

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

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

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

REMINd YOUR FRIENDS

To ask their Bookseller for

The News

THE FIRST WEEK IN OCTOBER

We hope to have a very large demand for this issue, which is the first of the New Volume.

Price One Penny.

Of all Booksellers everywhere.

"THE NEWS."—TO OUR READERS.

THE NEWS has reached the thirtieth anniversary of its most successful career as a National Church Newspaper.

THE NEWS is not merely, or chiefly, an ecclesiastical paper. It addresses itself, not only to the clergy, but to thoughtful laymen of all classes. It discusses topics of religious, national, and social interest, and aims to elevate the politics of home-life.

But THE NEWS will best speak for itself. Our readers are heartily thanked for the abundant proof they have given us of their constant interest in it by naming it to others, till we believe it occupies the foremost position in circulation as an Evangelical Church organ.

At the same time there is always room for progress; and now the winter evenings have come we shall be glad if *each reader will*, during the present month, try to *win another*. There is no Home Religious Society work, sustained by large funds, more important than that which the Press might accomplish. As an illustration, in the matter of the Church Congress alone, THE NEWS, during the past quarter of a century, has circulated papers read at the Congress to the extent of *many hundreds of thousands* of copies. Indeed, it is only in this way—by the free services of the Press—that readers generally *could* be reached. A thousand or two may hear the readers and speakers, but the Press alone carries the most important papers throughout the entire country. For many years we know the secular journals altogether ignored the Congress, or gave it a single paragraph; the *Times* now devotes several columns to it; but the *main* circulation depends, and must depend, on such Home journals as THE NEWS. If our readers will order a supply of extra copies of the issue, and introduce them to friends, or post them "over the sea," they may easily increase the influence of the paper tenfold.

The Press has been justly termed "God's modern miracle." The world may not be governed *by* it, but it is governed *through* it—politically and educationally. Let us strive to turn this mighty power, *morally* and *religiously*, into a right channel. We spend hundreds of thousands of pounds in building cathedrals and churches; but the Press is practically a *costless* machinery for reaching the people who are seldom, if ever, found in our churches. We hear much just now about "Religious Education" in the Schools. Who can estimate the religious influence in a family exercised by the weekly perusal of a Christian newspaper? Is it not worth a strenuous effort to promote and extend a movement which will, we hope, increasingly show that the Printing Press is indeed "the Church's Lever"?

"The News."

TERMS OF SUBSCRIPTION.

GREAT BRITAIN.

One Year, with Postage	... 6s. 6d.
Six Months	... 3s. 3d.
Three Months	... 1s. 8d.
COLONIES & FOREIGN COUNTRIES.	
One Year, with Postage	... 8s. 8d.
Six Months	... 4s. 4d.
Three Months	... 2s. 2d.

Postal Orders and Cheques to be made payable to
CHARLES MURRAY, "THE NEWS" Office,
 11, LUDGATE SQUARE, LONDON, E.C.

Mr. Sherlock's Publications.

FREE GRANTS FOR PARISH LOCALIZATION.

- I. THE CHURCH ALMANAC.
- II. THE PARISH HELPER ALMANAC.
- III. THE CHURCH MONTHLY.
- IV. OLD JONATHAN: THE DISTRICT & PARISH HELPER.

Free Grants will be sent to any Clergyman willing to test whether there is any demand for these Popular Periodicals in his Parish.

The **TIMES** says: "The **CHURCH MONTHLY** is excellent."

Specimens, Terms, and Full Particulars as to **FREE GRANTS** of the "**CHURCH MONTHLY**" will be sent post-free to any address on application to **Mr. FREDK. SHERLOCK**, "**CHURCH MONTHLY**" Office, 30 and 31, New Bridge Street, Ludgate Circus, London, E.C.

HODDER & STOUGHTON'S PUBLICATIONS.

Crown 8vo, cloth, 7s. 6d. net.

ST. PAUL'S CONCEPTIONS OF THE LAST THINGS. The Cunningham Lectures for 1904. By the Rev. H. A. A. KENNEDY, M.A., D.Sc.
"Dr. Kennedy has produced a striking and impressive work which is no less a contribution to Christian thought than to New Testament learning."—*British Weekly*.

Crown 8vo, cloth, 6s.

THE LETTERS OF JOHN HUS. Translated with Introductory and Explanatory Notes by HERBERT B. WORKMAN, M.A., Principal of Westminster Training College, and R. MARTIN POPE, M.A.
"The present version bears every evidence of having been made with a scholarly care worthy of its subject; the letters are accompanied by a learned and instructive running commentary."—*Scotsman*.

Crown 8vo, cloth, 5s.

STUDIES IN THE RELIGION OF ISRAEL. The Donnellan Lectures for 1903. By the Rev. L. A. POOLER, B.D., Canon of St. Patrick's Cathedral, Dublin.
"We have seldom been so favourably impressed by a critical study of Old Testament history and theology as we have been by these lectures."—*Spectator*.

Second Edition. With Illustrations. Crown 8vo, cloth, 6s.

CHRISTIAN FAITH IN AN AGE OF SCIENCE. By WILLIAM NORTH RICE, PH.D., LL.D., Professor of Geology in Wesleyan University.
"A powerful work, notable alike for its erudition and its breadth of view. It is the outcome of many years' study of the relations between science and religion, and aims at a solution of the problems which the advance of science offers to religious thought."—*Outlook*.

HODDER & STOUGHTON, 27 PATERNOSTER ROW, LONDON.

ELLIOT STOCK'S NEW BOOKS.

In demy 8vo., tastefully printed and suitably bound, consisting of 400 pp.,
price 7s. 6d. net. (*Shortly.*)

NEW VOLUME ON PREACHING NOW READY.

THE YOUNG PREACHER'S GUIDE

(PREFACE BY THE VEN. ARCHDEACON OF LONDON);

Or, *Secrets of Success in Sacred Oratory as Gathered from the
Greatest Masters of the Art.*

By the REV. GILBERT MONKS,

Author of "Practical Guide to Bible-Class Conductors," "Manual of Short Liturgies," etc.

In crown 8vo., cloth, gilt lettered, price 4s. 6d. net. (*Shortly.*)

SOME DIFFICULTIES IN THE LIFE OF OUR LORD.

By the REV. GEORGE S. COCKIN, M.A.,

Assistant Curate of S. John's, Altrincham.

In crown 8vo., cloth, price 5s.

CHURCH PRINCIPLES;

Or, *The Scriptural Teaching of the British Churches.*

By JOHN COMPER,

Late Rector of S. Margaret's, Aberdeen, and for Fifty-one Years Priest of the Scottish Church.
With a Preface by RICHARD MEUX BENSON, M.A., S.S.J.E., Student of Christ Church, Oxford.
And a Memoir by JAMES WISEMAN, M.A., Rector of Bucksburn, and Synod Clerk of the Diocese
of Aberdeen and Orkney.

AN INTERESTING REPRINT FROM DR. JOHNSON.

In crown 8vo., appropriately bound, price 5s. net. (*Shortly.*)

PRAYERS AND MEDITATIONS OF DR. SAMUEL JOHNSON.

A New Edition, with Notes, and an Introduction by the Rev. HINCHCLIFFE HIGGINS, and a
Preface by AUGUSTINE BIRRELL, K.C., Author of "Obiter Dicta."

Also some opinions of DR. JOHNSON on THE CHRISTIAN RELIGION.

ELLIOT STOCK, 62, PATERNOSTER ROW, LONDON, E.C.

The National Protestant Church Union.

To Maintain the Principles of the Reformation as set forth in the Prayer Book and Articles of the Church of England.

President—W. D. CRUDDAS, Esq.
 Chairman—The Rev. Prebendary WEBB-PEPLOE, M.A.
 Treasurer—T. F. VICTOR BUXTON, Esq.
 Secretary—Sir C. ROBERT LIGHTON, Bart.

The National Protestant Church Union witnesses for—

1. The supremacy and sufficiency of the Holy Scriptures as the Word of God.
2. The sole and sufficient efficacy of the sacrifice of the Lord Jesus Christ upon the Cross.
3. The justification of man by faith only in the Lord Jesus Christ.
4. The right of every believer to direct and unimpeded access to God, through Christ.
5. The freedom and sovereignty of the work of the Holy Spirit in sanctification.

WILL YOU HELP THIS IMPORTANT WORK ?

For List of Publications, Terms of Membership, etc., apply to the Secretary, N.P.C.U.

324, REGENT STREET, LONDON, W.

“LIBERATOR” RELIEF FUND.

Patron: H.R.H. PRINCE CHRISTIAN.

£10,000 required to Relieve New and Urgent Cases.

HUNDREDS of aged and afflicted victims, so cruelly robbed of their life-savings by the great Liberator Fraud, just as they were hoping to enjoy the fruit of their industry and thrift. Many of them are members of the Church of England. Cheques and P.O.'s should be sent to the Secretary, Rev. J. STOCKWELL WATTS, 16, Farringdon Street, E.C.

THE MISSIONS TO SEAMEN.

Patron: HIS MAJESTY THE KING.

