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A table of contents for *The Churchman* can be found here:

https://biblicalstudies.org.uk/articles_churchman_os.php

THE CHURCHMAN.

AUGUST, 1908.

The Month.

The
Vision of
Unity.

THE Dean of Westminster's striking sermon at the opening of the Lambeth Conference has created widespread and profound interest, and, taken in conjunction with other recent utterances, has called fresh attention to the great and pressing subject of Christian reunion. The *crux* of the entire problem lies in the question of the ministry, and in particular of the Episcopate. On this the Dean's words are noteworthy and significant :

It is plain that we cannot abandon what we have hitherto declared to be the four essential characteristics of our own position—the Holy Scriptures, the two great Creeds, the two great Sacraments, and the historic Episcopate. But we can and ought to recognize that where the first three are found, and where there is also an ordered ministry guarded by the solemn imposition of hands, there our differences are not so much matters of faith as matters of discipline, and ought with humility and patience to be capable of adjustment—a fuller recognition on the one side of a charismatic ministry which God has plainly owned and blessed ; a fuller recognition on the other side of the permanent value of an Episcopate which has long since ceased to be a prelacy ; a readiness on both sides to arrive at some temporary agreement which might ultimately issue in a common ministry regulated in the historic sense, though admitting the possibility of separate organizations and jurisdictions.

Nothing could be more admirable than the attitude and spirit expressed in these words. They contain the "promise and potency" of a solution of the problem. The Dean's view of Episcopacy is that it was a development in the second century arising out of the growing necessities of Christian unity, and that it came when and because it was wanted. And yet a second-century evolution cannot strictly be regarded as universally

of the *esse* of the Church, but must be subject to such modifications as present-day circumstances require. It is significant that, while in the second century the Episcopate was associated with unity, to-day it tends in the interpretation put on it by some to be connected with disunion. But, as the Dean truly said, at the present time we do not want schemes of reconciliation so much as "apostles of reconciliation—men who have seen the heavenly vision, and can be content with no lower ideal than the one Body of Christ." When we possess these we believe that unity, Christ's own unity, will not be long in coming.

Is it Peace? The *modus vivendi* for one year in connection with the Training Colleges is not only valuable in itself, but is also a happy augury as to the wider aspects of the education controversy. We rejoice in the arrangement made on behalf of Church Training Colleges by the Bishop of St. Albans, and, though it does not satisfy either the Church Schools Emergency League or Lord Stanley of Alderley, we believe, with the *Times*, that it has been welcomed by the great body of thoughtful people on both sides who long to see this unhappy controversy closed. Meanwhile, between now and the autumn session of Parliament much may and will be done to bring about peace. We have expressed the opinion again and again that this is possible, and we still believe that an arrangement can be made whereby the Bible will continue to be taught as the foundation of our national system of elementary education.

Congress Echoes. It has been interesting and instructive to read the impressions made by the Pan-Anglican Congress in various quarters. Out of many such we take three, widely different and yet equally representative in their way. Here is one. "An Episcopal Correspondent," writing with remarkable freshness and force in the *Record*, says :

It is useless to deny our conviction that the relations of the Anglican Communion towards itself and other bodies will never be clearly seen while Lord Halifax is allowed to pose as one of its champions. We deplore the blind fatuity that persists in applauding to the echo a man who is misleading his satellites, and is continually pointing to impossible retrograde movements

as conditions of peace and progress. How some clergy of our communion can so quietly let this good and (we are sure) truly devoted peer be their spokesman, while they applaud, passes our comprehension.

This is plain speaking, but very welcome, and as true as it is welcome. To advocate, as Lord Halifax did, reunion with Rome can only mean two things for the English Church—submission and absorption. These are Rome's unalterable terms. The great body of English Churchmen see this, and take their stand accordingly. Does not Lord Halifax see it? If he does, why should he not act upon his own advice?

This is how the *Nation* sums up the Pan-
 Weakness of Anglicanism. The writer first showed that
 Anglicanism. any real unity with other Churches is for various reasons impossible, and then that there were no real indications at the Congress that the Church could be an authoritative guide in secular affairs, but only "a valuable auxiliary in the cause of social reforms." And the conclusions were as follows:

The world, therefore, need not fear or hope for a commanding voice from the leaders of the Anglican Church. Can such a voice come from an organization leaning so much on the arts that govern the secular world, the arts of compromise and adjustment, the great business of "carrying on"?

The Church can do very little, so long as her mind is set on plans of material consolidation, on keeping the peace with conventional ways and traditions, on plans of coercing men more than on the conquest of their wills and affections.

The Church is never tired of exhorting society, and telling it what rules it should observe. But so long as she at once depends on the world and is afraid of it, she will preach to it in vain.

This is severe, but on the principle of "ourselves as others see us" we quote the words, because they will set Churchmen thinking. They contain sufficient truth to make it worth our while to inquire once again as to first principles, and to determine to keep ever before us the great spiritual realities for which the Church exists. Only as we proclaim these without fear or favour shall we ever do the work our Master sent us into the world to do.

The *Westminster Gazette*, referring to the hold ^{What is} Anglicanism, the Anglican ideal has upon educated men and women in many communities, describes it as a compromise between opposing systems, and says that if the Anglican Communion loses its special virtues and becomes a Church of extremists it will also lose its peculiar footing in the world. The following words are worth considering :

The mass of people will go to Rome when they want Romanism, go to Nonconformity when they want Free Church principles, and go to Canterbury when they want the *via media* of mitigated Protestantism, which the English Church has given them. We cannot always bring these differences to a precise test, but when we hear a Bishop saying that "he never went anywhere that he did not hear people craving to hear about a revival of unction for the sick, which many, like himself, were praying to be allowed to administer," we know that he has not been moving in the circle of those who are *naturaliter Anglicani*. The characteristic Anglican mind is not craving to hear about unction, nor thinking about it at all; nor is it in that attitude towards the priesthood which would make faith in unction administered by a modern Bishop or priest a reasonable hypothesis. We take this merely as an illustration, but if anyone will think it out he will see that it covers a good deal of the difference between the Anglican and the Roman conception of a Church. And if any of the Bishops and clergy who have come from other parts of the world to attend this Conference are in doubt about the general sentiments of the laity on this and kindred subjects, we would say to them that, while the revival of these ancient practices may fill certain churches with bands of devoted adherents, it tends to estrange large numbers of the laity who are naturally of an Anglican disposition.

We believe the writer has struck the right note here. Anglicanism stands for manly common sense, and for a close adherence to the simplicity and directness of the New Testament ideals of worship. And any attempt to associate our Church with the alleged efficacy of unction (to use this illustration only) will certainly alienate the large body of thoughtful laity to whom Christianity, and in particular Anglican Christianity, means something vastly more serious and important. The Bishop of Salisbury has just said that the two things that impressed him most in connection with the Pan-Anglican Congress were the power of Islam and the materialism of our English life to-day. Anglicanism will never cope with these evils if it is occupied with such things as a revival of unction.

The Vestments. We remarked last month that what is wanted above everything during the next few months is information rather than argument. Let us obtain all possible facts about the Vestments—their origin, their meaning, their use. As a useful contribution to the subject we call attention to the speech of the Dean of Norwich, reported in the *Record* of July 10, which was full of illuminating facts. The following point strikes us as of importance and value in connection with the general discussion. In arguing for the association of Vestments with doctrine, Dean Lefroy said :

But there is another line of proof which may not be ignored. It is derived from that most terrible function in the Church of Rome called "degradation." This is the contradiction of all that is effected by ordination. It is the undoing in revolting detail of every solemnity connected with ordination, and history has preserved its horrors. The priest to be degraded is dressed in all the Vestments of the Mass. They are six—the amice, alb, girdle, maniple, stole, and chasuble. Every article of dress is removed separately, and the removal is accompanied by the withdrawal of sacramental power symbolized thereby; the oil is rubbed off the hands, the dress is taken from the back.

As the Dean adds, Archbishop Cranmer was humbled in this way. Surely this fact of history carries with it an important proof of the symbolical meaning of Vestments.

Words and Things. In his recent charge Bishop Dowden, of Edinburgh, condemned the use of the word "Mass" in these words :

It is no adequate excuse for the silly and provocative flaunting of the word by any of our clergy to say that the word itself, when we look to its derivation, suggests nothing objectionable; that it means only "dismissal," being derived from a formula, *missa est*, with which not only ecclesiastical assemblies, but civil assemblies and the judicial assemblies of the old Roman courts of law, were declared to be concluded and over for the day. A man of any sense, when he uses the English tongue, must take into account not only what a word *denotes* when considered from the standpoint of philology, but what it *connotes* in popular parlance.

This goes straight to the point, and we commend its vigorous reality as a refreshing illustration of the need of common sense in dealing with current controversies.

The Power of Joy. At the Conference of the Parents' National Educational Union, held at Bristol last month, very great prominence was given to the necessity of the element of joy in the training of children. As education is an atmosphere, it is essential that children should be enveloped in an atmosphere of joy.

The safe way of educating children is by means of play. Play, however, in the mind of the biologist-educator, is not at all points identical with the play of the modern kindergarten or play-school. It is not games, still less pretty employments devised by adults and imposed at set times by authority. It is the *natural* manifestations of the *child's* activities; systematic in that it follows the lines of physiological development, but without the hard-and-fast routine of the time-table. The exercise of spontaneous activity has, besides, an important physiological effect. It is a cause of joy; and joy "tends to quicken the pulse and determine full blood-supply to the entire central nervous system."

Thus growth is promoted, whilst the feeling of interest in what is being done favours diffusion of impulses and the formation of fresh associations.

In fact, physiologically joy is one of the greatest, perhaps the greatest, of all aids to development; and possibly it is a redundancy of joy in some particular activity which goes to make what we call genius. It is a serious defect in our education that we have so little joy, that our methods are so repressive. How many hours a child has to spend without laughing and without talking! How small is the space allowed in education to pure fun! What a painful quiet and orderliness reigns in the classroom and schoolroom! That is not discipline; it is repression.

We quote this, not only because of its physiological and educational truth, but because it suggests a still deeper spiritual application. It is sometimes urged that sorrow is the great purifying influence. But it sometimes hardens. Joy never does. Joy is a great sanctifying power. It elevates and inspires the soul, and tends to concentrate attention on the Giver of all good. "The joy of the Lord is your strength." The truest "purgatorial" power is not suffering, but joy; not sadness, but gladness. The more Scripture is searched, the more clearly will this be seen. Wherever Christianity is purest, there joy is greatest. So has it been all through the centuries. Is there not a wealth of application here? Let us, therefore, emphasize the power of joy—physical, intellectual, and spiritual.

The Authorship and Interpretation of the Fourth Gospel.

BY THE REV. H. A. REDPATH, D.LIT., M.A.

THE subjects of my paper are attracting considerable attention at the present time, and it may be well to consider, in brief, what may be said about them both.

I.

Let me commence with the Authorship of the Fourth Gospel.

It is extremely difficult, with our present knowledge, to attribute it definitely and absolutely to John, the son of Zebedee, the Apostle of our Lord. I feel constrained to say this in order to be honest ; but at the same time I am as confident as it is possible to be that he, and no other, was the author.

There are two kinds of evidence that have to be considered in their bearing on this subject—the external and internal.

But first let me insert here a word of caution. We must not attach too much importance to the title *κατὰ Ἰωάννην*—“according to John.” That is certainly not the author’s inscription, any more than the similar titles of the three Synoptic Gospels. It is simply the label attached to the Gospel by those who received it, showing to whom they attributed it, and we can see in the various forms which the title afterwards took how it received enlargement, till at last we find in a Syriac New Testament the Gospel headed “The Holy Gospel of the Preaching of John the Herald, which he spoke and preached in Greek at Ephesus.” In this title a curious transference seems to have been made of the title “the Herald” from the Baptist to the Apostle. We must therefore put all forms of title, as primary evidence, out of court. The internal evidence will be dealt with later on ; the external evidence must occupy us first.

That seems to be preponderatingly in favour of John the Apostle. Even Harnack, by no means a conservative critic,

goes so far as to assert that it is "beyond question that, in some way or other, John, the son of Zebedee, stands behind the Fourth Gospel."

This is not the place for me to go through the whole of the evidence on this side. It can be found in any ordinary Dictionary of the Bible. It is quite clear that before the end of the second century "a conviction had become deeply rooted that it was written by the Apostle John himself, at Ephesus, at the request of his friends, at the close of a long life." Here the main arguments that are brought forward against this view shall rather be dealt with.

1. It is contended that we can scarcely believe that John, the son of Zebedee, died a natural death at the end of a prolonged life, if we are to interpret our Lord's prophetic words about him and his brother James aright: "The cup that I drink ye shall drink; and with the baptism that I am baptized withal shall ye be baptized" (Mark x. 39). This passage, if taken by itself, does not really seem to indicate at all what it is desired to put into it. The verbs in the statement ascribed to our Lord are present in tense, not past nor future. His life at the moment, though, indeed, He is on His way to His sufferings at Jerusalem, is spoken of, not the future suffering. That whole life was a drinking a cup of humiliation and suffering—not merely the end of it. It can scarcely be thought that anyone would have narrowed down the application of these words to a necessarily implied martyrdom of both St. James and St. John, if they had not wished to read this meaning into it for the sake of their theories.

2. The only ancient support for this view of our Lord's words is an assertion made in two places, but supported by only one manuscript in each case. It is alleged on the authority of Papias that John was martyred by the Jews. For a careful discussion of these two passages Professor Swete's edition of the Apocalypse may be referred to. We may gather from what he says at least the necessity of exercising great caution in accepting this statement; for (*a*) it does not assert that the

two brothers suffered together; (*b*) an unverifiable reference to a lost book is not a very broad and stable foundation upon which to build; (*c*) Papias may have involved himself in some confusion between John the Apostle and John the Presbyter, about whom something must be said presently. The reference to Swete is *Introd.*, p. clxxv; the two manuscripts quoted are (1) a manuscript of Georgius Hamartolus, and (2) an Oxford manuscript of the seventh or eighth century, an epitome probably based upon the Chronicle of Philip of Side, who lived in the fifth century.

3, 4. Two other statements quoted in this connection are simply arguments from omission—an unreliable form of reasoning. In one case John the Apostle is not included with those who died a natural death by Heracleon (ap. Clem. Al., “*Str.*,” iv. 9); in the other he is not brought to Asia Minor (“*Martyrdom of Andrew*”).

5, 6. We are informed by Syriac scholars that in the Syriac martyrology mention is made of the martyrdom of James and John at Jerusalem; and Aphraates is said to have stated that James and John walked in the footsteps of their Master, Christ. The latter expression is certainly not quite conclusive; and, as to the credibility of the former, it should be remembered that the truth of facts asserted to have happened in martyrologies is not always to be depended upon.¹

I have endeavoured to state this evidence as clearly as I can. Each person must weigh it for himself. To me it is far from being sufficient to upset the old belief in the son of Zebedee as the author of the Fourth Gospel.

If we were constrained to look elsewhere for an author for this Gospel, there are only two or three directions in which we could turn.

