his reasoning that the discussion proceeds almost entirely on *a priori* lines. The points made will not often stand the test of Scripture exegesis or Prayer-Book history. Consequently, we read without being at all convinced or even impressed with the arguments. As in former works of Dr. Luckock, we always read him with pleasure and profit when he is occupied with purely spiritual topics, and when his scholarship and spirituality have free course unhindered by ecclesiastical prepossessions.

THE PASTORAL IDEA. By James Theodore Inskip, Vicar of Leyton. *Macmillan and Co.* 6s.

This book contains ten lectures on ministerial life and work delivered in 1905 to theological students at King's College, London. Any clergyman might well read this book with profit, although it is primarily addressed to prospective assistant-curates. "The pastor's inner life" is laid deep to start with. After that we have strong and wise words of spiritual and practical value on almost every point in a young clergyman's life on which brotherly hints and counsel are needed. It is full of strong common-sense and of fearless and courteous piety. A few sentences gathered promiscuously may be cited as samples of some of the author's ideas: "In our preaching the death of Christ must be our key-note." "Foreign missions ought to be of absorbing interest to us, because our Lord is waiting for the Gospel to be proclaimed to all nations." "Personal experience of deliverance by the living Christ from the guilt and power of sin." "Decay of conviction may co-exist with great activity on the part of the Church." "In an average town parish a curate ought to visit for some fifteen hours in the week at least." "In raising money you must be careful not to damage what is more precious than money—the souls of your people." "Some clergymen will spend hours over their newspaper, but minutes over their Bible." Mr. Inskip makes good use of utterances and suggestions from accredited exemplars of pastoral ability. Bishop Gore

is quoted for "conversion." A "confraternity" priest bears witness to the value of "prayer-meetings." Amongst others, Dolling and Butler of Wantage have something to teach us, as well as Bernard Gilpin, Lightfoot, Liddon, Latham, Moule, Chavasse, Holson of Liverpool, Evan Roberts, and Torrey. This, for some readers, will add piquancy to the book. Walker of Truro (a name dear to readers of Bishop Ryle's "Evangelical Leaders") and Bishop Thorold are types of ministers held up for our imitation in several particulars. There are very useful remarks on such a variety of subjects as: Visiting dwellers in flats and patients in fever hospitals, indiscriminate baptism, fasting and evening Communion, ugly churches, slovenliness, athletics, bazaars, "begging," and details in regard to personal conduct and dress. The book, which is liberal and generous in tone, is the work all through of an evangelical clergyman, whom the Bishop of St. Albans describes in a brief prefatory note as "a leading incumbent of London-over-the-border in my diocese." If any one wants to know what a whole-hearted, soul-winning clergyman of the Church of England ought to be, and what he ought to do in these days, let him read this book.

PHILOSOPHY AND LITERATURE.

GREEK THINKERS. By Professor Theodor Gomperz. Vols. ii. and iii. Translated by G. G. Berry, B.A. London: *John Murray*. 1905.

These two splendid volumes speak for themselves. They are absolutely indispensable to the student of ancient philosophy, not only for the material they contain for forming a judgment *de re philosophica*, but also for the admirably lucid summing up of the various problems that confront a student in dealing with so vast a field as Greek philosophy. Professor Gomperz is a great scholar. He is an earnest and indefatigable thinker; and—a rare, delightful gift!—he has, what few German scholars ever possess, a charm of diction and a picturesqueness of presenting his views which go far towards making the reading of such volumes as these a pleasant instead of a laborious and distasteful labour.

Vol. ii. opens with a series of chapters on Socrates and the Socratics, passing on to Plato and the Dialogues; vol. iii. completes the survey of the Platonic philosophy. The fourth volume, when ready, will contain an account of Aristotle and the Peripatetics.

A word of cordial praise is due to the translation, which is at once faithful and elegant. In the competent hands of Mr. Berry, Gomperz's work bids fair to become (like Jowett's "Plato") an English classic.

THE PEACE OF ARISTOPHANES. Edited by H. Sharpley, M.A. Edinburgh: *Wm. Blackwood and Sons*. 1905. Price 12s. 6d. net.