Vice-Patrons:

H.R.H. THE PRINCE OF WALES, K.G.

THE FOUR ARCHBISHOPS, THE BISHOPS, etc. Labourers afloat and ashore, at home and abroad, among seamen of all classes and nations, fishermen, barge-men, and emigrants. Seventy-six harbours

are occupied. Income in 1908, £49,701.

Increased Contributions and Offerories, urgently needed, should be forwarded to the Secretary, Commander W. DAWSON, R.N., 11, Buckingham St., Strand, London W.C.



OPERATIVE JEWISH CONVERTS' INSTITUTION

(In connection with the Church of England.)

President: J. K. D. WINGFIELD-DIGBY, Esq., M.P.

OBJECT.—To assist young Christian Jews in distress by enabling them to help themselves. They are received for three years, provided for entirely and taught trades.

SUPPORT.—Orders for Printing and Bookbinding are very helpful, but subscriptions and donations are also needed, and will be most thankfully received by the Principal, the Rev. H. O. ALLBROOK, Palestine House, Bodney Road, Hackney, N.E.; or by the Hon. Treasurer, A. R. PITE, Esq., Effingham House, Ramsgate.

Bankers—Messrs. BARCLAY & COMPANY, Ltd., 54, Lombard Street, E.C.

Church of England Zenana Missionary Society.

PATRONESS:
H.R.H. THE DUCHESS OF CONNAUGHT.

CHAIRMAN:
SIR W. MACKWORTH YOUNG, K.C.S.I.

OBJECT:—To make known the Gospel of Christ to the Women of India and other Heathen and Mohammedan Countries.

The Society has at present 65 Stations, and employs 213 Missionaries in Home Connection, and over 800 Bible-Women and Teachers.

It has 14 fully equipped Hospitals and numerous Dispensaries, where nearly 300,000 cases were treated last year.

The Magazine of the Society, "INDIA'S WOMEN AND CHINA'S DAUGHTERS," published monthly (price 1d.).

Donations and Subscriptions are Much Needed.

HON. TREASURER—Col. ROBT. WILLIAMS, M.P.
LAY SECRETARY—Mr. J. B. BRADDON.

CLERICAL SECRETARY—Rev. G. TONGE, M.A.
CENTRAL ASSOCIATION SECRETARY—Miss MULVANY.

OFFICE—27, Chancery Lane, LONDON, W.C.

<h2>The Friends of Armenia.</h2>		President: THE LADY FREDERICK CAVENDISH. Vice-Presidents: Hon. Mrs. FRASER and Mrs. ALFRED BOOTH. Chairman of Committee: E. WRIGHT BROOKS, Esq. Treasurer: HECTOR MUNRO FERGUSON, Esq. Secretary: Miss E. CANTLOW.	
		FUNDS URGENTLY NEEDED.	FUNDS URGENTLY NEEDED.
AN ORPHAN RESCUED, FED, CLOTHED, AND EDUCATED FOR Per £5 Annum BY THE MISSION HOMES IN ARMENIA.			
DONATIONS IN AID OF WIDOWS & ORPHANS gratefully received by the Hon. Treasurer as above. CHEQUES SHOULD BE CROSSED "LONDON AND WESTMINSTER BANK."		47, Victoria Street, Westminster, S.W.	

NOW READY. CHEAP AND NINTH EDITION.

In demy 12 mo., tastefully printed and bound, 1s. 6d. post free.

NOTES FOR BOYS (and their Fathers) on Morals, Mind, and Manners. By "AN OLD BOY."

"The advice is simply excellent. It is practical, minute, and although high-toned, not too stringent."—*Literary World.*

"The teaching is high-principled, liberal-minded, and drawn from practical experience."—*Christian World.*

"An admirable little volume, full of sound sense and wise suggestions, plenty of sympathy, with wholesome liberty."—*Daily News.*

ELLIOT STOCK, 62, PATERNOSTER ROW, LONDON.

PAROCHIAL MISSIONS TO THE JEWS AT HOME AND ABROAD.

President—THE DEAN OF WORCESTER.

Hon. Secs.—CANON SIR JAMES E. PHILIPPS, Bart. ARCHDEACON SUTTON.

Org. Sec.—REV. W. O. E. OESTERLEY.

Work in London, Liverpool, Manchester, Leeds, Bombay.

Applications for Grants have constantly to be refused owing to want of Funds.

Office: 39, VICTORIA STREET, LONDON, S.W.

Now Ready. In demy 8vo., clear type, with 23 Illustrations, about 400 pages. Cloth. Price 7s. 6d.

WHAT HATH GOD WROUGHT.

AN AUTOBIOGRAPHY by the REV. CANON RICHARD HOBSON,
Late Vicar of St. Nathaniel's, Windsor, West Derby, Liverpool

With an Introduction

By the RIGHT REV. F. J. CHAVASSE, D.D.,
Bishop of Liverpool.

"The book appears to have a special message for the critical days in which we are now living."—F. J. CHAVASSE, D.D., Lord Bishop of Liverpool.

"It would form a very suitable and useful present to any young clergyman."—*English Churchman.*

ELLIOT STOCK, 62, PATERNOSTER ROW, LONDON, E.C.

THE Nile.

COOK'S Modern and splendidly equipped STEAMERS leave CAIRO for LUXOR, ASSOUAN, and THE SECOND CATARACT, regularly during the Egyptian Tourist Season—NOVEMBER to MARCH—affording opportunities to visit all the temples, monuments, and places of interest in UPPER EGYPT.

FREQUENT SAILINGS. MODERATE FARES.

COMBINED BOOKINGS by Egyptian and Soudan Railways and Cook's steamers at special Rates to ALL POINTS in UPPER EGYPT and to KHARTOUM and GONDOKORO.

NEW and luxuriously furnished STEAMERS and STEEL DAHABEAHS, of various sizes, ON HIRE for private parties.

For detailed information see special Programme, with Maps and Plans, on application to
THOS. COOK and SON,
LUDGATE CIRCUS, LONDON, or any Branch Office or AGENCY.

ELLIOT STOCK'S NEW BOOKS.

In crown 8vo., cloth, price 2s. net.

The Divine Idea of Human Dress.

By 'ENAYMA—KPITIKOS.

In crown 8vo., cloth, gilt lettered, price 5s. (*Shortly.*)

A SOUL'S EMANCIPATION.

By F. F. GRANDJON,

Pastor of the Reformed Church at Puy's S. Martin, Author of a Treatise on "The Marriage of Priests in the Western Church." Translated into English by R. C. FAITHFULL.

CHEAP EDITION. NOW READY. In crown 8vo., cloth, price 2s. 6d.

The Creed of an Evangelical Churchman.

By REV. H. LAWRENCE PHILLIPS.

"Mr. Phillips has written a very useful handbook for those who are unable to find access to larger works."
—*Church Family Newspaper.*
"All the great subjects of the faith are dealt with, and the devotional tone is excellent throughout."—*Rock.*

ELLIOT STOCK, 62, PATERNOSTER ROW, LONDON, E.C.

ST. MICHAEL'S COLLEGE,

Near TENBURY, WORCESTERSHIRE.

BOYS thoroughly prepared for Public Schools. Most healthy situation; large playing fields and Fives Courts; separate cubicles. Head master, REV. W. A. RENWICK, M.A., late Scholar of Hertford College, Oxford.

APPLY: REV. THE WARDEN.

TELEPHONE: 602 Holborn.

EDE, SON & RAVENSCROFT*Founded in the Reign of William and Mary, 1689.*By Royal  Appointments**CLERICAL ROBE MAKERS and TAILORS,****93 & 94, CHANCERY LANE, LONDON.****PROTESTANT REFORMATION SOCIETY.**The OLDEST Church Society for the Maintenance of the Religious Principles of the Reformation.
The ONLY Mission to Roman Catholics in England.

(Established 1827.)

MISSIONARY. EDUCATIONAL. EVANGELISTIC.

JUST PUBLISHED.

THE PROTESTANT DICTIONARY.*Beautifully Illustrated, 15s. net.*

Of REAL AND PERMANENT VALUE to a Clergyman, Minister, Teacher, Protestant Worker, Public or Parochial Library.

Funds are Urgently Needed.

WALTER A. LIMBRICK, Secretary, 62, Berners Street, London, W.

***THE RISE and GROWTH of the
Protestant Alliance Magazine.***Being an abridged reprint of the Jubilee Issue (with a Series of Illustrations) explaining the Basis, Principles, and Work of the Protestant Alliance. *PRICE ONE PENNY.***PROTESTANT ALLIANCE,****Offices: 430, STRAND, LONDON. Opposite Charing Cross Hospital.****HOME MISSIONS of the CHURCH.**

(Additional Curates Society.)

To support Clergymen for work among the Poor.

OFFICE: 39, VICTORIA STREET, WESTMINSTER.

TREASURERS: C. T. ARNOLD, ESQ., AND RT. HON. JOHN G. TALBOT, M.P.

THE
CHURCHMAN

OCTOBER, 1904.

ART. I.—THE SECOND EPISTLE OF ST. JOHN.