There is that very shadowy, and, as Dr. Swete calls him, “enigmatic” person, John the Elder, to whom many modern

¹ An interesting article on St. John the Apostle, with reference to this particular subject, by the Dean of St. Patrick's, is to be found in the *Irish Church Quarterly Magazine* for January, 1908.

critics have given their allegiance. In so doing they have transferred to him nearly all that used to be assigned to the Apostle. The idea of such a person may have come from the fact that the writer of the Second and Third Epistles of John calls himself the Elder. Upon this words quoted from Papias, and commented upon by Eusebius, may be founded. But the application to himself of the title of "elder" by an Apostle is not without parallel. St. Peter says (1 v. 1): "The elders, therefore, among you I exhort, who am also a fellow-elder." The appropriation, therefore, of this title by the writer of the Second and Third Epistles of John need not exclude the idea that he was an Apostle.

In any further search for an alternative author we must turn to the internal evidence of the Gospel for both the Apostle or for any other writer, and we must also keep in mind anything that may help us in the Synoptic Gospels. On an examination of all four, we shall find that, putting on one side the "disciple whom Jesus loved" (John xiii. 23), whoever he may be, there are only four individuals specified as objects of the love of Jesus: the rich young ruler, Martha and her sister Mary, and Lazarus. If we are to identify the beloved disciple with one of these, we may, I suppose, at once dismiss the sisters Martha and Mary from our minds. It is also scarcely conceivable that he should be the rich young ruler. It is true that Jesus loved him, but he seems to have been incapable of returning, by an act of self-surrender and self-sacrifice, the love of the One whom he called Master.

There remains Lazarus; and I must confess that if I felt obliged to give up the authorship by St. John the Apostle, I should look with earnest eyes in this direction. The love of Jesus for Lazarus was a matter of public knowledge as well as known to Lazarus's sisters. They, indeed, when their brother was sick, sent to Him, saying: "Lord, behold, he whom Thou lovest is sick." The Evangelist's own remark is: "Now, Jesus loved Martha, and her sister, and Lazarus." And when our Lord wept at the grave of His friend, it should be remembered

that He said: "Our friend Lazarus is fallen asleep"; while the Jews who stood by said: "Behold, how He loved him!" Moreover, it is noticeable that the expression, "the disciple whom Jesus loved" (xiii. 20; xix. 26; xx. 2; xxi. 7, 20), which occurs five times, is not met with at all till after the account of the resurrection of Lazarus. Still further, we must not fail to take into account that the Gospel which deals almost entirely with our Lord's work in Jerusalem and its neighbourhood would, humanly speaking, have come much more naturally from one who had lived in the neighbourhood than from one who, like the Apostle, was only a temporary sojourner at Jerusalem at the time of the great feasts. Such a one as Lazarus could much more easily have been "known unto the high-priest." This, of course, is said on the assumption that the "disciple whom Jesus loved" and "the disciple known unto the high-priest" are one and the same person. Other arguments in addition to these, which are the most important in favour of the Lazarus authorship, may be found in a paper in the *Guardian* (December 19, 1906), by the Rev. W. K. Fleming.

But, after all, these arguments do not seem sufficient to establish the claim, unheard of for so many centuries, which is made that Lazarus should be accounted the author of the Fourth Gospel.

One argument, convincing to those who use it, would prevent my accepting the Lazarus theory. At the Last Supper only Apostles were present. St. Luke definitely says so. "When the hour was come, He sat down, and the Apostles with Him." And in the other Gospels the atmosphere surrounding the narrative compels us to think of a little band—a chosen few—surrounding their Master. This, to my mind, seems very convincing. It is certainly strange how little is said, even by tradition, about the post-resurrection life of Lazarus.

We come back, then, to John, the son of Zebedee, as holding the field against all those that have been mentioned. If we want a corroboration of this view from what is contained in the Gospel itself, we can still scarcely go to a better guide than

Bishop Westcott in his introduction to the Gospel in the "Speaker's Commentary."

Let me remind you of the steps by which he proceeds. The author was—(a) a Jew; (b) a Jew of Palestine; (c) an eye-witness; (d) an Apostle; (e) St. John. He also claims that there are three passages which distinctly point to St. John as author: i. 14; xix. 35; xxi. 24.

The citation of this last passage reminds me that I have not said anything about the authorship of the last chapter of the Gospel. It seems clear that the writer stopped first of all at the end of chapter xx. with those two verses which sum up the whole object of his work: "That ye may believe that Jesus is the Christ, the Son of God; and that, believing, ye may have life in His Name." But this does not preclude us from admitting chapter xxi. as an appendix by the same author, any more than that we should deny Pauline authorship to the two or three conclusions to the Epistle to the Romans which are of the nature of appendices to that Epistle.

The last two verses in St. John xxi. (24, 25) are those upon which the greatest doubt has been thrown by some critics, and yet there is in them a harmony of diction and thought with what has preceded (compare 24 with xv. 27, xix. 35; and 25 with xx. 30), as also with 3 John (compare 24 with 3 John 12).

Perhaps a word ought to be said about the Greek of this Gospel, which some think could not have been written by a fisherman Apostle from Galilee. If we make the Gospel later than the Apocalypse, we can easily imagine the effect upon his style which a long sojourn in Ephesus would make. Here he would meet with Greek culture and Greek philosophy—a word will be said about this later—and these could not but influence the style of his writing. Some, indeed, have urged that the Greek might well have been written by a Palestinian Jew; but this scarcely admits of proof.

Those who wish to study the present state of the problem should read Dr. Sanday's New York lectures on "The Criticism of the Fourth Gospel," published at the Clarendon

Press in 1905. A short and useful little volume, which traverses some of the statements made in this paper, is of value, as giving us some of the latest information on the subject: "The Fourth Gospel and some Recent German Criticism," by Henry Latimer Jackson, B.D., Vicar of St. Mary's with St. Benedict's, Huntingdon, published last year by the Cambridge University Press.

II.

It remains to say something about the interpretation of the Fourth Gospel.

We are told by many scholars of to-day that we must not take this Gospel as history at all. It contains, they say, the impressions, if you like, of an old man, which long after the events a pious mind had formed of all that had been told him of the words and deeds of Christ. Much of it is allegorical. Even "the disciple whom Jesus loved" is to be looked upon as "the exquisite creation of a devout imagination."

Now, in the case of most of us, when we hear or read such statements as this our minds naturally revolt from them. It is beyond the comprehension of most of us to think how they could be reconciled with anything we know of the first century of the Christian Church from A.D. 40 to 140, and it is quite certain that the Gospel cannot be put as late as 140. Harnack's limit is between A.D. 80 and 110, Jülicher's between A.D. 100 and 125, and these are not timid conservative scholars.

Moreover, when the Gospel itself is examined, what do we find? Constant notices of time. Take, *e.g.*, the beginning of the Gospel: "On the morrow" (i. 29); "Again, on the morrow" (i. 35): "On the morrow" (i. 43); "And the third day" (ii. 1). What use, if the Gospel is unhistoric, could there be, except a dishonest one, for the insertion of such a verse as this: "After this He went down to Capernaum, He, and His mother, and His brethren, and His disciples: and there they abode not many days" (ii. 12)?

Take, again, the personal touches in the descriptive part of the narrative—*e.g.*, in chapter xi., the gladness of Jesus for the

sake of the Apostles that Lazarus was dead; the groaning in the spirit of Jesus twice repeated; the tears of Jesus. Are all these merely allegorical, and not historical? So, again, of the constant record of the observance of Jewish feasts.

There is, of course, a deep spiritual meaning in all the acts and words of Jesus; but they must be acts and words of the Divine Master, as He exhibits Himself to us, upon which a spiritual meaning is based—notably, for instance, in St. John vi., where we have, first, the feeding of the 5,000, followed by the spiritual and allegorical lessons derived from it.

Thus far was written before the Dean of Westminster delivered his three lectures on “The Historical Character of St. John’s Gospel,” which appeared at the time in the *Guardian* for December 11, 18, and 24, and are now to be had in a small booklet, published by Longmans (price 6d.). It is not necessary to examine them in detail; they are full of convincing arguments. In the first he quotes the first words of the First Epistle of St. John, and on them remarks: “These are the words of a man to whom facts have brought a revelation, not of one who conjures up imaginary scenes in order to clothe spiritual conceptions in an attractive form.” The whole of the three lectures deserve careful study. We may here interpolate that we do not see ourselves why there should not have been two cleansings of the Temple; but it is surprising to find the Dean, who only admits one, asserting that the position of that one in the Fourth Gospel has more historical probability than that in St. Mark.

There are just two or three points which may be touched upon in conclusion:

1. St. John’s doctrine of the logos. Whence did he derive it? It is certainly not purely Philonian. If the teaching of the doctrine is that of the son of Zebedee, from what source did he gather it? The answer seems to be that it is an adaptation of the logos of Philo, modified to a certain extent by Greek thought, and influenced, as Philo was, by the Rabbinic “Memrâ.” The inspiration to make use of it was Divine, while the Evangelist, as the human instrument, adapted what

he learnt from the discussions of such wandering teachers as would naturally find their way to a great centre like Ephesus. But, with all this, no one has ever yet fathomed all the depths of thought in the concentrated language of the first fourteen verses of St. John.

2. It has sometimes been said that, if we form a chronology of the acts of our Lord's life from the Synoptic Gospels, no place can be found for the Raising of Lazarus as a historical event. Those who make such an assertion must, it seems to me, be convicted of rashness. Readers of the Dean of Westminster's paper will see how he deals with it. There is one other very strong argument against this assertion. If the number of days in our Lord's ministry, the events of which are recorded by the Synoptists, be added together, and if, to put the case in its most unfavourable aspect, it be allowed that His ministry lasted only one year—which, personally, I should not be disposed to grant—it will be found that only about a tenth of the days during that period can be accounted for.

3. We must always remember that, whilst the Gospel of St. John is history, it is also condensed history, especially in the matter of the discourses, and this applies to the other Gospels as well. If anyone would take the trouble to read aloud, and slowly, some of what would be called the longer discourses of our Lord, he would find from the time it takes that, after all, the Evangelist has only given the salient points of each address. This will account in some cases for what is apparently a lack of connection between one statement and another.

4. There is also to be taken into account the fact that, in the Fourth Gospel, at any rate, it is somewhat difficult always to determine exactly where our Lord's words terminate, and what are the comments or supplementary notes of the Evangelist. This is especially noticeable in the latter half of the third chapter. By realizing this we arrive at a more reasonable mode of explaining the absolutely Johannine mark on some of the utterances. At the same time, it must be carefully remembered that no one of our Lord's disciples was apparently so intimate with

Him as he who, in the words of the Evangelist himself, "beareth witness of these things, and wrote these things." I hope that we shall be ready to add, "We know that his witness is true," because, to use a rather modern expression, his statements appeal to our own religious experiences from our communion, by the aid of the Evangelist, with the Divine Master.

[A careful treatment of the subjects dealt with in this paper is to be found in the critical introduction to Dr. Garvie's "Studies in the Inner Life of Jesus," published towards the end of last year.]



Revival Memories.

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

MY earliest memories of religious revivals carry me back to the days of my childhood at the end of the first half of the nineteenth century. My dear father had hardly opened his temporary church at Pendeen before a great revival commenced, so that when the permanent structure was erected some two or three years later the living Church of converted men and women was ready to occupy it. Hence I saw a great deal of Cornish revivalism during my early years, and that even in its wildest forms. As St. Paul became all things to all men that he might win the more, so my dear father to the excitable Celts of Cornwall became as a Celt, never attempting to check the more or less extravagant excitement, but ever endeavouring to lead souls in the midst of it to a true and reasonable faith in Christ.

I can recall some seasons of extraordinary and prolonged religious influence, when the whole neighbourhood seemed to be under a mighty spell, the force of which was felt even by the most careless and ungodly. I remember how one revival continued through a whole year or more, and during all that period night after night the schoolroom would be crowded, and

not a week passed without "converts" being gathered in. Several hundreds of grown-up people, besides numbers of children, professed to be converted to God at that time, and a considerable proportion of them proved the reality of their profession by subsequent years of consistent Christian life. The proportion, however, of permanent results from these Cornish revivals, with all their heated emotionalism, was, it must be admitted, small as compared with those that I have known to result from more sober evangelizing efforts. I should say that if, after a Cornish revival had expended itself and a testing period had passed, we retained, as consistent Christian people, one-third of those who had made a profession, we thought we had done well ; whereas, in revival work in Scotland, had one-third of the number fallen away we should have thought that we had fared rather badly. I shall not attempt to describe the scenes of wild enthusiasm that I have witnessed in those old days, for any at all faithful description of them must border on the grotesque, and those memories are far too sacred to be thus presented. Sometimes, I confess, I could almost wish to see and hear it all again ; the shouts of hallelujah that, perhaps at midnight, would make the welkin ring, as some happy convert was escorted to his home by a band of rejoicing friends ; the stopping of work at the mine, because the young women working at "the stamps" were almost all under religious influences, some crying for mercy, some praising God with tears of ecstatic joy. Yet I must regretfully admit that, as a result of this exaggerated emotionalism, revivalism is to-day a played-out force in Cornwall, and probably not until another generation passes away will the way be open for a more reasonable form of evangelizing effort throughout that county.

It fell to my lot, after a boyhood spent in familiarity with such scenes, to come into contact in my early youth with revival work of a very different type in Scotland. In the year 1859 I paid a visit to my uncle, the late Mr. Macdowall Grant, of Arndilly, in Banffshire, who some two years before had come under my dear father's influence, and had been led at that time

to make a very definite consecration of his heart and life to God. He became, in fact, one of the most devoted labourers, in season and out of season, for his Master that I have ever known. In the winter preceding my visit to him he and the late Mr. Reginald Radcliffe had been used of God to carry on the most remarkable evangelizing work in Aberdeen that has ever been known in that city. It was commonly reported that ere the revival meetings closed there was hardly a house in the whole long stretch of Union Street, the great thoroughfare that runs through the heart of the city, in which some trace of the blessing could not be found. Radcliffe was at that time full of the Holy Ghost and of power, and God seemed to use him especially to tear to tatters and shreds the garments of self-righteousness and religious self-complacency in which the Scotch Presbyterians of that day were too often fain to wrap themselves. "Aye, woman, did ye hear what yon man said the night?" exclaimed a convicted church-goer of this type to her neighbour, who happened to be an earnest Christian woman, as they passed home one night over the bridge. "Did ye hear him say that we might hae fufy tokens, and gang to hell with them a'. Noo, I've jist had my fuftieth token, and I'm thinking I'm ganging to hell with them a' as fast as I can gang!"

The English reader will perhaps need to have it explained that a "token" is a small metal disc that serves as a passport to the half-yearly Communion in the Presbyterian churches. Happily, the poor stricken soul, convicted of the iniquity of her holy things, found a sympathizing friend and a skilled helper in her good neighbour, and there in the deserted thoroughfare—for it was late at night, behind a parapet of the bridge, the two knelt in prayer, until the seeker had found something better than her fifty Communion tokens to rest upon.