Classical scholars will welcome this new edition of a famous play, which, if more severely academical than the admirable work that Mr. Bickley Rogers has done (and is doing) on Aristophanes, is none the less an interesting performance. There is an independence of view throughout which is refreshing, and the editor seems to have mastered the ample (indeed, *over* ample) material at hand, both English and foreign, in order to enrich his own

commentary. One thing we do certainly miss, and that is a translation accompanying the text and notes in the fashion made familiar to us in the noble edition of Sophocles by the ever-to-be-lamented Professor R. C. Jebb. As Dr. Verrall, in his second edition of the "Agamemnon," has not disdained to follow the lead of Jebb in such a matter, possibly Mr. Sharpley, if ever his book attains to the honours of a second edition, will perform a like service to students. A good translation serves the function of a commentary in hundreds of instances.

ESSAYS ON MEDIEVAL LITERATURE. By W. P. Ker. London: *Macmillan and Co.* 1905. Price 5s. net.

This volume of essays, by one of the first living authorities on the subject, will be read with deep interest by students and specialists as well as by the "general reader." All the essays have been printed before; but Professor Ker has done well to gather them together and present them in a handy form. None of these essays is exactly *easy* to read—why, it is difficult to say; possibly the author has been over-anxious to avoid diffuseness, and, by a somewhat severe compression, has managed to impart an air of scholastic angularity to many of his paragraphs. If the reader, after perusing one of Professor Ker's essays, will take up and read one of Matthew Arnold's lucid and delightful papers on the poets, he will see what we mean. The following is a list of the essays included in this volume: (1) The Earlier History of English Prose, (2) Historical Notes on the Similes of Dante, (3) Boccacio, (4) Chaucer, (5) Gower, (6) Froissart, (7) Gaston Paris. People who want amusement, not instruction, in perusing a literary essay should not consult Professor Ker's volume, which demands a good deal of attention, and assumes a considerable amount of knowledge on the part of those that read it.

THE BOOKMAN ILLUSTRATED HISTORY OF ENGLISH LITERATURE. PART I. By Thomas Seccombe and W. Robertson Nicoll. London: *Hodder and Stoughton.* Price 1s. net.

It is almost too hackneyed an expression to refer to a "felt want," and yet how else or better can we express what is intended by the phrase? The want felt in this case has been for a clear, simple, short, well-informed, illustrated history of English literature, suitable for average people. The valuable encyclopædia of English literature published by Messrs. Chambers has abundantly supplied this want for the more serious student, and now Mr. Seccombe and Dr. Nicoll have rendered the same service for ordinary folk. No one will be able to plead ignorance of his country's literature after the publication of the twelve parts of which this is the first. This section takes us from Chaucer to the early Tudor period, and it goes without saying that the book is well-informed, well written, and well produced. The authors and publishers are more than sufficient guarantee on all this. It ought to be purchased and pondered by all who desire to be abreast of the main outlines of English literature. The illustrations are very effective and when the parts are bound the whole work will fill a gap which has long been experienced in regard to English literature.

FICTION.

THE STORY OF AN OLD-FASHIONED DOLL. Edited by J. Connolly. London: *David Nutt.*

Mischievous, high-spirited children and their doings are the subjects of this book. The story is told by the old-fashioned, lovable, rag-doll of nursery fame. It is difficult to understand why such an unkind, not to say cruel, nurse as is depicted in the narrative was kept on in this family's service. We suppose that lovers of the irrepressible "buster" type would find these young folks highly entertaining, and to such this book will prove a welcome addition to the list of gift-books. The story is hardly suitable for children under eight or nine years of age.

BABY BOSH BY THE SEA. London: *David Nutt.*

A book of nonsense rhymes for the nursery, dealing with the adventures of Baby Bosh, Brother Tosh, and Sister Sosh, and amusingly illustrated in colours.

BABIES IN TOYLAND. By Glen MacDonough and Anna A. Chapin. London: *David Nutt.* Price 5s. net.

Children will find in this book the nursery rhyme favourites under new conditions and in new circumstances. Bo-peep, Tommy Tucker, Mistress Mary, and all the famous tribe of childhood's acquaintances, are woven into a novel story of exciting exploits. The illustrations are charming.

BRIDGET'S QUARTER-DECK. By Amy Le Feuvre. London: *Hodder and Stoughton.* Price 6s.

A new book for grown-ups or those who are growing up. It is characterized by Miss Le Feuvre's usual earnestness of religious purpose, and is at the same time, an interesting love story with a charming personality for its heroine. We commend this volume most cordially as a gift to those who enjoy a wholesome and romantic tale.

THE BURIED RING. By Amy Le Feuvre. London: *Hodder and Stoughton.* Price 2s.