THE Second and Third Epistles of St. John may seem to some readers to be doubtful or insignificant additions to the canonical Scriptures. Brief letters they are, and curious documents. How and why did they survive? From the archives of what Church derived? Addressed, received, preserved, we know not where; presenting for a moment persons otherwise unknown; fragments of a non-extant history. Yet have they sufficient and admitted evidence, and make their own contribution of information and instruction, possessing, moreover, an interest that is quite unique, as being probably the last words that we have from the last Apostle—a parting gleam of light at the close of the Apostolic day.

Standing as an appendix to the First Epistle, in closest connection with its phraseology and its thought, these letters bring in addition a note of life in their practical application of its teaching to cases at the time. In dealing with these, the writer takes more the tone of pastoral rule—the teaching passes into action, and the doctrine comes in contact with facts. We find, in consequence, that fresh lights have fallen on the mind and character of the writer, and also on the course of things in the Church. In these two respects lies the real interest of the Epistles, and in these respects will they be treated here.

The letters have one of the best qualities that letters can have: they are very characteristic. When we have read them we know St. John somewhat better than we did. One who applies himself to the study of this Apostle's character is at first disappointed by the paucity of material in the history. There it seems almost purposely withheld. The disciple whom Jesus loved, eminent among the chosen Twelve, first to adhere, last to survive, whose Apostleship covers the first century, whose witness to the manifestation of the Son

of God has ruled the Christianity of all the ages—how little is told us of what he spoke and did! Scarcely is he ever seen alone, save by the cross and at the grave. In the Gospels it is James and John, in the Acts Peter and John. They move together, and the elder companion takes the lead. Through the critical years of the Judaic Church there are intimations of his presence at Jerusalem, but no word of his is recorded; and James has the local precedence. He, indeed, had a sacred charge in the care of the mother of Jesus, which is silently fulfilled and silently ended. When that is over, and when many things have happened; when the Gospel has spread far and wide, and rooted itself in the great centres of life; when Peter and Paul are dead; when the fatal blow has fallen, and the Romans have come and taken away both the place and nation, then St. John reappears as being at the headquarters of the Church in the region of Asia, for a time “in the Isle that is called Patmos, for the work of God and the testimony of Jesus”; then as resident at Ephesus, the last scene of his evangelical testimony and Apostolic work. Cherished memories of his words and acts remained there to after generations, but they have no place in Scripture narrative. The only records of the kind are the little letters which we have before us.

These are resonant of truth and love—St. John’s watch-words, his reigning ideas, the characteristics of the teacher and of the man. The letters are addressed “to an elect lady and her children whom I love in truth,” and “to the beloved Gaius whom I love in truth,” and the salutation invokes blessing “in truth and love.” Love is the grace specially associated with his memory. As St. Paul has been designated the Apostle of Faith, and St. Peter of Hope, so has St. John been distinguished as the Apostle of Love. As such he speaks here. To the “elect lady” the prelude to what he has to say is the general exhortation “that we love one another,” and to Gaius that love expresses itself in the most natural language of personal affection.

Yet it is not for the expression or promotion of love that the letters are written. There is another motive and aim. They are written in the cause of truth, in the one case from watchful anxiety for its security and defence, in the other from warm-hearted interest in its extension. St. John’s mind is possessed with the thought of truth as, perhaps, no other mind has been. So it appears in this Second Epistle. In a few lines how is the word reiterated, and with what various applications! Walking in truth, loving in truth, knowing the truth, for the truth’s sake, the truth in us now, the truth with us for ever—these sayings are consecutive. It is lan-

guage peculiar to the man, and to understand his mind we must take a little time for reflection on the great word in itself and in these connections of thought.

Truth in what we say and do, in converse and dealing with one another, we understand as a feature of character, we appraise as the bond of society. The natural man knows its worth and power, as well as the influences in the world which disguise or pervert it. But there is a deeper truth behind it—viz., truth in ourselves—"truth in the inward parts," says the Psalmist; "in the inner man," says St. Paul—thinking truly, seeing things as they are—at least, the habitual desire and honest purpose to do so—in all things with which we are concerned. But what things are these? Present interests, practical questions, all that concerns us in this life on earth? No doubt; but also in the vague feelings of men in general, in the intense feelings of higher minds, things which concern us include relations with God, with the order of the universe, with the spiritual and the eternal, with the moral government of the world, if such there be, and for us, in that connection, with judgment, righteousness, and salvation. Yes; but how shall these things be known? For all this region of thought, where shall wisdom be found? In the hearts of men of all nations lay the unanswered question, What is truth? It came from Pilate's lips in the supreme hour of human history, lightly spoken then, his only reply to the great affirmation ("the good confession" St. Paul calls it) which was the last word of Jesus to the world: "To this end was I born, and for this cause came I into the world, that I should bear witness to the truth. Everyone that is of the truth heareth My voice." Through His coming in the flesh the incarnate Word made the revelation of truth, Himself its Author and its Subject, the Revealer and the Revealed.

Some there were even then among St. John's hearers who were "of the truth," having in their measure spiritual affinities with it. Chief among these was the most apprehensive observer, the most beloved companion, destined and prepared to transmit the full witness to the world, of whom it was said long afterwards, "This is the disciple who beareth witness of these things, and who wrote these things, and we know that his witness is true." So was the Fourth Gospel authenticated and attested by persons who must have been deemed competent to do so. The witness borne (present participle) is the recognised and habitual witness by oral discourse ("testabatur, sermonibus, superstes," says Bengel), and then at last bequeathed to the Church when he "wrote these things." This writing, then, is not, as some suggest, the doubtful recovery of recollections in old age, source of a new Christ-

ology, but the perpetuation of a lifelong testimony, a word which was from the beginning.

From this written record of what he beheld with his eyes and heard with his ears we know what was the truth which he saw in Jesus. It was the truth of essential Deity, the truth of assumed humanity, the truth of all that was wrought in the flesh, of all that was taught in the flesh—the truth of their consequences to man in redemption, life, and salvation. This truth, abiding in the believer, becomes truth in the inner man, in communion with God, in dealing with self, in converse with others. It appears in that truth of character and conduct which the Apostle loves to describe as “walking in truth.” That is a comprehensive expression, showing the man who holds and confesses the truth as governed by its principles and imbued with its spirit. It is a distinguishing expression, recognising the contrast between the world as it was and the sincerity, integrity, and purity of the Christian standard exhibited in the consistent lives of believers.

The digression (if it be a digression) may assist to give its full meaning to the oft-repeated word so prominent in these letters and so characteristic of the writer's mind. It is in view of persons walking in truth that both letters are written, in thankfulness and joy of heart. To the elect lady he says: “I rejoice greatly that I have found (certain) of thy children walking in truth, even as we received commandment from the Father.” So also to Gaius: “I rejoiced greatly when brethren came and bare witness unto the truth, even as thou walkest in truth. Greater joy I have none than this, to hear of my children walking in the truth.” Gaius is one of his own children in the faith. Not so the children of the elect lady, whom he had met with on some unexplained occasion; but in both cases there was the same walking in truth, and we have seen what that intends. But what precise meaning shall we give to the other expression in both salutations, “whom I love in truth”? It means more than “I truly love,” expressing, not simply the sincerity, but the source and character of the affection. Love includes great varieties in its causes, which we cannot always account for, and special characters not easy to discriminate. The love which speaks here has its origin in the reception of the truth in Christ, and its character in the mutual attractions and responsive sympathies of those who have found in Him the same principles of thought and life. This enlarges the circle of love, as it is said: “Not I only, but also all they that know the truth, for the truth's sake, which abideth in us.” That is an actual experience, a consciousness which unites us now. But then comes a change of note, “and it shall be with us for ever.”

The present passes into the future, and "in us" is changed for "with us." He thinks now, not of the living persons, but of the life of the Church, and is sure that the truth will continue with it for ever. It *has* continued, and is "with us" still. It has a life of its own, enduring as the Church itself, expressed in creeds, confessions, celebrations, and testified by successive generations of believers. To-day, in presence of assaults, perversions, and virtual surrenders, we repeat the Apostle's words, "It shall be with us for ever."