I found Radcliffe at Arndilly on my arrival there, and shall never forget the merciless incisiveness of his address at the Free Church at Rothes on the following Sunday. It was on the tenth chapter of Romans. "St. Paul is here speaking of his heart's desire for his own religious countrymen," he remarked,

“who went regularly to their synagogues, read their Bibles, and said long prayers. What does he long for on behalf of these excellent people? That they may have the highest place that heaven can offer? that they may rise to the most exalted spiritual attainments, and be numbered with the most distinguished saints? No, my friends! He prays that they may be saved. He considers them in terrible danger, and he is oppressed with an eager anxiety for them, that they may escape from it and not lose their souls. And as I look round this church upon you respectable, well-conducted Presbyterians, who attend your church so regularly, and go to your Communions, and read the Scriptures, and yet have never submitted yourselves, any more than these Jews of old did, to the righteousness of God, what shall I pray for you to-day? Shall I ask that you may grow in grace and in the knowledge of God? that you may be more and more perfected in Christian character, until you are conformed to the image of Christ? that you may find a place amongst the highest saints in the kingdom and glory of the Lord? I can ask nothing of the kind! My heart's desire and prayer to God for you is that you may not be damned to hell!”

A modern newspaper writer, if reporting the sermon, might well have inserted between brackets the word “sensation” to describe the effect of this terrific utterance; but to form a true conception of it one had to be there, to feel the intense earnestness with which the warning was given, and then to note the tenderness with which it was followed up. One could not but feel that he was specially raised up to do a work that needed to be done, and that if he had to use the surgeon's knife, he only wounded that he might heal. I spent some little time visiting in the little town during that next week, and found the people so much moved that, on my bringing back word of this to Arndilly, it was at once decided that an extempore service must be held there that night. A public hall or schoolroom was secured and the town-crier was requisitioned; but Radcliffe was not satisfied with the efforts of the official, and himself went down the long central street shouting out an invitation to an open-air gathering

in the middle of the town. There in a short time a multitude of people were collected, and first they had an earnest address from Mr. Grant. While he was speaking, you might have seen Radcliffe on the outskirts of the crowd, his head bowed in his hand, as if, like the prophet of old, he were rapt in an agony of intercession, waiting for the little cloud to rise on the far horizon. By the time the laird had finished he stood up like one full of the power of God, and so spoke for about five or ten minutes that, when he ended by calling all who wished to yield to God to come into the hall, in a moment quite a number of anxious souls, chiefly young men, pressed into the building, and a glorious harvest night ensued.

Towards the end of my visit, to my great astonishment, my uncle proposed to me that I should accompany him on an evangelizing tour that he was about to make in the extreme north of Scotland. He was to have had Mr. Brownlow North for his fellow-labourer, but illness prevented that remarkable man from fulfilling his engagement, and Mr. Grant, being a great believer in the Apostolic rule of working in couples, fell back upon me as his companion in travel and labour. I was at that time only seventeen years of age, and of course felt acutely the heavy responsibility thus unexpectedly thrust upon me. However, it seemed clearly God's call, and I consented to go.

We began our work in the most northerly town in Scotland—Thurso. It had a name for being a particularly hard and dead sort of place, and by no means a promising field for our effort. We found that the Free Church minister was away in Ireland witnessing the wonders of the Irish revival, and had left his church in charge of a young probationer, who was to be assisted by his own son, also a theological student. It was arranged that, while my uncle addressed the adults, my work, to begin with, should lie chiefly amongst the children. The little town soon began to show signs of interest in our work, and the congregations grew with great rapidity, until on the second Sunday afternoon we found ourselves addressing a huge open-

air gathering of several thousands, many of whom had swarmed into the town from all the country round. I have a very vivid recollection of the extraordinary work of grace that took place amongst the children. I remember inviting the elder children who wished to give themselves to Christ to my lodgings, and soon the little parlour was so crowded that it was difficult to know how to deal with them. Two or three Free Kirk elders, who were giving a sort of cautious support to the movement, were hovering about the door, endeavouring to assist in preserving order, for all the little people could not be received at once, and as some came out, others had to be let in.

I heard from them afterwards that one little maiden came out with her heart so full that she had to find an oratory behind the holly-bushes growing in front of the house on the river's bank, where she poured out her heart in prayer and praise; and the testimony of these good men was that they had heard many a minister pray in their time, but they had never listened to such a prayer before as that little maiden offered. I remember that we received a call during that week from the two young "probationers," of whom I have spoken, as having been left in charge of the Free Kirk, and they were very full of the wonderful things that were happening in Ireland, and read to us extracts from the minister's letters. I ventured to remark that it seemed to me that God was working in a very remarkable way in their own town; but they replied with some incredulity that I didn't know Thurso as well as they did. It was a hard, unresponsive place, and they feared there was not much to be hoped for there. Thus, like many others that I have met with since, they could believe in miracles of grace elsewhere, but were not at all disposed to recognize them at their door.

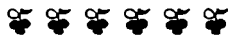
Towards the end of the second week, however, the work had assumed such proportions that Mr. Grant, who had promised to begin a similar effort at the neighbouring town of Wick on the following Sunday, determined to leave me behind to continue

the work at Thurso over that day. I can never forget that Sunday, the first great harvest day of my life. There was again a huge crowd in the open air in the afternoon, and in the evening the Independent chapel was packed to its utmost capacity ; and after a service in which the power of God was very manifestly present, we adjourned for the after-meeting to the Free Kirk schoolroom. There I had the assistance of the two young Presbyterian probationers before referred to, and after I had given a brief address urging immediate decision, I asked one of them to do his best to keep the people employed, whether by exhortation or singing or prayer. I then invited all who were anxious about their soul's salvation to join me and the other helper in the classroom, and as it was not very large I said I could not receive more than twenty at once. In a moment twenty persons rose and joined us. My helper began at one end and I at the other. In many cases we found that the work was already done, while many others were ripe for decision. As soon as each had been conversed with, we dismissed them and asked for twenty more, and again they crowded into the room, with similar results. I did that five times ere the meeting broke up, so that about a hundred persons must have been conversed with ; and I cannot remember that any went away without seeming, at any rate, to find what they sought. I well remember the utter astonishment of my two helpers, who had been so incredulous as to the possibility of a revival in Thurso. They could hardly believe their own eyes and ears ; but I think it was a time of revival to their own souls as well as to their people.

That was in 1859, and in the year 1886, when I was paying a visit to Edinburgh, I was accosted on the platform of the railway-station by a porter, who wanted to know whether I was any relation of a young man of the same name who had preached twenty-seven years before at Thurso. When I told him that I was the same person, he grasped my hand with much feeling, as he proceeded to tell me that I had been the means at that time of leading him to Christ. I have never visited Thurso since.

but I doubt not there will be still some left there after nearly half a century who could say the same.

In the next number I hope to give some reminiscences of the great revival in Liverpool during the visit of D. L. Moody in 1875.



The Supply of Clergy.¹

BY THE REV. PRINCIPAL TAIT, M.A.

THE lack of a sufficient supply of clergy must, I think, be regarded by us clergy as a call for earnest self-examination, a summons to a most careful scrutiny of our system, methods, life, and work. The subject, therefore, which I ask you to consider is the responsibilities of the clergy in the matter of the supply of clergy.

The Church's need may, of course, be due to causes over which we clergy have no control ; and if a bold, unsparing self-examination leads us to this conclusion, we can do nothing but wait and pray for those causes to be removed in God's own way and time. But it may be due to our own failures and mistakes.

The ministry is a Divine gift, which, according to the revealed plan of God, has for its object the perfecting of the saints for their work of ministering unto the building up of the body of Christ.

The ministry is the gift of the ascended Lord to His Church, and yet the provision is unequal to the demand ; the Church is not enjoying to the full that Divine gift : her work is being hampered by the insufficiency of the supply.

Can the need possibly be due to any other cause but the mistakes and shortcomings of the Church ? Can we imagine it to be anything else than an indication of a lack of consecration in the Church, of failure in spiritual vitality and enthusiasm ? And, if so, it is obvious that the matter vitally concerns the clergy, the pastors of the flock. For we are the chief sowers

¹ Read at a meeting of the Clergy Home Mission Union.

and waterers of the seed of life ; and if there are not enough consecrated men for the work of the ministry, it must surely mean that our labours are not being fully owned and blessed by Him Who alone can give the increase.

I have looked back over my own ministerial work, and tried to examine it in the light of this pressing need, and I have asked myself the questions : Have I been fully alive to my duties ? Have I been fully awake to my opportunities ? Have I been fully conscious of the need of clergy as a burden which I had some power, however small, to remove ? Have I thought of it as a chastisement for which my own mistakes have been in part responsible ? Have I looked upon it as an indication that my system, methods, and teaching need overhauling, and testing anew by the standards and proportions of the New Testament ? I readily admit that I have not ; but I am here now to ventilate some of the ideas which have come to me in consequence of this examination. The thoughts, then, which I want to place before you are these :

I. The lack of clergy summons us to self-examination in the matter of prayer. I would remind you that the problem is no new one. Our Divine Master Himself was confronted with it as He looked out upon the fields ready for harvest ; and He bade His disciples betake themselves to prayer, that labourers might be sent forth—*i.e.*, in accordance with the usual principle of Divine working (*viz.*, the law of human co-operation), the supply of labourers is made to depend upon the prayer of the Church. Is it not possible that He Who could do no mighty work at Nazareth, because of man's unbelief, is now waiting for the Church to take her need to Him in prayer ? How far are we falling into line with this, one of His own solutions of the problem ? We pray regularly for those who have been ordained, and we pray at the Ember seasons, and at other times, for those who are about to be ordained, but how often do we pray for the sending forth of labourers into the parishes at home and into the fields beyond ?

Have our people learned from us the obligation of prayer in

this matter, so that it has its place in their private prayers and in their family prayers? In the public service of the Church we are not our own masters, but in dioceses where a prayer for labourers is authorized for use in church let us welcome the opportunity. In the Chester Diocese the prayer is as follows :

“O Lord of the harvest, send forth, we beseech Thee, more labourers into Thy harvest, even fellow-workers with Thee, for His sake Who taught us so to pray, Jesus Christ our Lord.”

But even if such a prayer has not been authorized for use at the services in church, definite opportunities for corporate intercession can be found in the informal meetings for prayer, or Sunday-school teachers' meetings, or in connection with the Bible-classes and missionary guilds. With the Lord's command before us we can hardly be wrong in believing that the lack of clergy is a summons to more definite and persistent prayer for the sending forth of labourers.

II. We are summoned to a more faithful preaching of Christ Jesus, and Him crucified.

The insufficiency of the supply of clergy must, I think, reflect, and be caused by, a lack of spiritual vigour and enthusiasm in the Church. It is impossible to conceive of men being deterred from freely offering themselves by the causes often suggested, if they were really filled with the love of Christ, and with the yearning to impart to others the good things which they themselves have found, and with the determination to seek first the kingdom of God. It must mean a lack of converted, whole-hearted, consecrated men.

But what is the instrument of conversion, and what is the motive-power of consecration? “I, if I be lifted up, will draw all men to Me.” How did St. Paul account for his abandonment of everything that the world held dear for the sake of preaching the Gospel? “The love of Christ constrains us.”

What was the Lord's own method of winning men for the work? The Apostles were led to surrender themselves to the work of the ministry through personal contact with Him. Their self-consecration was the outcome of devotion to Jesus, and that

when they knew but a fraction of what we know and can teach about Him. Are we faithful in the matter of preaching Christ? Our pulpits are used as much and more than ever, but what for? Dare we claim that Christ is being preached by us as fully and as faithfully as He is set forth in the pages of the New Testament? Are men, through our teaching and preaching, being brought face to face with the Man Christ Jesus?

I am old-fashioned enough to believe (and I am convinced that the New Testament and experience alike confirm it) that the chief instrument used by the Holy Spirit for making men new creatures, and for causing men to surrender themselves to God, is the *ministry of the Word*, of which the primary function is the preaching of Christ.

Dr. Mason, in his "Ministry of Conversion," says: "It seems clear that the only true and legitimate weapon and instrument for converting souls is the preaching of the Gospel of God; only by rational means can we hope to change the wills of rational beings." And again: "The word of God is the only legitimate instrument for producing conviction."

If this is true, then the tendency to depreciate the ministry of the Word, which we sometimes meet with in the present day, is a very serious symptom. I earnestly trust that Evangelical Churchmen, in carrying out their much-needed repudiation of traditional mistakes, will never allow themselves to depart from their distinctive principles, especially their attitude towards the ministry of the Word, as one of the first duties for which the ministry was ordained.

But to return. Even when there is no attempt to make light of preaching, I cannot help thinking that the old, old story of Jesus and His love, the message of Jesus Christ made unto us of God wisdom and righteousness, and sanctification and redemption, the message of the Holy Spirit, the Life-giver, dwelling in the heart of the believer, and making him one with Christ, have been too often made to give place in our pulpits to something merely ethical or ecclesiastical.

Whether I am right or wrong, the fact of an insufficient

number of men being willing to leave all in order to become fishers of men constitutes a loud call to us clergy to examine once again our attitude towards the ministry of the Word, to examine once again the nature of our teaching and preaching.

III. The lack of clergy summons us to a *definite seeking of men*. The faithful setting forth of Christ must be accompanied by effort to bring the call home to individual men. The Lord did not wait for men to offer themselves to Him: He went out to seek for them. And in the primitive Church it was not left for men to offer themselves for the work of the ministry: the Church selected men, and presented them to the Apostles for ordination. Are we doing anything of the kind? Some are, but I fear that many of us are not. How can we do it?

(1) Through the pulpit. How many a parent is making it impossible for his son to look forward to offering himself for the work, who, nevertheless, if taught to look at the matter from the standpoint of the last great day, might realize his mistake before it is too late! And, further, what opportunities the pulpit offers of bringing the call home to many for whom the response is still a possibility! The call for self-consecration for the mission-field has borne fruit. If a similar call for self-consecration for the work of the ministry in general were heard from more of the pulpits of our land, what might we not expect?

(2) In our work amongst the young. We have only to think of the number of men who have been led to offer themselves for ordination through such work as that of the children's special service mission, to realize the possibilities that lie before us in our work amongst the boys.

(3) By individual dealing. There is in some men a laudable absence of self-confidence, which makes them shrink from the idea that they are worthy of the calling, who are in every way qualified, but are just waiting for the summons; and if we do not give it, who will? And who is better qualified to do it than the man's own pastor?

Some of us must be more ready than we have been in the

past to take the initiative. We must act as recruiting-sergeants for the King.

IV. The lack of clergy summons us to put before the Church the necessity of helping men who have not sufficient means to meet the expenses of training. The Bishop of Liverpool, speaking at a meeting in connection with the St. Aidan's Exhibition Fund, said that there were three features in a true call to the ministry. There must be—(1) inclination; (2) qualification; (3) opportunity. The Church is losing good men through the lack of opportunity.