Another book for children by the popular author of "Probable Sons." While the characters are full of imagination, fun, and mischief, yet there is an undercurrent of real childish and childlike aim in following Christ. Miss Le Feuvre knows child nature well, and there is no incongruity in the mixture of religion with the pranks and playfulness of these young people.

A HIGHLAND WEB. By L. H. Soutar. Edinburgh: *G. A. Morton.* London: *Simpkin, Marshall and Co.* Price 6s.

A story with a purpose, interestingly written. The characters group themselves round a Ritualist priest and a Highland girl brought up in Free Church traditions. Their love, alliance, and separation by death lend the story its incident and pathos. The conclusion of the former, borne in by suffering and contact with facts, that the Church of Christ is larger than "a particular Church, is, indeed, the blessed company of all faithful people," becomes a commentary on narrow sectarianism, and a credit to the whilom partisan. *O si sic omnes!*

A HOUSE DIVIDED. By E. M. Jameson. London: *Hodder and Stoughton.* Price

Most unusual circumstances are the reasons which cause this house to be divided. It is a well-worked-out romance, and makes a very pretty and pathetic love story, which, however, ends well and happily. It will make an acceptable gift.

THE CROWN OF PINE. By the Rev. A. T. Church, M.A. London: *Seeley and Co.* Price 5s.

This story of Corinth and the Isthmian games in St. Paul's time is excellently written. The writer is a past-master in his art. He gives us a capital idea of the life of the period, and instructs us in a most interesting manner. The story is an ideal combination of romance and history.

FRIEDHELM. By E. K. Seth-Smith. London: *S.P.C.K.* Price 1s. 6d.

This story of the fourth Crusade well illustrates the gospel of duty—to-day's specially needed message. The hero is a fine character, true to his human love, and, according to his light, to his Divine Master.

THE HAUNTED MILL OF BIRLEY RIVER. By Edith E. Cowper. *S.P.C.K.* Price 2s. 6d.

We like this story, and think it would make an excellent prize-book. The tone is lofty throughout, and exciting enough to fasten our interest.

RUPERT DUDLEIGH. By Frederic Harrison. *S.P.C.K.* Price 3s. 6d.

The love story of Rupert Dudleigh is the occasion of many an exciting incident. Our pulse is stirred as the various situations come and go. True love, though not smooth in its course, is happy in its issue, while straightness and loyalty win their true reward.

STORIES FROM HEATHEN MYTHOLOGY AND GREEK HISTORY. By the late Rev. J. M. Neale, D.D. *S.P.C.K.* Price 1s. 6d.

This reprint is in response to a continuous demand. The style is often Homeric, and, in fact, is frequently a translation of that poet. The morals pointed are good, and emphasis is laid on the true and beautiful.

A BEARER OF DESPATCHES. By Emil Lock. *S.P.C.K.* Price 1s. 6d.

A tale of the siege of Lynn, 1643, The hero's devotion to Charles Stuart's cause is noble and touching. The claims of love make his sacrifice the greater. While the sympathy of the story is Royalist, there is evident respect for Puritan piety. It is good reading.

A QUEER CHILD. By Linnie Edwards. *S.P.C.K.* Price 2s.

This is a pretty story of village life pleasantly told. The character of the little girl heroine, her troubles, her successes, and all the characters that assist her development make up the story. There is a lesson against favouritism for teachers, and a deep lesson of love to Christ for us all.

THE COPPLESTONE COUSINS. By Mrs. H. Clarke. *S.P.C.K.* Price 2s.

This story is an apt illustration of the "tangled web we weave when first we practise to deceive." It is a well-told Devonshire tale.

THE MYSTERIOUS MR. PUNCH. By G. E. Farrow. *S.P.C.K.* Price 2s.

A schoolboy's dream as he goes for the first time to his public school. It is distinctly funny and the sort of story a schoolboy will revel in.

A BROKEN CUP. By Catherine E. Mallandaine. *S.P.C.K.* Price 1s.

A touching story illustrating once more the danger of the drink curse.

MY FRIEND JACK. By Frederic C. Wood. *S.P.C.K.* Price 1s.

A pretty story enforcing the truth that a life lived for God is, after all, the best kind of Christian evidence.

LENT LEGENDS. By the late Rev. J. M. Neale, D.D. *S.P.C.K.* Price 1s. 6d.

Many of these well-told stories are spoilt by their unprotestant flavour.

THE EVOLUTION OF DICK. By C. W. *S.P.C.K.* Price 6d.