Confidence in the future does not dispense with watchfulness in the present, and there was fresh and urgent call for it. Watchfulness against error became the special and painful duty of St. John's last days, and it was the motive for the present letter. Intercourse with the faithful brethren whom he had met made him think it well to address a warning to the Church from which they came before the danger which was abroad should reach it. That danger had arisen under his own eyes in the central Church of Asia. St. Paul's foreseeing words to the elders of Ephesus had come true: "I know that after my departure shall grievous wolves enter in among you, not sparing the flock; and of your own selves shall men arise speaking perverted things to draw away the disciples after them." Even so it was. From their own order pastors of the flock arose teaching (*δυστραμμένως*) perverted, distorted things, which they sought to incorporate with the Gospel of God. Soon they had left the Church. "They went forth from us," it is said, "because they were not of us." And they went forth to propagate their theosophic doctrines in a too congenial soil. The Gnostic heresies, intolerable to our apprehension, had a strange fascination for the Asiatic mind, which found a strong temptation in the claim of progress to a higher and more mysterious knowledge. St. John saw this movement at its commencement, and his spiritual insight went straight to the heart of the matter, the denial or evasion of the truth of the Incarnation. So he speaks here: "Many deceivers are gone forth into the world: they that confess not Jesus Christ coming in flesh." The expression is peculiar, the present participle not meaning only the past manifestation in the flesh, but condensing in one word past, present, and future, the coming, first "in the likeness of sinful flesh and for sin" (Rom. viii. 3), then in the resurrection life and the glorified humanity. Whether such comprehension of thought is to be traced here or not, it was included in the apostolic doctrine and denied by the deceivers, "who confess not Jesus coming in flesh. This (says St. John) is the deceiver and the antichrist." "Look to yourselves," he adds, for it is a pressing personal matter;

grievous, if not fatal, loss must follow any admission of this pretended progress. "Everyone that leadeth onward (*σπρωγρον*), and abideth not in the teaching of Christ, hath not God; he that abideth in the teaching, the same hath both the Father and the Son."

What a contrast of spiritual histories! The self-styled progressive has left behind him "the teaching of Christ" (*i.e.*, not the teaching concerning Christ, but the teaching of Christ Himself), and has lost his hold on God; for his higher knowledge of God is practically no knowledge. He that abides in the teaching of Christ not only has that knowledge as prophets and psalmists had it, but that fuller, deeper knowledge which Jesus gave—the knowledge of the Father, who sent the Son to be the Saviour of the world, and of the Son by whom that will of the Father is accomplished and in whom the Father is revealed. And this is a knowledge which becomes fellowship (which in the case of persons is the only true knowledge). So it is said: "Truly our fellowship is with the Father and with His Son Jesus Christ." These things and the like St. John says elsewhere, but here he only affirms with characteristic brevity and intensity that he who leaveth the teaching of Christ "hath not God," and that he who abideth in that teaching "hath both the Father and the Son."

In view of such an alternative, what counsel shall be given? There is no hesitation: "If anyone cometh to you [the construction expresses not what may happen, but what will happen]—if anyone cometh to you, and bringeth not this teaching, receive him not into [your] house, and give him no greeting [wish him not joy], for he that giveth him greeting partaketh in his evil works." This is spoken, not of one holding false doctrine, but of one who comes to teach it—who arrives at the place in question as an emissary to propagate error, and that error fundamental. In a critical time, and in the case of such deceivers, decision is necessary, and decision at the first start; for it is a matter of loyalty to the truth and to the safety of souls. Hospitality must be restrained, and even conventional greetings withheld, lest they be taken as tokens of welcome, and create complicity with evils that will follow. These admonitions remain in the sacred page as apostolical counsels for critical times when the like emergencies occur.

The passage which contains this lesson of warning at the same time throws a strong light on the mind of the writer, and brings into relief some features of character which we might scarcely have looked for in the Apostle of Love. We note the penetrating insight into the religious situation, the

immovable hold on the essential doctrine, the firm insistence on that decisive test, the severe epithets, the unsparing condemnation, and the stern tone of the practical directions. We note these things, and remember past years, recalling tokens of natural character in the early disciple. This is he who came to Jesus saying: "Master, we saw one casting out devils in Thy name, and we forbade him, because he followeth not with us." This is he who, with James, his brother, in hot indignation against unfriendly Samaritans, proposed to "call down fire from heaven and consume them, even as Elias did." We remember how the Lord, who knew what was in men, named these sons of Zebedee Boanerges, expressing the reserve of force and fire which He saw in their natures, and which He would in time use in their ministry. This vehemence we may suppose it was which at a critical time made James the chief object of public anger and the first martyr of the Twelve.

In St. John's mental history as the disciple whom Jesus loved it came under a special and sanctifying influence, but one which did not lessen the intensity of the natural feelings. That character of mind endured to the end of life, and showed itself in all its force before the rising spirit of antichrist, animating the last testimonies to the truth of the Incarnation and the glory of the Lord.

There remains the question whether this letter is to be taken as a private or a public one—whether the elect lady and her children were a Christian family or a church and its members. Though the sentiments and counsels of the letter are not affected by the question, it is interesting on other accounts.

The difficulty is in the address. The writer's designation of himself is one which he knows to be recognised and understood, as it well might be. There were elders in all the churches. The Apostles were elders to the whole Church. The surviving Apostle was now in a unique sense *the Elder*, by office and age. But in regard to the person addressed, there is not only uncertainty, but difficulty, even more than appears in the English rendering. The title *κυρία* was not one in use as is the word "lady" with us, and has therefore been taken as a proper name, *Kyria*, one of which scarcely an instance has been found. But then the construction would be strange. "It is in the highest degree unlikely that St. John would have written *ἐκλεκτῇ κυρίᾳ*, and not *κυρία τῇ ἐκλεκτῇ*." So Westcott. He thinks that "we must recognise that the problem of the address is insoluble"; but he also says: "The general tenor of the letter favours the opinion

that it was sent to a community, and not to one believer" ("Epistles of St. John," p. 214).

If Kyria be taken as a personal name, she has an "elect sister" in the place from which St. John is writing, whose "children" at the end of the letter send their salutation. Thus there will be two elect ladies—"widows," Bengel says, "or distinguished for piety beyond their husbands." Each has children; the first of them apparently has many, some of whom the writer has met with elsewhere, the rest recipients of the letter. They are widely known and highly esteemed in Christian societies—"whom I love, and not I only, but all they that have known the truth." To them the deceivers will come, and all the instruction to them is couched in the plural number. Bishop Lightfoot, in a footnote to his "Commentary on the Epistle to Philemon," says: "I take the view that the *κυρία* addressed in the Second Epistle of St. John is some church personified, as, indeed, the whole tenor of the Epistle seems to imply. The salutation to the 'elect lady' from her 'elect sister' will then be a greeting sent from one church to another, just as in 1 Peter the letter is addressed at the outset *ἐκλεκτοῖς* in Pontus, etc., and contains at the close a salutation from *ἡ ἐν Βαβυλῶνι συνεκλεκτή*." These two passages certainly go together. As Alford says, "if a person be meant in the one, then a person is meant in the other." That conclusion he adopts, as does the last commentator on St. Peter, Dr. Bigg, both persuaded by the addition "and Marcus my son." But nothing could be more natural after the greeting from the elect community at Rome than to add a message from one who did not belong to it, his companion there, known as his "son" to those who would receive the letter. It needs a better reason than that for taking "she that is in Babylon co-elect" as meaning St. Peter's wife—a designation as incongruous as it is hypothetical. It is surely a lack of imagination which fails to apprehend the impression that would be made by the position of the elect society in the pagan imperial city, and the analogies that would readily occur to the mind of the Jewish Apostle.

Yet, further, the title "elect" given to a single person is unusual in the Apostolic style. It is used collectively in application to churches, but not to individual believers. Once only is it found attached to a personal name—Rom. xvi. 13: "Salute Rufus, the chosen in the Lord"; and there the expression, occurring among numerous salutations to persons discriminated by characteristic notes, seems to have some particular reference to personal history. On the whole it appears that the distinctive epithet "elect," used by St. Peter

and in this Epistle by St. John, would be exceptional in application to individuals, but most natural as a designation of Christian churches.

T. D. BERNARD.

ART. II.—LOISY'S SYNTHESIS OF CHRISTIANITY.

VI.

THE point I have been pressing in these papers is that the foundation-stone of Christianity, whether realized by the individual or asserting itself objectively by means of its peculiar institutions, is Jesus Christ as the actual manifestation of Deity on earth. For Loisy this is an ecclesiastical dogma, posthumous and adventitious. As I read history, it is the *raison d'être* of the religion. The most that the Church can do is to respond as adequately as is possible to the demand for an intellectual "setting" of a truth whose provinces are primarily the spirit and the heart.

I have dealt sufficiently with the evidence furnished by our canonical literature. It seems to me that even when we have eliminated the Fourth Gospel and palliated the arbitrary excisions in the Synoptic story desired by these high critics, the conduct and letters of the first teachers of Christianity offer an unassailable proof that Jesus had made the claims which lie at the foundation of our creeds. It is a natural sequence when the Acts presents, in connection with these claims, a story of the effusion of the Holy Spirit's power and His attestation to the labours of the first teachers. There is not a particle of evidence that this book, which stands or falls with the Third Gospel, is unhistorical. And I take it that the Christians, who in many cases incurred obloquy and risk by embracing the new creed, were at least as alive as we to the necessity of having a reasonably accurate account of their religion. The class of society which furnished the bulk of proselytes was not one addicted to mystic speculations, but rather one that asks for practical demonstration. It is incredible to me that under such conditions the Church should have launched out thus early in Haggada, and, supplementing a non-historical Jesus with a non-historical revelation of the Holy Spirit, evoked for its fictions the names of John the beloved disciple, and Luke the fellow-traveller of St. Paul. Loisy, however, I gather, accepts the historicity of the Acts, though disowning that of St. John's Gospel, and so far deviates from the critical lines of Harnack. For his early Church history, if not for his Christology, he accepts the

same documentary evidences as ourselves, and we are now in a field in which the argument can be pursued without deviating to meet repudiations of well-established literary evidences.