But here I feel that a word of caution is needed. I believe that the solution of the problem belongs to the sphere of spiritual work as much as, if not more than, to the sphere of the subscription-list. It has to do with the supply of the right men as much as, if not more than, with the supply of means. It is very easy to exaggerate this financial aspect of the problem; and there is, I believe, a very real danger of making it too prominent. But while that is so, both Scripture and experience alike warn us against the policy of making social position or the possession of money essentials for admission to the ministry. The Church's business is to look for evidence of the Divine call, the inward moving in the heart of the Holy Spirit; and when she finds that, it is her bounden duty to recognize it, and seal it by ordination.

The need always comes home to me most forcibly in the case of the sons of clergy. There is no source from which the Church might more naturally expect her need to be supplied than from amongst the sons of those who have themselves heard and obeyed the call. And yet how many of us clergy can hope to provide the necessary preparation for our boys unless the Church comes to our aid? And the same can be said of many parents amongst the laity.

Or, think again, is the widow's son to have no chance of obeying the call? or the man who has to earn his own living, and has no resources to fall back upon during his period of preparation? or the man who has to forfeit all help from home if

he follows what he believes to be his Master's wish? The call is coming to such men, and we must have the means of dealing with it.

I have sought each of the three previous suggestions from the method and teaching of our Lord. This, too, comes from the same source. Has it ever occurred to you to ask how men who were called to abandon their means of livelihood in order to be with Jesus were able to maintain themselves during their time of preparation? The Gospels give the answer—they had a common purse, and that purse was constantly replenished through the devotion of the holy women, who ministered to the little band of their substance.

The Church to-day must do what the holy women did of old. And in order to be quite practical, let me suggest three methods which can be immediately adopted by clergy who feel that this matter ought to become at once a feature of parochial organization:

(1) Affiliate a college. By this means you can support that particular kind of system and teaching which you feel to be best

(2) Adopt a candidate. By this means you can choose the particular man whom you want to help—*e.g.*, you may feel that a public school education is desirable, or that the sons of clergy have first claim. For pulpit work I have found this method the most fruitful.

(3) Support one of the general funds which exist for the purpose of assisting candidates during their time of training. If a fair number of parishes would adopt one or other of these methods, I believe that the financial aspect of the problem would be fully solved, and each college would be enabled to deal with the particular cases which come before it.

In conclusion, I would like to say one word about the provincial Universities. In the near future the financial problem will be most acute in connection with them; for the men who use these Universities will, as a general rule, be the men who need assistance, and the Church will do well to make all the use of them that she can, in preference to allowing men to take a non-graduate course in Theology.

By way of illustrating the opportunities which lie before the Church in this direction, permit me to refer to the arrangements which have been made between the University of Liverpool and St. Aidan's College, Birkenhead.

Through the affiliation of the College to the University, lectures on the Greek Testament, Hebrew, and Ecclesiastical History have been provided, and these subjects can now be studied for the B.A. degree by any member of the University. The lectures are given by the College staff within the College walls.

From the point of view of the college, the affiliation has secured the possibility of including an Arts course in the preparation for the ministry.

The system adopted constitutes a departure from the usual plan of a three years' course in Arts, followed by one or two years in Theology; if a man has enough money for that, or if the Church can provide enough for him, it would be better to send him to one of the residential Universities. Believing that the chief reason for using the provincial Universities is the necessity of saving both time and expense, we adopted the concurrent system. The candidate will come to St. Aidan's for three years; the Arts work will include Hellenistic Greek, Hebrew, and Ecclesiastical History, and the Special Theology will be taken concurrently as additional subjects during the three years. By this means he will get three years of devotional and spiritual preparation; he will have three years for his dogmatic Theology to be digested and take shape, instead of being covered by a year's cramming; at the end of three years he will both have his degree, and be ready for ordination, without the necessity of any post-graduate residence; and every penny of expense will be amply covered by £100 per annum, or £300 in all.

But this is detail. Let me bring your thoughts back again to the general principles, which can be gathered up from a study of our Lord's life and teaching. There must be (1) prayer for labourers; (2) the setting forth of the Person and work of Jesus; (3) the definite calling of men; (4) the provision of means for the assistance of men.

These are Divinely sanctioned methods of dealing with this particular problem which now confronts the Church ; and their adoption very largely depends upon the realization by us clergy of the responsibility which they involve for us.



The Biblical Doctrine of the Atonement.

BY THE REV. MARCUS JOHNSON, A.K.C.

I.

IT is obvious that our word "atonement" is an ambiguous word. Although, according to the generally received derivation, an excellent instance of a most expressive Anglo-Saxon term, it is capable of a twofold meaning. It may signify either the *state* of being at one, or the *means* or *process* by which that being at one is effected. The word, therefore, may be used theologically to signify either the reconciliation which has taken place between God and man, or the sacrifice of Christ's death as the procuring cause of that reconciliation, or even as a comprehensive term embracing both the cause and the effects flowing from it. There can be little doubt that this ambiguity is the source of much confusion of thought and even of doctrinal error.

When we turn to the Hebrew no such doubtfulness of meaning meets us. The word which is consistently used for "atonement" throughout the Old Testament Scriptures is כַּפָּרִים (coverings), a plural substantive derived from כָּפַר (to cover). An early instance of the use of the word occurs in the remarkable verse (Lev. xvii. 11) : " For the life of the flesh is in the blood : and I have given it to you upon the altar to make atonement for your souls : for it is the blood that maketh atonement by reason of the life " (R.V.). The root idea, then, of "atonement" in the Bible is this of "covering." Now, whatever view be taken of the Fall, it cannot fairly be denied that the Bible represents man as separated from God and conscious of that separation. The whole Old Testament

sacrificial system—as also the sacrifices of heathendom, pointing backward to a common point of origin with the sacrifices of the Bible—bears witness to the consciousness of this division and of the desire for reunion. The blot was there—how should it be covered? The gulf apparent—how should it be bridged? Man must have felt his incapacity to take the first step. An instinctive knowledge of the law of continuity must have taught him that what was done could not by him be undone, that he could not change the past nor turn aside the Nemesis from which he vainly desired to hide. “We will suppose,” it has been said, “the case of . . . a primitive man, totally unacquainted, from whatsoever cause, with any portion of a Divine revelation. He embodies in his imagination the phenomena of the atmosphere as the attributes of a personal deity whom we may call Indra. From Indra he receives the bounties of the sun and rain which mature his harvests, and also the floods, torrents, tempests, and thunder and lightning, which make him fear. He surrounds this deity with a moral atmosphere of inflexible, uncompromising remorselessness—the moral shadow, we may say, of the character he attaches to the physical heavens. Suppose, then, that one day, when he and his sons are reaping their harvest, their great desire being for a cloudless heaven to dry their sheaves, an ominous cloud gathers; the heavens are soon black, the forked lightning darts with angry quiver from cloud to cloud and from cloud to earth, the thunder seems to split the firmament in rage, till out darts a forked tongue of flame and slays his youngest son at his feet. Will he regard this as Indra’s retaliation on account of some offence he has been guilty of? Suppose it is so. What would human nature suggest to him to do in order to escape, if possible, Indra’s further vindictiveness? Is there anything in his nature that would lead him to cut the throat of his eldest son and, hurling him on a pile of faggots, to consume his body with fire as a holocaust to appease the supposed wrath of Indra, and so, under the idea of sacrificing a substitute of the greatest worth in his estimation, to ward off danger from himself? Would he be likely to fling the blood

of his lamb or his kid towards the heavens, under the idea of sheltering himself from Indra's retaliative stroke? Or could anything in his own nature suggest to him that Indra required some voluntary sacrifice? We cannot touch even the elements of such a thought in man's nature, much less trace their development. There is nothing whatever, surely, in human nature to suggest such thought or action."¹ At the same time, the absence of any positive command from God originating sacrifice, especially when contrasted with the distinct reference to the origin of the Sabbath in Gen. ii., is pointed to as at least impairing, if it does not actually disprove, the formal revelation of sacrifice by God. But may we not even here recall the danger of the argument *e silentio*?

Moreover, the importance of this question has been, perhaps, exaggerated. For whether sacrifice originated in a formal Divine command, or whether, already existing, God made use of it for the spiritual comfort and edification of men, that He did so use it is certain. We observe in the sacrifices of the Old Testament three inherent ideas—the self-dedicatory, the eucharistic, and the expiatory. In one sacrifice one of these ideas may be prominent, in another sacrifice another of them, but all entered in some degree into every expression of the conception of sacrifice, which itself is not a simple, but a complex idea. An example of the self-dedicatory sacrifice was the burnt-offering; of the eucharistic, the meal-offering (without blood) and the peace-offering (with blood); of the expiatory, the sin-offering and the trespass-offering. It is no doubt true that in the patriarchal sacrifices the dedicatory and eucharistic ideas are prominent rather than the expiatory. But it does not follow that the order of time with regard to these ideas was the order of importance. Rather, perhaps, it was to be expected that the more profound idea of propitiation would be reached later. That the most important place in the whole Jewish sacrificial system was occupied by the *sin-offering*—in which the central

¹ "An Essay on Sacrifice," by Rev. R. Collins, M.A., in "Pulpit Commentary," Leviticus, p. viii.

idea is that of expiation by means of the blood—becomes clear from an examination of the order of sacrifice in its perfect form, as given in Lev. viii. The burnt-offering could only be offered after the sin-offering had been accepted. The meal or peace offering was merely a portion of the burnt-offering. The solemn use of the blood was again emphasized by the ceremonies of the Passover, and also in the inauguration of the covenant of Sinai (Exod. xxiv.), while the great truth which was taught by the ritual of the annual Day of Atonement was the necessity for expiatory sacrifice in order to re-enter into covenant with God. The life of the offender was evidently regarded as forfeited for his sin, but the blood of the victim was accepted instead by the ordinance of God's mercy. For after the slaying of the one goat the high-priest laid his hand upon the head of the other goat, confessing the sins of the people, that it might visibly do that which was implied in other sin-offerings—viz., bear those sins away. Indeed, in regard to all cases of sin-offering, the custom appears to have been for the offerer to lay his hand—not the hand of his slave or his wife, or his substitute, but his own hand—forcibly on the head of the sin-offering, confessing his sins in general or special terms, and to say, "Let this be my expiation."¹ It is impossible to avoid the conclusion that the sin-offering taught the truth of sin in man, and that man's life was forfeited on account of that sin, but that God in His mercy had provided an atonement by the vicarious death of an appointed victim. How far the inevitable weakness in the sacrificial system—viz., the separation which existed between the priest, the offerer, and the victim—was felt at different times and by different persons it is impossible to say. But the feeling of imperfection must have been there; the consciousness that the "blood of bulls and of goats"—irrespective of the great Type to which this points, as the prophetic writings showed—"could not take away sins" must have been experienced. If the sinner were not to die himself, then the conscience of men demanded a perfect substitute—one of like nature with the sinner, one who was ⁵⁰

¹ See quotation from the Mishna in Outr., "De Sacr.," I., c. xv., § 10.

involved in the consequences and penalty of the Fall that the guilt and penalty of the race belonged to him to bear, one who as priest and victim and offerer in one should voluntarily offer up himself.

The Epistle to the Hebrews, as it has been almost universally understood—though it is alleged by Archdeacon Wilson in his Hulsean Lectures for 1898-1899 to have been “strangely misunderstood”—declares the valuelessness in themselves of the “gifts and sacrifices,” the “carnal ordinances,” of the Mosaic system, as unable, “as touching the conscience,” to “make the worshipper perfect” (Heb. ix. 9, 10), and asserts that it was only in virtue of their typical character that they had a spiritual meaning. The same Epistle goes on to show that in the Person of Jesus Christ offerer and victim and priest were completely united. Being one with man, the Representative of the race, He could offer a willing sacrifice of His own blood: ordained by God by a solemn oath (Heb. vii. 20, 21), He was and is man’s one High-Priest for ever, after the order of Melchizedek, and the kingdom of heaven is open to all believers.

Now, an examination of this Epistle makes it clear that the Atonement is there conceived of and represented under two aspects—first, that of a *perfect obedience*; secondly, that of a *vicarious sacrifice*. In His obedience Christ was the Representative of that sinlessness which is the natural duty of man, impossible to him since the Fall, but to which he is yet summoned on being reconciled to God by Christ, for He, “though he was a Son, yet learned obedience by the things which He suffered; and being made perfect”—*i.e.*, by that suffering (see chapter ii. 10)—“He became unto all them that obey Him the author of eternal salvation” (Heb. v. 8). Here is brought prominently into view the value of the Incarnation, the life of humility, temptation and suffering, to which the death was the fitting, and, indeed, the inevitable, close. In that perfect obedience the burnt-offering of Judaism found its Antitype, and in following that example we present our bodies a living sacrifice unto God (Rom. xii. 1).

But if the Epistle to the Hebrews—to impartially study which is to gain a clear idea of the Biblical doctrine of the Atonement—if this Epistle lays stress on the obedient life of Christ as one aspect of that Atonement, it certainly lays no less emphasis upon the sacrificial, expiatory, and vicarious character of His death as another. The writer points to the perfect antitypical fulfilment in Christ of the ancient sin-offering, and especially of the particular sin-offering with which the High Priest entered the Most Holy Place on the great Day of Atonement (Heb. ix. 7-12); and Christ's suffering without the city is compared to the burning of the public or priestly sin-offerings without the camp (xiii. 11-13). St. Paul, in his letters to the Corinthian Church, pursues the same idea, declaring that "our passover also hath been sacrificed, *even* Christ" (1 Cor. v. 7); and yet further, using language from which anyone but an inspired Apostle would have shrunk, he says of the Lord, "Him who knew no sin, He made to be sin on our behalf (2 Cor. v. 21).

In connection with this part of the subject, there are certain words employed in the New Testament whose force of meaning cannot be disregarded—viz., the words *ἱλασμός* and *ἱλαστήριον*, meaning expiation or propitiation, and pointing to the fact that God's good-will towards mankind has been gained by the offering up of Christ as the sin-offering (as in Rom. iii. 25, and the familiar passage in 1 John ii. 2, "He is the propitiation for our sins"); the word *ἀπολύτρωσις*, meaning redemption, ransom (*ἀπό* giving the force of "completeness"), denoting the deliverance from the consequences of sin, secured by Christ and received by those who are in union with Him (as in Rom. iii. 24, 1 Cor. i. 30, and Ephes. i. 7, "in whom we have our redemption through His blood, the forgiveness of our trespasses"); the word *καταλλαγή*, implying a thorough change, and meaning reconciliation or the blessing of recovered favour from God, and branching out into the two meanings of—(1) reconciliation of God with man procured by Christ on the cross (as in 2 Cor. v. 19, "God was in Christ reconciling the

world unto Himself”), and (2) man’s reconciliation to God, the removing of enmity and alienation on our part (as in Rom. v. 10, viii. 7; Ephes. ii. 16; Col. i. 21; Jas. iv. 4); the word *θυσία*, meaning sacrifice, and the term used for animals slain in sacrifice (as in Heb. x. 12, “but He, when He had offered one sacrifice for sins for ever,” etc.; and, lastly, the word *ἄφεσις*, meaning remission or sending away (as in Heb. ix. 22, “apart from shedding of blood there is no remission”; and Matt. xxvi. 28, “My blood of the covenant which is shed for many unto remission of sins”). Now, it is to be observed that all these plain and significant terms are used in connection with *the death of Christ upon the cross*, and therefore, “if words mean anything, these must mean that the Atonement of Christ made a change in the relations between God and man from separation to union, from wrath to love, and a change in man’s estate from bondage to freedom. In it Christ stands out alone as the one Mediator between God and men; and His Sacrifice is offered once for all, never to be imitated or repeated.”