A nice little story, rather marred by sentimental leanings Romewards.

MICK, AN UGLY DOG. By Emily Underdawn. *S.P.C.K.* Price 6d.

The dog Mick is as good a teacher as he is companion.

KITTY'S SUMMER HOLIDAYS. By Beatrice Radford. *S.P.C.K.* Price 1s.

This capital little book ought to find a welcome place on the nursery bookshelf.

THE CLOWN'S DUEL, AND OTHER STORIES. *S.P.C.K.* Price 6d.

The little folk will be delighted with these capital pictures.

THE PIED PIPER OF HAMELIN. By R. Browning. Illustrated by Vandyck. *S.P.C.K.* Price 2s. 6d.

An excellent edition. The illustrations are quaint and clever.

GENERAL.

STILLROOM COOKERY. By Mrs. C. S. Peel. London: *A. Constable and Co.* Price 1s. net.

Mrs. Peel's name as that of a reliable guide to all housekeeping matters is sufficient in itself to recommend this new book. It is an attempt to revive the old-fashioned kitchen art of home-made jams, pickles, beverages, and essences. There are many excellent and desirable recipes contained in these pages.

SAVOURIES SIMPLIFIED. By Mrs. C. S. Peel. London: *A. Constable and Co.* Price 1s. net.

This cook-book will prove a boon to the hostess who wishes to add variety to her list of savouries, while paying due attention to the moderate cost involved. The single-handed cook who is ambitious to do her very best will accord this work a warm welcome as a truly reliable and sensible aid.

ENTREES MADE EASY. By Mrs. C. S. Peel. London: *A. Constable and Co.* Price 1s. net.

This is another practical manual of culinary art. It is characterized by the usual excellence and economy of Mrs. Peel's recipes. It deserves unqualified approval and recommendation.

PUDDINGS AND SWEETS. By Mrs. C. S. Peel. London: *A. Constable and Co.* Price 1s. net.

Another promising book of good things is this little volume. From experience of Mrs. Peel's former sweet concoctions we are led to expect further help in puddings and creams. It is a great thing for a housekeeper to be able to rely on recipes turning out real successes. Mrs. Peel is an acknowledged authority, and can be fully trusted as a safe guide to those who follow her directions.

WOMAN'S KINGDOM. By Mrs. Willoughby Wallace. London: *A. Constable and Co.* Price 3s. 6d.

Unqualified praise can be given to this book. The writer evidently knows her ground well, and writes from experience and trustworthy knowledge. This work can be specially commended to those about to furnish and are looking for practical, artistic, and economical aids. The illustrations are good and suggestive, and, like the accompanying text, are free from the objectionable fripperies which too often adorn a manual of house furnishing.

ANNUAL VOLUMES.

THE QUIVER. *Cassell and Co.* Price 7s. 6d.

This large and handsome volume is as full as ever of good things in stories, articles, illustrations, and records of Christian work. There are four long serials, and many articles of value and helpfulness from prominent Churchmen and Nonconformists. The QUIVER is an old friend, and we are glad to notice that it is taking a fresh lease of life under the new editor.

GOLDEN SUNBEAMS. *S.P.C.K.* Cloth boards. Price 1s. 4d.
THE DAWN OF DAY. *S.P.C.K.* Cloth boards. Price 1s.

Full of interesting articles and stories, though the teaching on Church doctrine and life is not always according to our mind.

We have also received from the *S.P.C.K.*, THE CHURCHMAN'S ALMANACK, THE CHURCHMAN'S POCKET-BOOK, THE CHURCHMAN'S REMEMBRANCER, THE PRAYER-DESK ALMANACK, THE PAROCHIAL OFFERTORY.

These well-known annuals, published in various sizes and at different prices, will be welcomed by clergy and laity. The different editions offer opportunities of choice to all, and practically every need is met.

REALITY. A New Year's Address. By Rev. N. Dimock. London: *Elliot Stock.* 1d.

A very timely word from this venerable author.

RECEIVED:

Blackwood's Magazine, Our Little Dots, The Child's Companion, Church Missionary Intelligencer, Church Missionary Gleaner, Awake, The Round World, India's Witness, Canadian Churchman, India's Women and China's Daughters, The Bible in the World, Bible Society Gleanings, The Cottager and Artisan, Church and People, South American Missionary Magazine, The Sunday at Home, Protestant Observer, Church of England League Gazette, Grievances from Ireland (No. 11), *The Dawn of Day, Girls' Own Paper.*