I endeavoured in my last paper to portray the ecclesiastical conditions presented in the Acts and in the Epistles. Certainly no reader who is unacquainted with later Church history would infer that this loosely-organized federation of Christian societies depicted in the New Testament had any idea that Peter was a permanent "prince des apôtres," still less that it was a part of the Christian faith that "a supreme head to the Church" was henceforth to be recognised in the Papal chair.

The Abbé gravely remarks: "No wonder this idea never perished in the Church." As a fact, there is not a sign of its existence. The sub-Apostolic times, however, contribute the solitary instance of Clement's intervention in the affairs of the troubled Corinthian Church. It is an episode which attests the predominance of Rome as the centre of Western Christendom. On the other hand, it is curiously adverse to the claims of the Roman Bishop as Peter's successor, for while the authority assumed in this Epistle is evidently personal (Clement having probably been a companion of the Apostles), it is, nevertheless, modestly veiled in the dignity of the whole Roman Christian community. The author writes in its name and nowhere asserts his own individuality. Rome itself is, in fact, here a witness, as Lightfoot shows, to the presbyteral organization of the first Churches. Loisy admits this, yet fails to see how this cuts at the root of the Petrine hegemony and its personal devolution to the Pope.¹

The Acts and Epistles depict for us a scattered brotherhood, whose local Churches are connected by several bonds of common interest, but conspicuously by this startling doctrine—Christ the actual manifestation of God. It is unnecessary to confirm the Apostolic teaching on this point from the writings of the succeeding period. That in some way Christ had manifested the Divine attributes in His own human life was generally admitted, even by the teachers deemed heretical. The Arians as little denied this as the earlier Patripassians. The questions at issue throughout the various phases of controversy connected with this subject were: first, how to

¹ "L'Évang. et l'Égl.," pp. 142, 143. Loisy argues that *Rome's* supremacy is shown, and that it does not matter "que ce soit la communauté héritière de la tradition apostolique, non le successeur personnel de Pierre, qui semble avoir la parole." One is tempted to ask which was the "communauté héritière" in the years 1305-1376—the presbytery of Rome or the Papal Court at Avignon?

reconcile Christ's possession of a human nature with this incorporation of Divinity; secondly, how to maintain this doctrine of a Divinity personified in Jesus Christ without violation to that of the unity of the Godhead. The logical process by which these problems were solved is traced by Loisy, lucidly and incisively enough, in the fourth letter of "Autour d'un petit livre." But we search in vain for any answer to the questions "why?" and "by whom?" We are not told that the argument on the orthodox side was based on appeal to Scripture, there being a recognition of the fact that the Church could not "evolve" any definition that was not already latent in the primitive doctrinal teaching. Nor would a reader unacquainted with the subject suspect that in this process of "evolution" the Roman Bishops, so far from taking the lead, played a very subordinate part, and that the period proves plainly that the idea of submitting such problems to Rome as the Church's central authority was quite unknown. That they were decided by the common-sense of Christendom interpreting the authoritative teachings of the Apostolic age is of vital importance for my argument. A right understanding on this point is essential to anyone who wishes to pursue the tale of the imaginary "supreme head of the Church" continuously from Peter's death at Rome. It will be well, therefore, to present some historical illustrations of the actual relations of Roman Bishops to this Christological controversy.

"L'historien," Loisy well says, "doit résister à la tentation de moderniser l'idée du royaume."¹ But the Abbé's own synthesis reads into the Christianity of the first four centuries a theory of ecclesiasticism which we shall find to be an adventitious accretion, really owing its final success to such political accidents as the break-up of the Byzantine Empire and the rise of the new Empire of the West. It is strange enough that we do not find any indication of Peter's hegemony at Rome in the writings of the Apostolic and sub-Apostolic times, nor any connection of the "idée du royaume" with a successor to the "prince des apôtres." But we should at least expect that by the time the conversion of the Empire is effected all Christendom must have realized this primitive principle. It is notorious, on the contrary, that Rome's predominance is as yet nothing more than what might be expected of the centre of empire and civilization, and the scene of two great Apostles' martyrdoms. In pre-Nicene times, with Emperors reigning at Rome, the Pope is the *doyen* of the Western Episcopate, and the centre of Imperial unity is naturally associated by Western

¹ "L'Évang. et l'Égl.," p. 56.

Bishops with their ideal of the unity of Christendom. When, however, the Roman Bishop makes this position a ground for any extension of authority, the most High-Church Bishops of the West themselves withstand his pretensions. Thus Irenæus severely rebukes the arrogance of Victor in excommunicating the Churches of Asia Minor and North Africa for their peculiar observance of Easter, although agreeing with him on the point disputed. On two occasions Cyprian himself, whose theory of ecclesiastical unity did so much to prepare the way for the future Papal autocracy, and who styles the Roman Church "*Petri cathedra, ecclesia principalis unde unitas sacerdotalis exorta est,*" sturdily maintains the independence of his own Church against Pope Stephen's misguided interference.¹ "No one should make himself a Bishop of Bishops" is the maxim of this great ecclesiastic, who has so often been quoted on the Romanist side. Such were the limitations on Roman hegemony even in the West, while the Petrine legend was gaining ground, and Rome could assert her claim to be the central seat of empire.

But it is in the more vital issues of the Christological controversy that we best see how little the lines of orthodox Christianity have been determined by the guidance of Roman Bishops, or by any recognition of a supreme Pontiff "*tenant la place de l'apôtre Pierre.*"

It is incontestable that, so far from Rome authoritatively solving the problems which so long distracted Christendom, her episcopal representative seldom plays a very prominent part, and is on more than one occasion on the heterodox side. There is first Hippolytus' distinct reprobation of two occupants of Peter's chair (Zephyrinus and Callistus, A.D. 202-223) as fautors of the Patri passian heresy.² Whether the charge was well founded or not, it is instructive that Hippolytus is at least absolutely unconscious of the subordination of Christian orthodoxy to Roman guidance as an essential principle of the "*royaume des cieux.*" For him it is conceivable that two Popes are on the side of heresy. Then, we have the Arian question and the subordinate ramifications of the Christological problem. It is the period of evolution of dogmas which to this day may be regarded as the common bond of union between orthodox Christian communities. Why is not the course of this evolution directed by Rome? Why does not Christendom realize in this critical time what M. Loisy thinks the two Apostles themselves realized before their martyrdoms—that at Rome they had bequeathed "a master to Cæsar" and

¹ See Neander, "Church History," vol. i., p. 300.

² See Milman, "History of Latin Christianity," Bk. i., ch. i., p. 51 *et seq.*

“a supreme head to the Church”? At Nicæa “Cæsar” himself presides, and is hailed by admiring ecclesiastics as inspired and even on a level with the Apostles. The Bishop of Rome is summoned like any other Bishop. Being old and infirm, he sends two Presbyters to represent him, who receive no more respect than the other members of the Council. Constantine is succeeded by the Arian Emperor Constantius. Loisy’s “supreme head” is now found succumbing to the change of circumstances. The Bishop of Rome signs a semi-Arian creed and apologizes for having defended Athanasius. If we search for the recognised mouthpiece of Christian orthodox evolution, we are met with the strange spectacle of St. Hilary denouncing the heterodoxy of the Roman Bishop. “This is Arian faithlessness”; “Anathema I say to thee, Liberius, and to thy associates,” “Anathema to the prevaricator Liberius.”¹ In due course the second Ecumenical Council (Constantinople, A.D. 381) carries on the work of orthodox evolution, and meets the heresy of Macedonius with the very important clauses in the Creed relating to the Holy Spirit. Rome is not even represented on this memorable occasion. This Council also shows how far we are as yet from Loisy’s ideal by its canons (afterwards confirmed at Chalcedon) prohibiting the heads of the great ecclesiastical centres from meddling outside their own provinces. The third Council (Ephesus, A.D. 431), which condemned the Nestorian Christology, was dominated entirely by Cyril, Bishop of Alexandria. At the fourth (Chalcedon, A.D. 451), Pope Leo’s “Tome,” explaining the two natures of Christ, is accepted; but this is not because he is Bishop of Rome, but because for once Rome has made a really valuable contribution to the solution of these intricate questions.