(*To be continued.*)



“Not of Moses, but of the Fathers.”

BY THE REV. G. E. WHITE, D.D.

AFTER citing from the Old Testament, our Lord in this instance added His own explanatory words—“Moses hath given you circumcision (not that it is of Moses, but of the fathers”—John vii. 22). The Book of Genesis relates how God made a covenant with Abraham, and appointed circumcision as its sign. We are told that this rite already prevailed among the Arabs, Egyptians, Phœnicians, and other peoples; although, rather remarkably, circumcision was not practised by the Canaanites, to whom scholars of the Wellhausen school attribute so much of Israel’s culture. The Father of the Faithful received circumcision as the token of a religious covenant for

himself and all his house, and the custom was later confirmed by Moses for the Israelites, who were already familiar with it.

The trend of Old Testament studies now seems to be in line with the clue thus given us by our Lord. The religious ideas and institutions proclaimed by Moses under Divine inspiration were, at least in some cases, far older than the Exodus out of Egypt. They were not later than Moses in origin, but earlier. We may liken them to the dust of the earth into which God breathed the breath of life to make a living soul. Some of the original dust, perhaps, was never brushed off, and a spiritual touch was always necessary to keep rites and ceremonies from becoming dead forms or worse. Some, certainly, of the early Israelite institutions and conceptions were shaped out of material hewn from a quarry older and wider than the Israelite nation, and were used by the Spirit of God for the guidance of men under the Old Covenant and to prepare the way for the New. No doubt growth in grace and in knowledge went on in the long stages subsequent to Moses, under the continued guidance of God, who spake unto the fathers by the prophets "by divers portions and in divers manners."

We no longer say "the world was made out of nothing," as our fathers did; but we hold more closely to Scripture in tracing its development from "the beginning," under the directing hand of God. Similarly, one must disabuse his mind of the notion, so far as it still lingers, that separate articles of the codes prescribed by "the Speaker of God," as Mohammedans love to call Moses, had no existence before his day. The Lawgiver clothed with the force of public enactment customs, with some of which his people were already familiar. And those features of the inherited primitive religion which with Divine inspiration he *rejected* were not less remarkable than those which he retained. Prior to the Christian era there is, perhaps, no one religious step recorded of equal importance with that taken by Moses when he taught Israel that Jehovah was one God and had no female consort.

Explorations and excavations in Troy, Crete, Boghaz-keuy,

and other sites in Asia Minor, Arabia, the Sinaitic peninsula, and far more in Egypt, Assyria, and Babylonia, have begun to furnish materials with which to paint before our eyes a new picture of the world as it was by, and long before, the days of Moses. Civilization and culture are shown to be old, and religion was the chief concern in life, at least, as truly as it is to-day. The Hebrews emerge into an historic position with an extensive religious background beyond them. These researches are not characteristically speculative, but deal with inscriptions and sculptures, with cities, palaces and temples, with objects used in worship wrought in stone, metal, or baked clay, and with abundant literature in several different languages recovered or in process of decipherment. It is most interesting to look upon sculptured stones still standing in position, which depict the worship of days prior to the Exodus, or to watch a German archæologist as he unearths literary treasures buried 3,000 years ago. That humble instrument the spade is furnishing important materials for the interpretation of parts of the Old Testament. The archæologist and student of religious history represent the inhabited world of 1200 to 1500 B.C. as overspread by a considerably advanced and fairly uniform civilization, which had been already several thousand years in maturing, and which had its chief source and centre in Babylonia. Semitic Israel shared in this general culture to a greater or less degree. We begin to understand how God prepared the way for the Advent of Christ by a process the beginnings of which go back to the cradle of the race, and how Moses was not a voice crying in the wilderness alone.

The name Jehovah, that of the covenant God of Israel, was not first used by the generation of the Exodus, but has been found in different cuneiform documents dating from the time of Abraham and earlier. Indeed, according to a lecture by Professor Ball, at St. John's College, Oxford, in 1907, there is a clear and authentic instance of the use of the sacred name about 3750 B.C. The generation of Moses would then be much nearer the time of Christ than to the first-known occurrence of the word

Jehovah. The important thing, however, is not the existence of a name, but the attributes it denotes. The Mohammedan Allah is a different being from the God of the New Testament.

Temples, Bethels, and sacred shrines were surprisingly abundant in the Old World, and upon the more elaborate structures a surprising wealth of toil and art was expended. There were recurring sacred seasons determined on both solar and lunar computation. Babylonia had its Sabbath, though without much spiritual significance attached to the observance of the day. As for the antiquity of the Passover meal, Wellhausen said: 'The Exodus is not the occasion of the festival, but the festival the occasion, if only a pretended one, of the Exodus.' Babylonian temples had their sacrifices, and two chief varieties—bloody offerings of animal life and bloodless offerings of fruits and grains—are distinguished. Their walls echoed with penitential psalms and hymns of praise. They had their sacred ark and loaves of shew-bread, their scapegoats, and the sacred numbers *three* and *seven*. Delitzsch affirms¹ that "the majority of the Ten Commandments were as sacred to the Babylonians as to the Hebrews."

The status of Hagar in the household of Abraham and childless Sarah is one provided for in the code of Hammurabi. Professor Pinches² derives the word *Nimrod*, "a mighty hunter before Jehovah," from *Marduk*, the Babylonian god who pursued and conquered the dragon personifying chaos; and to one who is in the habit of stripping a Semitic word of servile letters and reaching its triliteral root the derivation will seem reasonable, for the letters *m*, *r*, *d* are common, and apparently radical, in the two names.

On the evidence of Arabian inscriptions Nielsen claims³ that priests in the land of Midian at the time of Moses' flight thither were termed *lewri*; that is, there were consecrated Levites before Aaron was thus set apart. The same writer

¹ "Babel and Bible," p. 191. Translated by C. W. H. Johns.

² "The Old Testament in the Light of the Historical Records of Assyria and Babylonia," by T. G. Pinches, p. 129.

³ "Die Altarahische Mondreligion," p. 130.

finds the use of incense and incense altars in this region so common that he suggests that the burning bush, in whose flame Jehovah was revealed to Moses, may have been an incense fire in the temple precincts of the high-priest Jethro. Nielsen labours to prove that much of Moses' teaching was drawn from the astral religion of the Arabian, and particularly of the Midianite, deserts—a religion comparatively pure and of monotheistic tendencies. As one part of the Semitic world, this region had at times very intimate relations with Babylonia, and certainly the Israelite tribes had much in common with their Bedouin cousins.

Here, then, Professor Petrie's description¹ of Serabit, and much of its ritual, becomes of exceeding interest. This was a Semitic shrine in the Sinaitic peninsula, whose beginnings go back to the days of the First Dynasty in Egypt, namely, to about 5300 B.C., but whose periods of greatest activity were about 3300 B.C., and again about two centuries before the Exodus. Abundant sculptures, dated with the name of the reigning Pharaoh, and inscriptions by officials, artisans, and common labourers, perfectly legible to the trained archæologist, make the general character of the place and its worship clear. Close at hand were turquoise mines, to which expeditions from Egypt periodically came for the precious mineral, and the men worshipped the deity of the place under the name Hat-hor. This was an Egyptian goddess, but Professor Petrie says: “All the ritual that we can trace is Semitic, not Egyptian.” Sinai, though under the Egyptian Government, contained no resident Egyptians; its inhabitants were Semitic Bedouin, and visitors conformed to local customs of worship, as we should expect. A bed of fifty tons of ashes remains, after the winds and rains of fifty centuries have done their utmost, to testify to the burning of the fat and the blood of sacrificial animals. Fragments of cups, pots, and jars, found among the ashes, identify the period as about 3300 B.C., and suggest the sacrificial meal. There was a large tank at the main entrance to the extensive temple which

¹ “Researches in Sinai,” by W. M. Flinders Petrie.

had been constructed, "presumably for a preliminary cleansing." A circular basin was set in the court for the next ablution. Yet a third tank stood by an inner door, and "a fourth tank supplied the final cleansing before approaching the shrine." "Such a series of ablutions must have belonged to a complex ritual," argues Professor Petrie,¹ and must have been not merely preparatory to worship, but a part of the worship itself; and he compares with this the laver of the Mosaic tabernacle, which stood between the altar and the sanctuary.

"Many small altars found inside the shrine were used for burning," as one was deeply burnt on the top. The tops were quite flat, so that no liquid or semi-fluid could have been placed upon them. These altars "must have been for incense," and "this agrees with the Jewish custom of having a separate small altar expressly for the offering of incense."²

Summing up his description of the Serabit worship, Professor Petrie says:³ "We have here 'a Semitic cave-shrine, older than the Mosaic system or any other worship known to us in Syria or Arabia.' There was a great goddess, later associated with a god; her ritual was that of burnt sacrifices and incense offerings; many ablutions were required of the worshipper; sacred conical stones were dedicated in her temple; and oracular dreams were sought, and memorial stones were erected where the devotee slept. [As in the case of Jacob at Bethel.] The essential features of Semitic worship are here shown to us earlier than in any other instance. And we see how much of Mosaism was a carrying on of older ritual, how that movement was a monotheistic reformation of existing rites, and how the paganism of the Jews was but the popular retention of more than was granted in the state religion."

It is not supposed that Moses ever visited Serabit or drew upon its particular ritual; but rather that, legislating for a Semitic people, and having himself lived for forty years among the priests of the peninsula of Sinai, he revised what was a

¹ "Researches in Sinai," pp. 105, 106.

² *Ibid.*, p. 189.

³ *Ibid.*, 192.

more or less common religious heritage among the Semitic peoples of that part of the world, and enjoined the observance of rites to which the Israelites were already more or less habituated. As there is a natural man and a spiritual man, may we not say there is a natural religion and a spiritual religion, and regard Moses as an agent in the Divine providence for shaping the latter out of the former?

One would expect that the Hebrews, after living for generations in Egypt, with its high culture and its intensely religious character, would have patterned many of their own articles of faith and practice on the models of their masters. The glimpses of Egyptian life given in the Pentateuch are said by Egyptologists to be true to history, but beyond a possible rite or two, a possible vestment or two, what is there to reward one's search for Egyptian elements in the Israelite religion? Why is there so little from Egypt? Apparently because the religious ideas and practices received by the Israelite household from their Semitic ancestors, having their roots ultimately in the soil of Babylonia, were so well defined, at least in outline, that they felt no need or inclination to borrow from their foreign oppressors.

It now appears that Asia Minor was within the sphere of Babylonian influence in the second and third millenniums before the Christian era. Professor Sayce, lecturing at Oxford last year, stated that cuneiform tablets of the age of Abraham, found at Kara Eyuk, mention an oath as taken *on the top of a staff*. This explains the action of the dying patriarch Jacob narrated in Gen. xlvi. 31, a verse which has been a puzzle to commentators, but whose difficulty is now cleared up. The Hittite sculptures in Central Asia Minor depict some of the rites practised by a nation parallel to the Israelites in the time of the Tel-el-Amarna tablets. At Eyuk, near the door of the temple, is an altar sculptured in basalt, before which stands a bull on a pedestal to receive the worship offered by a priest, who stands behind the altar, while in the background a flock of three sheep and a goat are being led toward the altar by a temple minister.

The whole scene is strikingly suggestive of the somewhat later action of the Israelites in the wilderness, when they thought they had lost Moses, in making and worshipping a calf, and it shows from what the Israelites needed to be delivered. The main chamber in the Eyuk sanctuary is 21 by 24 feet square—a size comparable with the rooms of the Israelite tabernacle. Neither could contain a worshipping congregation, but only the ministering priests. A Hittite tablet from Boghaz-keuy—unpublished at the time this is written—gives the name of the god Khiba, who, it appears from the Tel-el-Amarna correspondence, was worshipped about the same time in Jerusalem¹: "Thy father was an Amorite, and thy mother an Hittite" (Ezek. xvi. 3, 45). When Professor Winckler deciphers and publishes his great store of Hittite literature from Boghaz-keuy, other interesting comparisons and contrasts between the early Hittite and Hebrew religions are to be expected.

It is well to bear in mind the proverb, "Truth is stranger than fiction," in following that literature, bewildering in its extent, that is being offered in exposition of the Old Testament. Many things which, because they seemed strange, had been set aside by some critics as fiction are being given back to us as true, and the lines of substantial history are being carried ever farther and farther back.



The Inquisition and Spanish Protestantism.

BY THE REV. THOMAS J. PULVERTAFT, M.A.

THE Holy Office of the Inquisition has been the object of more obloquy than any other organization of ancient or modern times. Rightly described as the most terrible engine devised by the wit of man for the destruction of civil and religious liberty, ecclesiastical controversialists have tried to transfer the shame of its existence and of its persistent cruelty from the

¹ Exactly and remarkably confirming the words of the prophet.

Roman Church to the Spanish State. Hefele, the historian of the Councils, in his life of Cardinal Ximenes, has defended the Roman See in an unconvincing manner, and Ranke is called in support of his conclusions. These great names have won sympathy among many who have not investigated the matter for themselves. Cautious skill in one domain of history does not guarantee trustworthy opinions in another. No longer are the apologists of the Roman Church able to rely upon the obscurity of the evidence, or the feeling that it is incredible for the Church to have participated in such infamies, as proofs that the State was responsible for the proceedings of the Inquisition. During the last thirty years the archives of Simancas and Madrid have been thrown open to examination. The writer has passed many hours collating some of the manuscripts, which still have the sand glistening upon the handwriting of the Inquisitors. The penmanship is often cramped, and as contractions are frequent, decipherment, even in the brilliant Southern sunlight, is by no means easy, and historians owe a debt of gratitude to Professor Schäfer and Dr. Lea for enabling them to form a true judgment on the origin, character, and work of the dread tribunal.

The obvious carelessness of Llorente has made his monumental work suspect, but recent research has proved him to have honestly used documents, although inaccurate in his generalizations from their contents. Schäfer has written with characteristic German thoroughness the story of Spanish Protestantism in the sixteenth century, and he gives us, either in the original Spanish or in an excellent German translation, the documents on which he relies. His book is a valuable storehouse from which students can gather the needed information on any point, for nothing seems to have escaped him during the years he spent in Spanish libraries. His opinions may at times appear open to question, but this is of little importance, for the evidence on which the opinions are formed is before the reader, who can always check the character of the conclusions by weighing the premises.

Dr. Lea, whose work on the early Inquisition and the

celibacy of the clergy places him in the front rank of historians, now gives us the standard work on the Spanish Inquisition. The four volumes supply a thoroughly competent account of its establishment, procedure, and relation to Church and State. No aspect of its operations fails to pass under review, and the calm, judicious weighing of evidence stamps the writer as a man who strives to get at truth, and to avoid partial and one-sided statements. He is as familiar with modern literature as he is at home with the documents; he can duly appreciate the brilliant work of Menendez y Pelayo, and make the necessary deductions from the exaggerated statements of Spanish writers. We do not know if he has ever lived in Spain, but no one who is familiar with Spanish life and thought can fail to see that he knows the Spanish character, and this knowledge enables him to write with a sense of proportion and insight which is sadly lacking in the sciolists who have generalized from mere book knowledge of the scenes of inquisitorial activity. Those who wish to study the subject have a wealth of material placed in their hands, which will enable them to form a competent opinion. The book is a great one, and adds to the reputation of the octogenarian author.

It can no longer be doubted that the Inquisition was an ecclesiastical institution. Menendez y Pelayo boldly acknowledges the fact; Schäfer declares it to have been thoroughly ecclesiastical; and Dr. Lea shows that it owed its privileges to Papal authority, and asserts that the right of the Crown to select the Inquisitor-General was never officially recognized by the Popes, whose commissions to the successive nominees bore the form of a *motu proprio*, the spontaneous act of the Holy See by which, without reference to any request from the Sovereign, the recipient was created Inquisitor-General of the Spanish Dominions, and was invested with all the faculties and powers requisite for the functions of his office. The Kings always addressed the Inquisition "*por ruego y encargo*" (by request and charge), and never "*por mandamiento*" (by command). The absolute Spanish monarchs dared not command their

subjects, who were Inquisitors ; they asked and charged them to condescend to help and facilitate their wishes. It is impossible for any candid mind to contend that the Spanish Inquisition was a secular tribunal. No institution was more calculated to come into conflict with the normal government of the Church. It had powers over the Bishops and the religious Orders ; it could and did bring the Primate of Spain to his knees, and it continually interfered with the authority of the Bishops. Accordingly, we find disputes between Kings and Popes, Bishops and Inquisitors, but we nowhere come across any disavowal of the religious character of the Inquisition, all of whose high officers were ecclesiastics. Their nominations never called them royal, and until the modern effort was made to remove the brand of cruelty from Papal history, no one ever questioned the close association between the Church and the Holy Office. In contemporary Spain, sighs for its re-establishment are occasionally heard, and these aspirations always come from the lips of the clergy and their friends, who desire to obtain religious unity by the exercise of its dread powers. Every chapter in the four volumes is a proof that Hefele and Ranke have grievously erred in their protest against the traditional view of the Inquisition.

The peculiar atrocity of the Holy Office lay in its secrecy. The torture and sufferings of the accused were part of the usual criminal procedure of the time. On occasion the Inquisitors were more tender-hearted than the secular judges, but its denial to the accused to know the names of their accusers, and its terrible powers over those who violated the oath of secrecy, made it an object of dread and hatred. No one was safe : parents were urged to inform against their children, brothers were enticed to lay charges against their sisters, wives were tempted to denounce their husbands, and the printed volumes of the records of the trials show the indescribable horror-stricken state of those who came under its authority. Accused of crimes, committed in unnamed places, testified to by unnamed individuals, the victims very often were the unwilling means of incriminating others by their wild guesses as to the source of

the accusations. The documents show a subtle—almost diabolical—skill employed in dragging out evidence against a familiar friend falsely suggested as the cause of accusation, and no one can wonder that when the Holy Office was mentioned Spaniards were silent. “As to the King and the Inquisition, hush!” is a Spanish refrain, which expresses only too well popular feeling. The Inquisitors knew that its secrecy preserved the power, authority, and reputation of all who served it. It was the soul of the Inquisition. Shielded thereby from responsibility, there was scarcely any injustice which could not be safely perpetrated, and perjured witnesses could gratify with ease their bitter spite. As Dr. Lea says, “the secrets of those dark prison-houses will never be known even by the records, for these were framed by those whose acts they recount, and they may be true or falsified.”

The Holy Office had done its evil work against Jews and Moors when the Reform movement appeared in Europe. It had removed from Spain the classes on which the industry and the prosperity of the nation depended. The passion for religious unity was the power which worked this evil. Philip II. was on the throne when it was whispered that Spain was tainted with heresy. The Emperor Charles was in retirement in his monastery in San Yuste, bitterly repenting that he had not broken his safe conduct to Luther, as, by so doing, he would have freed Europe from his religious teaching. His daughter Juana was acting as Regent, in the temporary absence of the King, when she received a letter from the Emperor urging her to proceed against the Valladolid Reformers, for “if this evil be not suppressed at the beginning, I cannot promise that there will be a King hereafter to do it.” So great was the dread of Lutheranism in Spain that Paramo wrote: “Had not the Inquisition taken care in time to put a stop to those preachers, the Protestant religion would have run through Spain like wildfire, people of all ranks and of both sexes having been wonderfully disposed to receive it.” Paramo is, however, an unsafe guide, for he declares that in 150 years 50,000

heretics were burnt in Spain, and this burning saved the world ; whereas even Llorente, whose figures are much inflated, only charges the Tribunal with having burned, during its three centuries of existence, 34,568 persons.

Exaggeration was natural when heresy was so greatly feared, and until recently it was generally believed that the Spanish Reformation movement had thousands of adherents from among all social classes. McCrie states : " Perhaps there never was in any other country so large a proportion of persons illustrious, either from their rank or their learning, among the converts of a new and proscribed religion." The high position of so many of the Reformers, according to him, helped the 2,100 members of the groups to escape detection for so long a time. This is the view generally held in this country, but it can be held no longer, for the cold light of the documents shows clearly there was not anything like 2,000 native Protestants in Spain in the sixteenth century, and that the followers of the Reformed Faith embraced very few members of the upper classes. The few great names attached to the martyred groups have given a social position to the plain men and women which they did not possess, and Protestant and Roman Catholic writers have unduly increased their numbers.

Dr. Schäfer has gone through the records with exhaustive care. He arrives at the conclusion that about 2,100 persons were accused of Protestantism in the latter half of the sixteenth century, of whom 220 were burned in person and 120 in effigy. Nearly all those who were burned in effigy, and the majority of those burned in person, were foreigners. In the great *autos da fé* of Valladolid and Seville, seventy persons were burned in person and thirty in effigy. Of the 1,995 cases of so-called Lutheranism, carefully collected and described by Dr. Schäfer, 1,640 were foreigners and 355 were Spaniards. Even all of those were not real Protestants, for the majority—judging from the reports of their trials—were only Protestants in the imagination of their judges. Protestants were punished with exceptional severity, and it is probably within the mark to assert that in the sixteenth

century there were not more than 150, if so many, real convinced adherents of the Reformed Faith among the Spanish people. This conclusion is arrived at independently of Dr. Lea's investigation, and was reached after a study of Llorente. It is confirmed by Dr. Wilkins, and proved by Dr. Schäfer.

Dr. Schäfer points out that this number represents a very small proportion of the 10,000,000 Spaniards, and is convinced that outside the groups of Seville and Valladolid Protestantism found no footing in Spain. Maurenbrecher accurately describes the character and extent of Spanish Protestantism in the sixteenth century. "That handful of Spanish Protestants which lived in the last years of Charles V. and the first days of Philip XI. was thoroughly destroyed by the energy of the Spanish State and the power of the Spanish Church; their appearance has remained a unique occurrence without any connection with the spiritual life of Spain, and has had no influence on national development, and has left no permanent mark on its history."

Many causes contributed to this result. The might of the Inquisition made the continued existence of Protestantism an impossibility. Out of Spain the Spaniards showed their power of receiving the teaching of the Reformation, and their literary work has value even at the present day. Reading the records of the examination of the Reformers before the Inquisitors, one is struck by the almost complete absence of organization. Irregular meetings were held in Seville and Valladolid, but it cannot be said that the Reformers were accustomed to worship in common, and no regular ministry existed. In fact, they had no time to develop an organization, for secrecy was the essence of their existence, and they were never numerous enough to become duly organized congregations with a regular ministry. It is easy for present-day Protestants to find fault with them, but their position was exceptional, and the candid student must be surprised that they existed so long without being detected. Their protection was largely due to the conviction that no Spaniard could accept the Reformed Faith, and there seems to

have been no regret expressed at their extermination. The Inquisitors in destroying Protestantism acted in agreement with public opinion.

It is remarkable that the foreign Protestants appear to have had no connection whatever with the native Reformers. We have gone through the records with a view to discovering any trace of co-operation or common worship, and have not found a single instance. Possibly Spanish exclusiveness may have had something to do with this, or it may be that the Reformers feared to compromise themselves by mingling with their foreign brethren. It is, however, more likely that the foreigners condemned as Lutherans were in no sense propagandists, and were therefore not thrown in the way of meeting their Spanish brethren. Even when Spaniards were condemned at the same *auto da fé*, there is no connection between the native and foreign martyrs.

Protestantism was thoroughly crushed in Spain, but the seed was sown which now bears fruit. The Spanish Bible comes from the sixteenth century. The Inquisition prohibited the reading of the Bible in the vernacular. Even a Spanish Duchess could only receive a licence to read the Bible in Italian for one year. All fragments and extracts in Spanish were forbidden, with the object either of keeping the unlearned ignorant of the existence of the Bible, or of making them understand it was a forbidden book. Spanish refugees translated the Bible; the copies that reached Spain were ruthlessly destroyed, but the translation survives, and the words of the sixteenth-century version are circulated in Spain to-day. It has its mission to fulfil, and no country needs it more, for, in the words of Dr. Lea, "the great lesson taught by the history of the Inquisition is that the attempt of man to control the conscience of his fellows reacts upon himself: he may inflict misery, but in due time that misery recoils on him or on his descendants, and the full penalty is exacted with interest; and never has the attempt been made so thoroughly or continuously, or with such means of success, as in Spain, and never has the consequent

retribution been so palpable and so severe. The sins of the fathers have been visited on the children, and the end is not yet."



Literary Notes.

AMONG the many great authors of the present day, few—indeed, if any—have lived so thoroughly in harmony with the high precepts which they have taught as the venerable Count Tolstoy. It is undoubted that his personality is as great, excepting perhaps that of our revered King, as any other person living throughout the whole world, and more particularly in Europe. The active and world-wide interest taken in the coming autumn celebrations to honour him go to prove how very deeply rooted his influence has been upon modern thought. This interest will undoubtedly be increased by the appearance in September of the official "Life of Tolstoy." The author chosen for this important task is Mr. Aylmer Maude, whose prolonged personal acquaintance with Tolstoy and twenty-three years' residence in Russia enable him to thoroughly understand his subject. Mr. Maude's previous short biography of Tolstoy elicited the latter's warm approval. Being English, he endeavours to make Tolstoy's life and teaching as intelligible as he possibly can to English readers. The "Life" will be a straightforward account of the man who stands easily first among the writers of his country and his age.



In the *Periodical*, a little literary journal published by the Oxford University Press, some very interesting statistics are given concerning the Oxford Dictionary. Mr. Falcolner Madan, in his brief and capital account of the Press, which was recently published, says that the Dictionary is the greatest literary work ever produced in Oxford; and the interesting facts bear this statement out. The scheme was started in 1888, and 1912 should see the completion of it! Truly a prodigious undertaking. This colossal publication and the "Dictionary of National Biography" are literal monuments to the enthusiasm and the genius of their founders, the late Mr. G. M. Smith and Sir James Murray. Some interesting calculations have been made as to the contents of the Dictionary up to and including the last published portion. There are over 154,000 main words, the special contributions explained under main words 29,534, and subordinate words 41,317—total being nearly 225,000. The illustrative quotations exceed one million. So far there are 9,431 pages; and it is said that if one were to read such portions as are already published at the moderate rate of one page per day, it would cover a period of twenty-six years. The total number of columns are 28,273, each 10½ inches long, allowing for short columns. These columns of type, the article continues, end on end, 2½ inches wide, would stretch over four miles. The printed matter thus arranged would be fifty-three times as high as the Great Pyramid. This reading matter would go

round the dome of the British Museum reading-room, at the base, some fifty-seven times. It would prove to be seven times the height of Snowdon. It is estimated that there are 34,351,680 words in the Dictionary to date, and 120,133,704 letters.



"The Encyclopædia of Religion and Ethics," which Dr. James Hastings edits, should prove of great value to workers in many directions of religious activity. It is a big thing and has been in preparation some six years, and is to be issued by Messrs. T. and T. Clark, of Edinburgh. The first volume will appear next month in time for the Congress of Religions at Oxford. The work has the great advantage of contributions from scholars and students in many parts of the world.



The Rev. W. A. B. Coolidge is one of the chief authorities on the Alps. His new book, entitled "The Alps," has recently been published. The political history of the Alps is lightly told, and the story of their exploration given. The Alpine pastures, glaciers, and great passes are fully described, while separate sections deal with the fauna and flora. A special chapter relates to the interesting subject of Alpine guides, and the beauties of the Alps at different seasons are touched on by the author, who has been privileged to admire them for no fewer than forty-three seasons. There are some twenty illustrations from photographs, seven plans, and one full-page map. The book also contains a bibliography and a full index. It should not only prove an invaluable companion for the historian, the climber, and the tourist, but is full of interest for the more general reader.



Mr. J. Potter Briscoe, the well-known librarian of Nottingham, has been busily engaged upon a work which he expects to shortly have ready. It is only going to be possible to secure the book by subscription. It is to be a companion volume to his excellent "Bypaths of Nottinghamshire History." The title of the new work is "Chapters of Nottinghamshire History," and will consist of a series of papers and documents on the history and antiquities of various parts of the county, particularly the southern part.



Mr. Robert Scott has in his list two interesting new titles. One is the Rev. F. S. Webster's "Round the World in a Hundred Days: a Visit to China's Missions." Mr. W. B. Sloan, of the China Inland Mission, has contributed a sympathetic preface to the volume, which is a most graphic description of the various phases of missionary life in China as seen by an eyewitness. The author, in the company of Mr. Sloan, came into personal touch with more than 1,300 missionaries. From these they gathered a deal of interesting facts, all of which are embodied in this work. The other book is a new and revised edition of the Rev. Harrington C. Lees' work, "The Work of Witness, and the Promise of Power." This little book deals with the significance and importance of the Holy Spirit in the life of the Christian. The author, in careful and devout language, succeeds in emphasizing the great possibilities in the life of the Christian if the true value and the great power of the Holy Spirit are fully grasped, fully accepted, and fully used. So

many workers seem at loss to receive the fulness of this blessed Gift, and then wonder why the outlook is so often dull, the work so often arid, and the influence so often limited.



The early part of the coming autumn will see the publication of an important work entitled "The Hidden Church of the Holy Graal: its Legends and Symbolism considered in their Affinity with Certain Mysteries of Initiation and other Traces of a Secret Tradition in Christian Times," by Mr. Arthur Edward Waite. This is assuredly a prolix title; at least, it is the longest I have found this season so far. But at the same time it sounds interesting. And as Mr. Waite's value as a writer of this kind of literature is proven, we may expect a really interesting volume.