If we carried our gaze further afield we should find that in the Pelagian controversy, as in the Arian, Rome was actually on the heterodox side. Pope Zosimus (A.D. 417), so far from giving Christendom a lead in the right direction, strongly asserts the orthodoxy of the Pelagian Celestius, and is only brought to a right mind by an Imperial Edict expressing the views of Augustine and of the Carthaginian Bishops.²

Such is the real story of the period so hastily passed over by the Abbé Loisy. It is no answer to these facts to say, “Les papes du IV^e et du V^e siècle veulent être les juges en dernier ressort de toute la chrétienté.”³ Individual Popes perhaps already cherished this aim. It certainly little

¹ See Salmon, “Infallibility of the Church,” p. 426 *et seq.*

² See Milman, *op. cit.*, p. 158 *et seq.*

³ “L’Év. et l’Égl.,” p. 148.

affected the actual course of doctrinal "evolution." There is no trace of any recognition of Rome's directive powers in the formation of orthodox theology. The Roman Patriarch erred as often as other Patriarchs. And if it is alleged that, nevertheless, Rome was throughout this period looked upon even in the East as the first of the Patriarchates, little investigation is needed to show that these *πρεσβεία τῆς τιμῆς* were purely honorary. They were as unsubstantial as those of the *doyen* of a corps of ambassadors to-day; or as those of a "premier Duke" or "Earl"; or as those of a "Father of the House of Commons." It was, indeed, the association with the ancient seat of empire,¹ quite as much as that with the memories of Peter and Paul, that lay behind the recognition of this dignity. With the transference of empire to Constantinople and the removal of the secular Western government to Ravenna, the Roman Bishops sometimes appear in a curious position of insignificance. The actual conditions are illustrated by the protest of that really great Pope, Gregory I., against the assumption by the Byzantine Patriarch of the title "Universal Bishop." There was indeed every likelihood that the centre of gravity of Christendom would finally lie at Constantinople. Who could have anticipated the rise of Mohammedanism, the overthrow of the great Churches of the South and East, the gradual decay of the Byzantine Empire, the revival of the Western Empire under Charlemagne, the subsequent gradual development of the great monarchies of Europe?

It was, as Milman says, the Koran and the iconoclasm of the Eastern Emperors that were "to deliver the Bishop of Rome from a distant and arbitrary master, and to relieve him from that harassing rivalry with which the Patriarch of Constantinople constantly renewed his pretensions to equality or to superiority." It is Charles Martel, not Constantine (still less Peter), who is the real founder of the recognised Papal autocracy. How little the idea of "giving a master to Cæsar" had been realized, even in the eighth century, is seen when we find Gregory III. (the Pope who secured the protection of Charles Martel from the Arian Lombards) not venturing to assume the pontificate after his election until it has been confirmed by the Imperial Exarch at Ravenna.

Gregory III. (A.D. 715) is the last Pope of the Byzantine obedience. From this point the story of the increase of Papal assumption may be pursued in Bryce's "Holy Roman

¹ Canon XVIII. of Chalcedon gives this only as the ground of the *πρεσβεία*, and assigns to Constantinople co-equal authority. But this canon was "refused all validity in the West."—Milman, II., iv., p. 271.

Empire," or critically scanned by the aid of the Roman Catholic Janus. That the mediæval autocracy served many useful purposes and often did much to rivet the hold of Christian principles on the barbarous nationalities of the West we all admit, but its growing inadequacy to advance the cause it ostensibly headed was realized long before the revival of letters showed it to be no part of the primitive Christian scheme. Its development of the characteristic vices of absolutism was inevitable. So, too, its appeal to false credentials—the donation of Constantine and the forged decretals—which such a keen critic as Loisy doubtless disowns. The Abbé, however, passes lightly over the period of "croissante corruption," merely telling us that the Churches were demoralized by wealth, etc., and the Papacy was too much absorbed in its peculiar imperial interests to reform matters.¹ The student who knows what Christianity was at Rome itself, and who has realized how, from the thirteenth century onward, a catena of wise and saintly men of undoubted orthodoxy denounced the Papacy as the centre of the recognised corruptions, and found in Papal Rome the Apocalyptic whore of Babylon, will scarcely accept this explanation of the dark ages. Loisy's "fait chrétien" itself decides for us this question. The "croissante corruption" was stayed, and such Popes as the notorieties of the eleventh or the fifteenth centuries are to-day impossible. Why? Not primarily on account of any action from the long-denounced Papal system, but because of the evolution of Protestantism, the world's renewed realization of individual responsibility to the Divine Christ, and the pressure on Rome of rival communions of higher moral ideals. The Jesuit counter-reformation, described by Ranke, was ethically a mere treading in the steps of Reformers who had disowned Rome. To this day, it may be added, the highest Christian civilization is to be found in non-Roman countries. In many instances still the "fait chrétien" really presents the lands of ecclesiastical obedience slowly accommodating themselves to ideals of justice, truthfulness, humanity, which have been long made the conditions of public life and Christian civilization elsewhere.

Such is the real object-lesson of this Christian "evolution." Our own neo-Anglicans have attempted the task of finding the acmé of ecclesiastical development in the Dark Ages, and from the fourteenth century onward profess to see a protracted period of confusion or retrogression. Loisy, at least, does not read history backwards in this way. But it is scarcely less absurd to conceive with him of the modern

¹ "L'Év. et l'Égl.," p. 153.

Papacy—in its curialism, its ignorance of letters, its hostility to science, its failure to lead the way in any cause ethically or intellectually beneficial to Christendom—as the crown and flower of Christian “evolution.” We all recognise the saintly lives of individual Romanists. We doubtless acknowledge the utility of many adjuncts of the Roman ecclesiasticism, for purposes of organization and corporate life. None the less, Loisy has invoked a principle which is simply incompatible with the theory of the Papacy. So far as evolution is recognised by a Christian apologist and applied to the illustration of the “fait chrétien,” he can only proceed by making ecclesiasticism a secondary matter, and keeping the peculiarities of Roman Christianity mostly out of sight.

These articles are intended for members of the Church of England. Ours is a Christianity which can trace its continuous life to a time when Papal supremacy was unknown. Our Church has its roots in that ancient British Church which was important enough to send three episcopal representatives to the Council of Arles in A.D. 314. At the Reformation we resumed an independence, which had been sacrificed with doubtful permanent advantage at the Council of Whitby in A.D. 664. The final merging of the Christianity of Aidan and Colman in that which was connected with Gregory’s mission to the heathen Anglo-Saxons must never blind us to the pre-existence of a continuous corporate Christian life of which our national Church is still the representative. To what extent those religious bodies whose history is not, as ours, one of growth and adaptation, but rather one of rupture and abrupt dis severance from the past, can enjoy the full advantages of the Christian federate life presented in the New Testament, I need not stay to inquire. But for ourselves, and for all Churches that can claim this continuity, the ecclesiastical ideal in its true proportions may be as inspiring as in the Roman communion itself. Its relations to the central Gospel principle and its necessary limitations have been sufficiently dealt with. Loisy’s synthesis may do us good in enabling us to realize the capacity which the *Ecclesia Anglicana*, with this glorious pedigree, still has for real development by adaptation to enlarging science and new conditions of civilization. We may contrast with such advance the many unnatural and unedifying accretions of doctrine which the Abbé presents as results of Christian “evolution.” These espalier growths of a medieval ecclesiasticism, pruned and pent in under Papal guidance, are portrayed and vindicated in Loisy’s chapters on “Le dogme chrétien” and “Le culte chrétien.” As feats of dialectical skill these chapters are admirable, and not unfrequently they

remind us of Newman's "Apologia." Our sceptical critic of the Gospels, who has so little confidence in the first age of Christianity, here gravely defends the theological vagaries of a benighted period that knew only Latin literature, and accepted the false decretals as speaking the mind of primitive Christianity. By distinguishing the "interprétation authentique" from the "représentation historique" Loisy also squares his own position with the decrees of Trent, tacitly claiming a liberty of criticism which the Tridentine Fathers expressly anathematized. One turns from this clever tour de force with the consciousness that the Abbé is at heart as weary as his admiring critics *Voces Catholicæ* of "the mouldy biscuit of medieval speculation," but has not that independence of position which can frankly admit the hopelessness of the case. Rome itself, however, has recognised that this abnormal line of defence will scarcely serve her interests. The Abbé has, since I began these papers, made due submission to her authority. Nor, on the whole, can I regard him as a martyr of science, realizing in his own person how the system of personal autocracy can lead "*à de graves inconvénients—oppression des individus, obstacle au mouvement scientifique,*" etc.¹ But on this point my readers may be left to their own conclusions.

The impression left on my own mind by a close study of this literature is one of gratitude that the Christianity of our own more favoured communion has shaken off the incubus of ecclesiastical infallibility, and that the mistakes of former ages demand not of us such disingenuous methods of defence. This qualified scholar and skilful dialectician has confronted a dilemma that really faces every educated Roman Catholic, only to be disowned at Rome. Nor is there the remotest chance of the Papacy—whether by joining hands with the destructive critics in disparagement of the New Testament books or by other methods—finding a means of reconciling the results of modern scholarship with a dogma which was recognised as unsubstantial three and a half centuries ago. We may turn thankfully from the Loisy episode to the free atmosphere of our own communion. We may again realize our obligation to those reforming divines who, so far from claiming infallibility for the Church, have insisted on the Anglican clergyman's admission that "General Councils may err, and sometimes have erred, even in things pertaining unto God."² The Divinity of Christ is accepted by us, not on the authority of Councils (valuable as they are as historical witnesses), but because of its consistency with primitive

¹ "L'Év. et l'Égl.," p. 183.