Mr. Murray is the publisher of a very intimate and personal book which tells the story in simple language of the life of an intelligent working man. It is called the "Reminiscences of a Stonemason." Mr. Turnbull, the author, began life under many disadvantages. But there must have been a little latent culture and refinement somewhere, for his desire to rise from the mediocrity of his mental environment was so great, and moved him to be doing with such tremendous impetus, that he set to work at his own education. In this, in spite of hard work and long hours, he succeeded; and his book will tell how he accomplished it, as well as describing some of the vicissitudes that such a life must necessarily bring with it. There is a survey of some import also of the labour problem, both in this country and in America.



There is a new translation of the Book of Isaiah. Professor Driver has written a preface for it. The reason for this new work, it is said, is the new points of view concerning the prophet, the result of modern research and scholarship. The Rev. G. H. Box has prepared the volume. His aim has been, by means of a new version of the work and of an introduction, to put the reader in possession of what he thinks might be called the problems associated with Isaiah. The work is free from technicalities, and is intended to meet the requirements of the average educated reader.



Mr. G. K. Chesterton, who seems able to write about almost any subject, has a new book coming out entitled "Orthodoxy," which will form a sequel to "Heretics." There is one great feature about Mr. Chesterton: he is fearless, and a defender of honesty. The under-man has his sympathy, and I cannot help thinking that he hates convention, while with the narrow and uncharitable he is entirely out of sympathy. Add to these characteristics a fluent style, and we get the explanation of his success. Moreover, he always knows what he is writing about. He thoroughly prepares his subject. In this new book Mr. Chesterton "has been forced to be egotistical only to be sincere," which is very characteristic.



The Cambridge University Press are publishing the sixth volume of the "Reports of the Cambridge Anthropological Expedition to Torres Straits,"

dealing with the sociology, magic, and religion of the Eastern Islanders. An introduction has been written by Dr. A. C. Hadden, the editor of the series.



Mr. Bumpus's new book on the "History of English Cathedral Music" has been in preparation for several years. The lives and compositions of the great masters of ecclesiastical music from the time of the Reformation to the close of the last century will be appreciated by many. There are many illustrations.



Father Hugh Benson's next book will not be a novel, but a biography of Thomas à Becket.



A single-volume history of the Jews is being prepared by Dr. M. Epstein, who has been collecting his material for six years.



Notices of Books.

THE REMINISCENCES OF ALBERT PELL. Edited, with an Introduction, by Thomas Mackay. London: *John Murray*. 1908. Price 15s. net.

If asked to describe Albert Pell in a sentence, one could hardly do better than say he was very much what is usually implied when we term a man "a thorough Englishman," and with many of "the defects of the qualities" of that often-quoted person. He was a man of sterling common sense and a considerable belief in himself, an implacable foe to every kind of humbug, with apparently little taste for learning or art or science (except so far as a knowledge of this bore upon the choice of patent manures), with an immense power of work, and an equally strong belief in demanding from other people the exercise of the virtues of self-effort and self-reliance. He was born in 1820 and died in 1907, and his autobiography, of which this volume mainly consists, gives an account of his career from his earliest years down to 1885, when he retired from Parliament. From boyhood he was an extremely keen observer, and all through life he was an equally outspoken critic of men and their manners; and as it was his lot during an unusually long and active life to fill many parts—a pupil of Arnold's at Rugby, a student (?) at Cambridge, a landowner in East London, Cambridgeshire, and Northamptonshire, a churchwarden, Poor Law Guardian, magistrate, a Member of Parliament, and of several Royal Commissions—his "reminiscences" are extremely interesting reading. He was as much at home in the slums of the East End as he was among the farming folk of the Fens or on his Northamptonshire estates, and wherever he was he always had on hand some good work for the benefit of the poor, but in which he always demanded their co-operation. Those who would learn how to help the poor wisely—witness what he accomplished in the totally different unions of Brixworth and St. George's-in-the-East, in both of which he was for many years a Guardian—will find many a valuable hint in this book. One of Albert Pell's *dicta*—and he gave good reason for his faith

—was that “any union could have just as few, or as many, paupers as its Guardians determined to have.” This statement is, of course, in a measure an exaggeration, but within limits experience has proved that in it there is an immense amount of solid truth. His reforms were, of course, bitterly opposed, but experience proved he was right; and as long as he was on its board, Brixworth was, as St. George’s-in-the-East still is, among the least pauperized unions in the country. The Report of the Royal Commission on the Poor Law now sitting may shortly be expected. Whatever its recommendations may be, I trust they will be carefully examined in the light of such experience as we find recorded in the volume before us. What Albert Pell was able to effect goes very far to show that it is not so much the Poor Law itself which is at fault as the methods by which it is too generally administered. Where administered by experts in the light of the best knowledge available the present law needs little radical alteration. What Mr. Pell found to be true of the Poor Law he found to be equally true of English agriculture. It was not the land that was wrong, nor was it Free Trade that was ruining the farmers—he was the strongest and most thorough of Free-Traders—it was the way in which the land was farmed that needed amendment. Too many farmers, like too many Guardians, did not know, because they did not take the trouble to learn, their business, and Albert Pell did not hesitate to tell both farmers and Guardians his opinion of their capacity and conduct. Another class which from time to time roused his wrath were the clergy. A strong and consistent Churchman, and one who never made the office of churchwarden a sinecure, he looked to the parson to be “sound” and to do his duty. He hated slovenliness, and would not stand neglect, and had little sympathy with what he used to term “Eastward Ho practices.” If anyone wishes to realize the immense difference between the England of 1830 and that of the present day he can hardly do better than read this book; and if he wishes particularly to see the change which has come during this period over the *village* life of England, he will find especially valuable evidence. The book will probably be most helpful to those who are interested in all the various problems connected with the life of the poor, and in the various schemes and methods which have been tried for improving their position. It is certainly a book to be read, and anyone who loves good stories will find such plentifully scattered throughout it. The two appreciations—one by Mr. Thomas Mackay and the other by Mr. James Bryce, both intimate personal friends of Albert Pell’s—which precede the autobiography are both well done, and they supply just that general conception of the author’s character which enables the reader to enter sympathetically, and therefore intelligently, into the autobiography itself.

W. EDWARD CHADWICK.

THE THREE CREEDS. By the Right Rev. Edgar C. S. Gibson, D.D.
Oxford Library of Practical Theology. London: *Longmans, Green
and Co.* Price 5s.

This new book by the Bishop of Gloucester should prove of distinct value to theological students and others. It has been necessary on previous occasions to take exception to the volumes of this series. It is with the more pleasure, therefore, that we commend this work. Its germ will be found in the author’s

well-known work on the XXXIX. Articles. This book is to be commended for its clearness, succinctness, having regard to the subject, and at the same time its fulness. It is divided into four chapters. The first deals with Creeds in general—the history of their origin and development. The second deals with the Apostles' Creed—its early history, its later insertions, the use made of it by the Church, and its doctrine. The third chapter deals with the Nicene Creed, and the fourth with the Athanasian Creed. Dissertations of a more critical and minute character and exhibiting careful research are given in the form of notes at the end of the three main chapters. Dr. Gibson places the ordinary reader under a debt of obligation. We know of no book where the desirable information about the Creeds is brought together so clearly and intelligibly and in such a "get-at-able" form. The history and explanation of the points raised by the different heresies dealt with at successive Church Councils are admirably set forth in the chapter on the Nicene Creed, and are invested with an interest and religious meaning which deliver them from the drydust treatment. The book is fresh and readable, and that surely to the ordinary mind must be a high testimony to a book with such a distinctly theological title. We can imagine any intelligent Churchman reading the book with comparative ease and deriving much illumination. Dr. Gibson argues disputed questions with ability and fairness. His own decisions on debatable points are expressed with decision, and where necessary with reserve. In the Apostles' Creed he holds that the term "Catholic" implies, "not only universality, but also orthodoxy." As we might expect, he has some forcible words on the clauses that have reference to the Incarnation and the Resurrection. The story of the development of the Nicene Creed, with the discussion on the Filioque clause, is very valuable and well put. Special interest will attach to the author's treatment of the Athanasian Creed. Those who are staunch upholders of its use will find here a champion of their views. The Bishop upholds the verdict of Waterland with regard to its approximate date, and defends, after J. B. Mozley, Liddon, and many others, what he terms the "Monitory" clauses. He refers to the most recent methods suggested for its use, and writes: "The public recitation of this Creed acts as a solemn reminder of the responsibility of the intellect on matters of faith, with which we can ill afford to dispense; and looking at the importance of maintaining a firm faith in the doctrine of the Trinity and the Incarnation, and having regard to the immense value of the Creed as expanding these doctrines, it would be an incalculable loss, and one which would render the Church's task immeasurably greater than it is at present, if the Creed were to be no longer publicly recited in our churches." Dr. Gibson advocates a retranslation. In this we believe he holds a different opinion to that of his distinguished predecessor in the See of Gloucester, Dr. Ellicott; and whether he has justified its universal and constant use in our churches to-day will still be a matter of dispute. The book is a valuable contribution to students of theology.

SAVING TRUTHS OF THE GOSPEL. By the Rev. F. S. Webster. London
Religious Tract Society. Price 3s. 6d.

A volume of sermons by a well-known Evangelical London clergyman, mainly evangelistic and hortatory, characteristic of present-day Evangelical

preaching. There is continuity in the first five sermons on "The Sacrifice and Death of Christ." The remaining sermons, of a miscellaneous character, are arranged under the headings, "Sidelights on the Sacrifice," "The Benefits of the Sacrifice," and "Practical Issues." The preacher is conscious that the world of to-day needs the old-fashioned Gospel. Hence, the themes are Redemption through the Precious Blood of the Cross and the Work of the Holy Spirit. There is direct preaching on the subjects of Sin, the Atonement, the Holy Spirit, the Spiritual Interpretation of the Old Testament, the Consecrated Life, Worldliness, and Compromise. The essentials of spiritual and evangelical religion are plainly and constantly set forth in an earnest and forcible manner. In a volume containing over thirty sermons one might have reasonably expected something to be said from time to time upon the great questions which concern the Church at the present hour. These subjects do not appear to come within the view of the preacher. The application of the Gospel of Christ to some of the chief perplexities of men's minds at the present day needs something more than a bare occasional allusion. Nor does the question of the Sacraments receive any treatment at all in this volume, though it is a subject on which positive teaching on the other side is most prolific at the present time. The sermons are entirely "undenominational." But perhaps this is because the book is published by the Religious Tract Society. The volume illustrates, however, at once the strength and also the defects characteristic of Church of England present-day Evangelical preaching. The illuminating and teaching note is not strong. The proclamation of the Evangel in its initial steps is all that could be desired. From the literary point of view these printed sermons would be improved by the omission of such homely analogies as that between the life of spiritual failure and a burst motor-tyre; or by the pressing home of our being God's workmanship by the inquiry we make as to a bicycle or a piano, "Who's make?" or such an expression as "the slackers in a football crowd." But the volume represents the earnest setting forth of the Cross of Christ and of the presence and power of the Holy Spirit, and may therefore be welcomed.

FROM THE BOOK BEAUTIFUL. By Guy Thorne. London: *Greening and Co.* Popular edition. Price 1s.

A misleading title! If this be an attempt to render Bible stories more interesting, we cannot congratulate the author on the result. An indiscreet episcopal advertisement once helped to give a former book by this author a vast circulation. But we are not among those who believe that the evidence of the resurrection of our Lord and Saviour Jesus Christ is to be enhanced by a spicy novel. Nor do we think that Bible incidents set forth in a highly imaginative fashion, as they are here, become really more attractive or useful by being thus dressed up. The author, in the preface, claims to do in words what pictorial art in Bond Street may claim to do for certain selected Bible incidents. He aims at making the Bible readable and popular by blending his fiction with it. The Egyptian or Syrian setting is employed by this "writer of fiction" to "transmute" the stories as we have them in the Bible. This claims to be regarded as "art" and "culture." We doubt it. But it is certainly not religion. The following are the incidents dealt with and their order: The rending of the Temple veil; the fight of Goliath

with David ; Joseph's temptation by Potiphar's wife ; the dream of Joseph, the husband of Mary ; the story of Gehazi, of Judas, and of the rich young ruler. The real story is often hardly recognizable. It is often rendered more ugly than beautiful. It constitutes a form of literature we do not like. If it meets a popular taste, we are sorry for that taste.

CHRISTIAN IDEALS. By J. G. Simpson, M.A. London : *Hodder and Stoughton*. 1908. Price 6s.

Principal Simpson's volume consists of sermons preached during the past fourteen years at Oxford, Cambridge, Leeds, and elsewhere. The writer observes, not without justice, that preaching, like poetry, is a criticism of life. Consequently it is deprived of its message unless it bears some vital relation to the thought and action of the times. Throughout these sermons the preacher has endeavoured to enrich the stock of Christian ideals by presenting the Gospel with directness and simplicity, and with a whole-hearted conviction of its moral power and spiritual inspiration. Scarcely one of the sermons will not bear reading a second time, and we recommend the sermon preached at St. Paul's Cathedral some seven years ago, on Imperialism and service, and a second preached at Dundee, on the responsibilities of parentage, as giving in a succinct and telling way a vivid and thoughtful criticism of two prominent questions of our time. We need in these days men who are not afraid to maintain an unpopular view of certain popular problems. Sincerity in such matters always tells, and we cannot think that a careful reading of Mr. Simpson's volume will be otherwise than valuable in holding up before us a genuine ideal unhampered by certain misconceptions which are apt to gather around matters hotly debated by contemporaries. We are not inclined to agree with the writer, it is true, in some of his statements, but we cordially approve of his real earnestness and the clearness and cogency of his reasoning.

OLD THEOLOGY RE-STATEd. By Rev. E. J. Kennedy. *The Religious Tract Society*. Price 3s. 6d.

Friday morning addresses at St. John's, Boscombe, by a well-known Evangelical preacher. The book is a series of hortatory addresses on the Epistle to the Ephesians. Many will be glad to have in book form some of the results of Mr. Kennedy's valued ministry.

SERMONS AT ST. PAUL'S AND ELSEWHERE. By the late Canon Liddon. *Longmans, Green and Co.* Price 2s. net.

A volume of Longmans' "Pocket Library of Theology." In a brief preface the Bishop of Oxford, by narrating an autobiographical incident, states that he regards Liddon's sermons as an illustration of "knowing what people really need." There are ten of Liddon's well-known sermons, including "The First Five Minutes after Death," and the one on the inscription on the great bell of St. Paul's Cathedral, "Woe is me if I preach not the Gospel." All who have a right to criticize must recognize the solemnity, the dignity, the homeliness without irreverence, the learning, and ordered arrangement of the sermons of one of the greatest of preachers. At the same time we cannot forget that there is a blend of Tractarian doctrine, which we think misinter-

prets the New Testament doctrine and proportion with regard to the Sacraments; and whilst the Atonement is in full view in Liddon's sermons, it is sometimes accompanied by an unreasonable perversion of what the preacher conceives to be the current Evangelical presentation of it. But we can all value Liddon's sermons.

CHRISTIANITY AND COMMON LIFE. By Rev. H. R. Gamble. *Longmans, Green and Co.* Price 2s. net.

Another volume of Longmans' "Pocket Library of Theology." The author says "the sermons were addressed not so much to the 'religious' as to men and women living in the 'world.'" We could wish, therefore, that the hearers had had a more explicit New Testament message set before them. Of sin as guilt, of the need of a Saviour, and of the presence of the Holy Ghost dwelling in the heart as the source of holiness, there is little beyond inference. If the "common life" of the West End of London is to be aroused from indifference, worldliness, and practical ignorance of Christ's salvation, there is needed surely a deeper and more searching message than anything to be found here. There is an interesting sermon on "Luke, the Beloved Physician," showing how Christianity gradually won the cultured as well as the unlearned. One recalls the Puritan who, whilst others were preaching for the times, proclaimed his determination to preach for eternity. There is much need of this in the modern published sermons of the English Church.

CHRISTIAN MARRIAGE. By Canon Hensley Henson. *Cassell and Co.* Price 1s. 6d.

One of the "Christian Life Series," and is a learned essay on marriage, in which are examined, in turn, marriage in the Old Testament, in Christ's teaching, in St. Paul's teaching, in pre-Reformation times, the effect of the Reformation on marriage, and, finally, Christian marriage under modern conditions. The conclusion may be expressed in the words of the late Lord St. Helier: "Christianity has had no greater practical effect on the life of mankind than in its belief that marriage is no mere civil contract, but a vow in the sight of God binding both parties by obligations of conscience above and beyond those of civil law." Some parts in Canon Henson's essay will be questioned, such as his interpretation of Christ's attitude towards divorce. His book was written before the recent controversy.

FIVE-MINUTE OBJECT LESSONS TO CHILDREN. By Sylvanus Hall. *The Vir Publishing Company.* Price 4s. net.

The title exactly describes this book of forty-three addresses to children. This book is printed in the United States, and is written from the American view of life. A common object is used in each address. The truths of Evangelical Christianity are strikingly set forth for the very young mind.

JOHN NEWTON. Centenary Memorials. Compiled and edited by Rev. John Callis. London: *Partridge and Co.*

A refreshing draught of the old Gospel. Should be read widely, especially by all ministers. It illustrates Newton's words, quoted by the Bishop of Durham: "My memory is nearly gone, but I remember two things—that I am a great sinner and that Christ is a great Saviour."

THE STORY OF THE HOMES. By William J. Taylor.

Describes the work of fifty years in connection with the London Female Preventive and Reformatory Institution, 200, Euston Road, London. Lord Meath writes a commendatory preface. It is a story of self-sacrificing devotion to save the victims of impurity, and constitutes a pathetic claim for financial support.

A GENERAL ACCOUNT OF MY LIFE. By Thomas Boston. Edited by the Rev. G. D. Low. London: *Hodder and Stoughton*.

Few people south of the Tweed will, we take it, have the slightest notion who Thomas Boston was, when he lived, or what he wrote. This book will inform them fully, and even with tedious prolixity. None the less, the book is worth looking into. The author of "The Fourfold State" wielded an immense influence in the eighteenth century, and his piety and devotion, his earnestness and his learning, were alike admirable. Mr. Low has done his editorial work well, and his introductions and notes are thoroughly helpful and satisfactory.

THE TRIAL AND CRUCIFIXION OF JESUS CHRIST OF NAZARETH. By M. Brod-
rick. London: *J. Murray*. Price 3s. 6d. net.

We are glad to have these lectures in book form. They are, as the author affirms, historical and legal, and not theological. They serve to show the tremendous safeguards the Jewish law furnished a prisoner, and from that proceed to demonstrate the absolute illegality of our Lord's arrest and trial. Where the author is on his main subject we find him convincing and definitely contributing to an interesting and somewhat neglected aspect of our Lord's life. His side references to subjects entailing Higher Criticism leave behind the impression of the "superior" person.

THE APPEARANCES OF OUR LORD AFTER THE PASSION. By Henry Barclay Swete, D.D. London: *Macmillan*. Price 2s. 6d.

A narrative of the appearance of our Lord based on the study of documents. Besides the material provided by the New Testament, we have the contributions on the subject by the first-century Gospel to the Hebrews, the second-century Gospel of Peter, and by Ignatius. Some acquaintance with Greek would make the book more valuable to the reader. For Bible-class and sermon-making we earnestly commend the book. The reticence and ripeness of the scholar are combined with the reverence of the believer. The postscript appears to make no distinction between our Lord's coming *for* and *with* His saints.

NOTES ON THE MIRACLES OF OUR LORD. By Archbishop Trench. London: *G. Routledge and Sons*. Price 2s. 6d. net.

This popular reissue is a boon. For us the Archbishop is not only pioneer, but *princeps*. Dr. Smythe Palmer writes an illuminating introduction, which is a distinct contribution to the subject. Speaking in terms of highest praise, he says: "His remarkable faculty of exegesis, his accurate knowledge of patristic literature, his scholarship, clearness of insight, sound critical judgment, and unusual width of culture, to say nothing of the massive dignity of his style, make him unique as a commentator."

THE MYSTERY OF THREE. By E. M. Smith. London: *Elliot Stock*.
Price 3s. 6d.

Ten interesting chapters of Bible study on the above subject by the author of "Zodia." The threefold work of the Comforter and of Creation, the threefold nature of man, the three great Jewish festivals, etc., provide a wide field for lessons on the mysterious and Divine number. The subject is suggestively treated, and, beside the many Bible quotations, frequent and apposite references are made to Dr. Edersheim and others.

MAN'S DAY. By Philip Mauro. London: *Morgan and Scott*. Price 3s. 6d.

This book follows on the same lines as "The World and its God." It is a solemn, earnest book. "Man's Day" stands for man's efforts to procure happiness, peace, and righteousness apart from Christ. Many centuries have demonstrated the utter failure of this. In the main we cannot fail to be in cordial agreement with the author. His message is timely, and likely to arouse us to the dangers and delusions of the god of this world. At the same time, we feel he overstates his case. Whatsoever is good, whether in individual or social life, is of God. It seems to us that he neglects the social side of Christianity. The abolition of slavery must not be credited to the god of this world. If Christians are "light" and "salt," the world around *must* be influenced, even if it is not converted. The writer is a deep student of the Word, has a keen eye for parallelisms, and provides us with a book that makes us think and pray.

CHRIST'S WITNESS TO THE LIFE TO COME. By the Bishop of Durham.
London: *Seeley*. Price 3s. 6d.

Eighteen sermons, ranging in time and occasions of delivery over a period of nineteen years, preached in various places and under various circumstances, but full of that depth, spirituality, learning, and loyalty to Christ that will always be associated with the name of Dr. Moule. As his preface truly says, "The Name and glory of our Lord and Redeemer . . . are the heart and soul of every discourse."

SIGN-POSTS FOR CHILDREN. By a Grandmother. London: *Elliot Stock*.
Price 5s.

The Bishop of Glasgow and Galloway writes an appreciative preface. Miss E. A. Ibbs is responsible for the illustrations, which are well done. The book ought to be in the hands of every mother, who will find much guidance for moulding and strengthening the characters of the children. The writer loves children and understands them. She writes more especially for the better class, and the subjects she chooses are twenty in number. They include "Patience," "Humility," "Service," "Faithfulness," "Prayer," "Happiness," etc. All that is written is true, good, and well put. There is a charming simplicity and directness about the book, and its inspiration is from the heights.

QUOTATIONS FOR PULPIT USE. By Dorothy J. Trevaskis. London:
Elliot Stock. Price 6s.

Emerson says, "Next to the originator of a good sentence is the first quoter of it." First or last, no doubt a good quotation at once stimulates the thought of the speaker and strikes the ear of the listener. Over 2,000

are gathered here and arranged under great subjects — *e.g.*, "Faith," "Prayer," "Calvary," "God," "Power," "Love," etc. In these busy days preachers will acknowledge their indebtedness to Miss Trevaskis. Her insight and discrimination are obvious, whether she is choosing poetry or prose, though the number of poetical quotations by far predominate. In admirably fulfilling her task she has lightened ours. The Bishop of Southampton strongly commends in the preface.

THE POETS ON CHRISTMAS. Selected and edited by W. Knight. London: S.P.C.K. Price 2s. 6d.

The editor presses all the poets, well known and obscurer, into his service. We think the idea is an excellent one, and only serves to show what a hold the Incarnation has, and has had, upon the great poetic minds. Poets on the Advent season are also included, giving a necessary reminder of the second coming of our Lord, and there are some upon Epiphany. No doubt some poems, dear to some, may be missing, but we think that the selection is fairly cosmopolitan.

GOLDEN THOUGHTS FROM SIR THOMAS BROWNE. Edited by Herbert Ives. London: *J. Lane*. Price 1s., 2s.

Sir T. Browne was a Christian, but a large-hearted and tolerant one. He was not free from a mixture of superstition. He was doctor, philosopher, and master of style. His thoughts on "The Strength and Weakness of Man," "The Acquirement of Knowledge," "Life and Death," are worth reading and pondering. The booklet is very tastefully got up.

THOUGHTS ON THE PRAYER BOOK. By the Right Rev. J. C. Ryle, D.D. London: *C. J. Thynne*. Price 4d. net.

This second edition is welcome. The late Bishop was remarkable for his loyalty to our Protestant Church, for the clearness of his views as well as their cogency. In this is included thoughts on Church and Dissent.

THE DIVINITY OF OUR LORD AND SAVIOUR JESUS CHRIST. By Canon Liddon. London: *Longmans, Green and Co.* Price 2s. 6d.

We are indebted to the publishers for this cheap reissue. Did not the title take its rise from the terms of Bampton's will, "Deity" would have been preferable to "Divinity." At a time when the so-called "New Theology" dethrones Christ and denies to us an atoning Saviour and Divine Lord, we are bound to acknowledge the timeliness of this reissue at a price within the reach of all.

PERIODICALS AND PAMPHLETS.

THE LICENSING BILL: SOME FACTS AND ARGUMENTS IN SUPPORT. By Sir Thomas P. Whittaker, M.P. London: *The Temperance Legislation League*. Price 6d.

A perfect arsenal of ammunition for all temperance advocates. Already it has obtained a very large circulation. It is remarkably clear and convincing.

A HELP TO THE STUDY OF THE CREEDS. By the Rev. W. Duncan Standfast. London: *Simphin, Marshall, Hamilton, Kent and Co., Ltd.* Oxford: *Joseph Thornton and Son*. Price 2s. net.

An endeavour to help students to understand the nature and origin of the three Creeds. In tabular form the statements of the Creeds are compared with the New Testament, and then the histories of the Creeds are given in order, together with quotations from leading patristic theologians. From personal experience with students this book can be warmly recommended.

THE BIBLIOTHECA SACRA. July, 1908. Oberlin, Ohio, U.S.A. Sold by *Kegan Paul and Co.*, London. Price 75 cents.

Of the ten articles included in this number, the first on "The Plagues of Egypt," by Dr. Merrins, and the beginning of a series on "Essays in Pentateuchal Criticism," by Mr. Harold M. Wiener, will be of special interest to our readers. The latter is very forcible and striking. There are also three valuable articles on various aspects of ministerial life and preaching. The relation of the Higher Criticism of Homer to that of the Old Testament is also very ably dealt with, and not the least important article is one on "Evolution and the Miraculous." A very interesting number and full of varied usefulness.

THE OXFORD AND CAMBRIDGE REVIEW. July, 1908. London: *Archibald Constable and Co., Ltd.* Price 2s. 6d. net.

The place of honour is occupied by a poem by Mr. George Meredith, entitled "The Call." Other articles include "The Nation: Oxford and Cambridge," by J. A. Venn; "Humanism, True and False," by G. M. Young; and "The Nature and Function of Poetry," by Maurice Browne. We could well have done without the account of "The Last Great Fight at Eton," for it is not an incident that deserves anything like glorification.

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

We are always glad to watch the progress of interest in the Old Testament Apocrypha as expressed in this Journal. The first article is by Dr. Streane on "The Prayer of Manasses," and Sir Henry Howorth has transferred his attention from the *Journal of Theological Studies* in writing on "The Bible Canon of the Reformation." In our natural and praiseworthy interest in the Apocrypha we must never lose sight of the fundamental distinction between it and the Old Testament.

MATRICULATION DIRECTORY. No. XLIX. June, 1908. Cambridge: *Burlington House.* Price 1s. net.

Full of information on all points connected with degrees in the University of London.

A SKETCH OF THE FIRST FOUR LAMBETH CONFERENCES, 1867-1897. By the Rev. Walter Hobbhouse. London: *S.P.C.K.* Price 6d.

CHRISTIAN SCIENCE AND SPIRITUAL HEALING. By the Rev. W. Yorke Fausset. London: *S.P.C.K.* Price 2d.

PENNY HISTORY OF THE CHURCH OF ENGLAND. By A. Jessopp, D.D. London: *S.P.C.K.*

SOME THOUGHTS ON DISESTABLISHMENT. By R. H. Malden. London: *S.P.C.K.* Price 2d.

THE BIBLE AND THE ADVENT OF JESUS CHRIST. By the Rev. M. Washington. THE SCIENTIFIC ASPECT OF THE BIBLE. By the Rev. G. T. Manley. London: *Morgan and Scott, Ltd.* Price 3d. each. True helps to Bible study.

CHARITY OF POOR TO POOR. Facts collected in South London at the suggestion of the Bishop of Southwark. Edited by the Head of Cambridge House in Camberwell. London: *S.P.C.K.* Price 2d.

GOD'S CALL: OR, IRELAND FOR CHRIST. By Mrs. Bannister. London: *Irish Church Mission.*

THE LAMBETH CONFERENCE: OR, A SYNOD FOR THE ANGLICAN COMMUNION. By the Rev. Canon F. B. Boyce. London: *The Australian Book Company.*

A BURIED CITY AND ITS WITNESS. By the Rev. Harrington C. Lees. London: *Religious Tract Society.* Price 3s. per 100. Very telling.

PRIVATE JUDGMENT: ITS SCOPE AND LIMITS. By F. K. Aglionby. London: *S.P.C.K.* Price 2d. Wise and balanced.

THE CONTINUITY OF THE CHURCH OF ENGLAND. By the Rev. Prebendary Winnington-Ingram. London: *S.P.C.K.* Price 1d.

BIBLE READING IN THE PRESENT DAY. By L. H. M. Soulsby. London: *Longmans, Green and Co.* Price 2d. net.

EAST COAST HOLIDAYS. By Percy Lindley. London: 30, Fleet Street, E.C. A new edition of this attractive and useful guide. Information and illustrations are alike good.

TOURIST GUIDE TO THE CONTINENT. By Percy Lindley. London: 30, Fleet Street, E.C. Price 6d. Issued by the G.E. Railway, and of practical value to all who travel by that route.