² Articles of Religion, xxi.

inspired teachings, and because of the common consent of Christendom that it is the most adequate explanation of the power of the Gospel on the human heart. On the same grounds we accept the elaborate definitions included in the Nicene Creed and the Quicunque Vult. Not a word in these formularies has not gone through a fiery trial of searching criticism in respect to primitive credentials. Nor is it probable, despite all that God is teaching us to-day by the agency of science, that on this central subject we shall ever attain a fuller knowledge. But, outside this sacred province, in our definitions of miracle and inspiration, in our conception of the relations of the human soul to God, and (yet more obviously) in the adjustment of the Christian organization to the real needs of modern society—the principle travestied by Loisy is continually operative. The “evolution” of which we have heard so much is indeed discernible in the larger apprehension by man of truths themselves unchanging. But its governing factor is not the ukase of any ecclesiastical authority, however centralized. Rather is it our individual realization of a Divine Providence which directs the progress of all human intellectual acquisitions, and our own accommodation of these to the teachings of a spiritual faculty assured of the Saviour’s continual presence. May our own Church continue to produce men endowed with sufficient wisdom to distinguish its limitations and to harmonize “things new and old.”

ARTHUR C. JENNINGS.



ART. III.—THE SECOND ADVENT AND THE CHURCH OF TO-DAY.

THE circumstances of our Lord’s first coming serve as a signal warning to the Christian Church of to-day. Jerusalem knew not “the time of its visitation.” It was unprepared for the suddenness of Christ’s appearing, and for the manner in which He came. But it is clear from the New Testament narrative that there was a remnant of believers who were ready for Him, and had reason to anticipate His manifestation. St. Luke’s expression, “all them that looked for redemption in Jerusalem,” indicates the existence of such a body. Simeon and Anna are mentioned as examples, and the parents of the Baptist shared the same simple-hearted faith. The Baptist’s mission, in preparing the way of the Lord, affords further evidence. Its importance, to which such

marked prominence is given in all the four Gospels and the Acts, is strangely overlooked by modern critics. That John bore witness to our Saviour as the Messiah is indisputable, and it cannot be pretended that he derived his ideas of the Messiah from apocalyptic literature of the first century B.C., or that his teaching was "coloured" by it. One of his most striking characteristics was his individuality. He had no master but Christ, and stood entirely apart from contemporary thought and opinion. Upon the Jewish Church his testimony produced little effect. The chief priests and rulers, we are told, did not believe him, and found themselves in a dilemma when they were asked whether his baptism was "from heaven or of men." But the common people, who were nearer to the truth than the ecclesiastical authorities, held him to be a prophet. How deep and permanent was his influence may be seen from the Acts. Apollos, when Aquila and Priscilla found him, knew "only the baptism of John," yet is described as "mighty in the Scriptures," as "instructed in the way of the Lord," and speaking and teaching diligently "the things of the Lord." The first twelve Christians of the Church at Ephesus baptized by St. Paul had been previously baptized "unto John's baptism," and the narrative shows their readiness for the reception of the Gospel. The point to be noticed in these passages is that John's followers entertained conceptions of the Messiah which were wholly different from those current among Jewish opponents. The same fact meets us in the Gospels. Several, if not all, of Christ's disciples were former disciples of the Baptist.¹ They had been taught by him, and then joined our Lord as soon as they made His acquaintance, recognising Him as the Messiah before He had worked any miracle. Take the instances of Andrew, Peter, and Philip. The causes of their joining Christ were three—the Baptist's witness, our Lord's words, and the prophecies of Scripture. Their acknowledgment of the Messiahship of Jesus of Nazareth dated from the moment when they first knew Him.

Thus, the New Testament itself supplies convincing proofs that at the time of our Lord's first coming, and especially at the beginning of His ministry, there were two *distinctly opposite conceptions* of the person of the Messiah and the import of prophecy. Zacharias and Elizabeth welcomed in the Virgin's Son the horn of salvation promised to the House

¹ It may also be observed that, after the murder of the Baptist, "his disciples came, and took up the body and buried it, and went and told Jesus" (St. Matt. xiv. 12). The authorities of the Jewish Church seem to have shown no concern.

of David. To Simeon and Anna the Holy Child presented in the Temple was the light to lighten the Gentiles, and the glory of God's people Israel. John the Baptist proclaimed Him to be the Lamb of God. Men whom John had instructed rejoiced at finding Him "of whom Moses in the law, and the prophets, did write." And long years afterwards the effects of the Baptist's teaching were still to be discerned in cities of the Gentile world which the Gospel gradually reached, where "the way of the Lord" was already being taught, and only needed to be known "more perfectly."¹ On the other hand, the Jewish Church rejected Christ from the first. The question, "Have any of the rulers or of the Pharisees believed on Him?" was put on one occasion with the fullest confidence that it could only be answered in the negative; for the official classes had long made up their mind as to what the Messiah would be like, and how He would come, and between the traditional idea and the outward aspects of the person and work of our Lord there was no manner of correspondence. His opposition to these classes contradicted their notion of the Messianic kingdom, which meant for them an augmentation of their own power and influence; and the words, "Let us kill Him, that the inheritance may be ours," express the sentiments our Lord Himself attributed to them. It is obvious, therefore, that the Baptist and his circle interpreted the prophetic Scriptures in one way, while the Jewish Church explained them in another. The meaning put upon them by the latter was partly the result, partly the cause, of unbelief, and it was demonstrated by the event to be wholly wrong. Those who adhered to our Lord belonged to a class looked down upon with disdain as "this people that knoweth not the law"; and the coming of Christ not only brought to nothing the false worldly wisdom of scribes and Pharisees, but vindicated in its minutest details the literal truth of the prophetic Word.

That the predictions relating to the Second Advent will be fulfilled to the letter in the same manner cannot be doubted. Its suddenness, when the time comes, is referred to again and again in the Bible, giving occasion to warnings of the most solemn description both in our Lord's discourses and the writings of the Apostles. As was foretold in Scripture, its long delay has led many to disbelieve in it altogether, and caused others to look upon it as a matter of no immediate

¹ St. Paul's reference to John, in his sermon at Antioch, should be noted. See Acts xiii. 24, 25. Compare, too, ver. 27. St. Paul's own view of Old Testament prophecy underwent a complete change when he was converted.

concern. A recent writer has remarked that "only in the nineteenth century" has the expectation of the Second Advent, as a probable event in the near future, "ceased to be present to the minds of most Christians."¹ This is but partially correct. There are even at the present day numbers of Christian men and women who wait for Christ's appearing with a hope no less ardent than that of believers in earlier and better times. They are to be met with in all ranks of life, and constitute a class of earnest and thoughtful students of Holy Scripture, who are unaffected in a singular degree by the strife of tongues going on around. Though they may differ on minor points, they are at one in their persuasion of the infallibility of God's Word, and in their looking forward to the coming of the Lord. But the statement quoted contains a certain amount of truth. The Church of to-day, comprehending Christendom generally, can hardly be called a waiting and expectant Church. As regards the Church of England in particular, the Second Advent is seldom mentioned in her pulpits, and has only once been deemed worthy of consideration at a Church Congress. It is a rare thing to find any allusion to it in reports of the meetings of our Church societies. The theological literature most in favour just now with the majority of the English clergy practically ignores it. In all these respects a marked change has taken place within the last generation. Many of us can recollect a time when the four weeks of Advent were not turned, as they so frequently are now, into a supplementary Lent. In numerous parishes that season of the year was devoted to its proper purpose, and was made an opportunity for systematic instruction on the return of Christ to judge the Church and the world. Whatever view the clergy took of the Second Advent, they consistently taught their people that it was certain and would occur suddenly, and inculcated the duties of preparation and watchfulness. Many of the older clergy, moreover, took a deep interest in the study of prophecy, a revival of which had been stimulated by the French Revolution. During the first three-quarters of the nineteenth century works on prophetic questions, some of them really valuable, were published by a succession of eminent writers, including such men as George Stanley Faber, the three Maitlands, Edward Bickersteth, E. B. Elliott, Professor Birks, and the late Bishop Ryle.¹

¹ "Faith and Knowledge," by the Rev. W. R. Inge, p. 188.

¹ The "continuous-historical" scheme of exposition, of which Mr. Elliott was the chief exponent, led to not a few extravagances. But certain parts of the "*Horæ Apocalypticæ*" are of value still, especially the notes and the fourth volume. A new edition is much needed of Charles Maitland's

Amongst other names were those of Mr. Davison, Isaac Williams, and Dr. Pusey; and even in the "Tracts for the Times" two numbers, which may still be read with advantage, were occupied with the subject. All this was not without its influence on pastoral teaching. Not only were various parts of the Bible rarely touched upon nowadays often explained, and inquiry into their meaning encouraged, but the current conceptions of the world's future were radically different from those now in fashion. It would be easy to show, by a comparison of published discourses of the older and later types, that the truth of our Lord's personal return to earth has been to a large extent banished from the modern pulpit.

The spread of the evolutionary philosophy may be considered one reason for this. "Science does not expect," it is said, "to hear the Archangel's trumpet." And consequently, in addition to an old assumption that Christ will not come again until the end of the world, we have the new assumption that the end of the world cannot take place until the forces of the universe have exhausted themselves—until the sun is worn out, or the oxygen of the atmosphere is used up, or something else of the same kind brings about a catastrophe as the result of physical processes extending over millions of years. The course of the world, it is taken for granted, will in the meanwhile be one of unimpeded natural development, and the idea of any interruption of the line of development mankind has marked out for itself is angrily resented. A well-known Professor announced some months ago that God is committing to man more and more every year the rule of the world and the guidance of society. Man, apparently, is to exercise the office which has hitherto belonged to Divine Providence. But modern thought, or what goes by that name, is a most unsafe guide on such matters, leaving out of its reckoning too many essential considerations. There are few things more significant than the fact that the general state of the professing Christian world, in its political and social as well as its religious aspects, corresponds with the forecast of its development contained in the Bible; and the tide of human affairs is steadily moving in the directions particularized there.

Another cause of the decreased interest in the subject of the Second Advent is the disparagement, not to say the denial, of predictive prophecy, due to rationalistic criticism.

book, "The Apostles' School of Prophetic Interpretation." People hardly realize how widespread was the interest taken in the subject in the "pre-Darwinian" period.

Predictive prophecy has always been an unspeakable offence to unbelievers, and it is not surprising that they should leave no means untried to remove it out of their way; but it becomes a serious thing when the objections of unbelievers are endorsed by those who claim to defend Christianity, are taken over and adopted by writers belonging to the new school of apologists, and circulated amongst people ready to pin their faith to what these writers say without further inquiry. Compromise with unbelief on this point, and adoption of its methods, are as fatal to a true understanding of the Bible as unbelief itself, for we have the express testimony of our Lord and His Apostles that Holy Scripture requires for its understanding acceptance of its truth. We are also confronted with the historical fact that the Jewish doctors and scribes, corresponding with our modern professors, were the very persons whose misreading of the Old Testament was demonstrated when our Lord came. History may repeat itself, and the fulfilment of prophecy may once again show to all men that the wisdom of the world is foolishness with God. It will be sufficient to say here that there are two weak points in rationalistic criticism, which will lead eventually to its ruin. In the first place, it is blind to the close connection and interdependence of the prophecies of the Old and New Testaments. Its treatment of the Book of Revelation furnishes an example. Secondly, it fails to face the question of the future of Israel. It assumes that Israel has no great destiny in store, and that no predictions in Scripture have reference to that destiny. In other words, it denies the possibility of unfulfilled prophecy, and thus seeks to foreclose a question that criticism cannot possibly decide, but the course of time only. When the critic declares that such and such events, which seem to be plainly intimated in Scripture, and are undoubtedly possible, cannot occur under any circumstances or at any future period, he claims for himself the gift of foreknowledge, and assumes the rôle of a prophet.¹ When, on the strength of this pretension to foreknowledge, he accuses inspired Prophets and Apostles of making "mistakes," it is evident that time alone can show which is the true and which is the false prophecy. The fact needs to be noticed that the critical theory itself is built upon a claim to be able to foretell the future—a claim wholly dependent for its verification upon the non-occurrence of certain contingencies.

It seems to be forgotten in some quarters that denial of the predictive element in Scripture strikes at the root of

¹ The notes on Isaiah xi. in various Commentaries and Introduction afford an example of this. Numerous other instances might be given.

the doctrines of the general Resurrection and the universal Judgment. Definite predictions in the Bible constitute our sole authority for those truths, both of which fall under the head of unfulfilled prophecy. Both of them, it may be added, are repudiated by critics of the thorough-going type, but can hardly be denied by anybody who assents to the articles of the Creed; and the representatives of the "new apologetic" have not yet explained how they reconcile their acceptance of them with their attitude towards prediction. The circumstance, however, of these truths being still unfulfilled prophecies is a sufficient indication that the prophetic portions of Holy Scripture have a far wider scope than is commonly acknowledged, and that prophecy was not limited to the single purpose of preparing the way for Christ's first coming, its horizon extending far beyond, and reaching onward to the end. In addition to this, the predictions concerning our Lord's return are very numerous, embracing many particulars, such as the signs of His appearing, the general condition of things at the time, the decay of faith and widespread apostasy from Christianity; and our Lord speaks of His coming as following immediately after the "great tribulation." Some passages connect His coming with the destruction of a blasphemous antichristian power, while others represent it as coinciding with a reversal of the present position of Israel, and introducing a millennial reign of righteousness and peace. Bishop Butler draws attention to the distinctness and "variety of expression" in the references of both the Old and New Testaments to that period. He points out, further, that the wonderful preservation of the Jews through "their long and wide dispersions," besides being in itself the actual fulfilment of some prophecies, should "naturally turn the thoughts of serious men towards the full completion of the prophetic history" relating to the kingdom of the Messiah.¹

As the Second Advent is the subject of this paper, not the millennium, it is unnecessary to enter upon a discussion of the latter. One would only say in passing that a belief which was almost universal in the first age of Christianity, which has been cherished by so many devoted Christians in later times, and is at this moment held by an immense number of thoughtful students of the Bible, cannot be dismissed in an offhand manner as unworthy of credence. But the real point to be kept in view is the absence of any warrant in Holy Scripture for supposing that our Lord cannot come again before the end of the world, the truth being that He might come, for all we know, very soon. Can any serious person

¹ "Analogy," part ii., chap. vii.: "On the Particular Evidence for Christianity".

contemplate the general state of Christendom, torn in pieces as it is with religious divisions, superstition and infidelity overflowing everywhere, and imagine that it will ever be transformed into an ideal kingdom of God by natural development? Who can mark the signs of the times without noting the increasing growth of a fierce antichristian spirit, both abroad and at home, that becomes more and more aggressive every year, and only needs power and opportunity to work its will? It is not so very improbable, after all, that these things may be presages of the events to precede Christ's coming, and that dark and stormy days of conflict are drawing near. The eventual manifestation of a false Christ, and persecution of Christianity, are by no means inconceivable. At any rate, the situation is such that it drives thousands who believe in the Bible—and there are thousands who will always continue to do so—to turn to the prophetic Scriptures for guidance and consolation. But the congregations in our parish churches are not taught, except here and there, and people complain with justice that the Church has no great and inspiring message to deliver.

“The testimony of Jesus is the spirit of prophecy.” The faith of Jesus, when the Gospel first went forth conquering and to conquer, was preached by evangelists and teachers possessed by the prophetic spirit or in sympathy with it. The Church of to-day is out of sympathy with it. If the testimony of Rome is Vaticanism, the testimony of our own Church is in danger of becoming whatever criticism pleases to dictate. Instead of the prophet we have the professor, and instead of the “things of the Lord” the things of the critic. The marvellous prophecies of the Old Testament are reduced to romances. The most solemn sayings of our Lord concerning His coming again are explained to be fragments of some apocryphal apocalyptic incorporated in the Gospels. The Book of Revelation is relegated to the realm of mythology. All this, embodied in popular text-books, forms part of the training of young men preparing to teach and shepherd the flock of Christ. It is not the Word of God, which endures for ever, that is in peril. But a Church that imagines it can make the Word of God of none effect with impunity has good reason to fear. And what makes its position more serious is its want of fear—its absolute unconsciousness that this may not impossibly be the day of its visitation, in which it is put to the test and called upon to make its choice between truth and falsehood. It forgets that nothing whatever stands in the way of the Second Advent except the completion of the time foreordained, and that the appointed hour may be close at hand.

ART. IV.—THE BOOK OF GENESIS (*continued*).

I HAVE said most of what requires to be said in the present connection about the Table of Nations in Gen. x.¹ Let me again, however, emphasize the fact that there is no necessity whatever to date this chapter as referring to a period about 2500 B.C. or (LXX. 3066). We cannot date it at all. As to eponymous ancestors being non-existent, it is, to say the least of it, suspicious that nations so widely differing from one another as the ancient Greeks and Hebrews should have both invented the same notion. There must surely have been something to warrant the idea. Such individuals could scarcely have been the invention of minds and temperaments so varied. If these eponymous ancestors are real, then it may be possible to account for the Hamitic origin of Canaan, and the peoples and towns that are represented as springing from him. It is possible that in them there is a mixture of Hamitic and Semitic blood; and it should be remembered in this connection that the Old Testament knows nothing of the name Phœnicia or of Phœnicians. It is arguable that the Bible account points to a Hamitic aboriginal tribe gradually absorbed by a Semitic immigration.² There is much still to be cleared up before we can accurately say what is meant, for instance, by such names as "the Amorite," "the Hittite," and "the Gîrgashite." At any rate, we may remember that the Philistines were certainly not, neither does the Old Testament make them, Semitic. We meet with another undesigned coincidence with our view of the very early times to which this chapter goes back in Dr. Driver's note on the name Elam (p. 128). Elam in Gen. x. 22 is made Semitic in origin. "Racially," says Dr. Driver, "the Elamites were entirely distinct from the Semites." That condemns the Bible narrative of being unhistorical. But if we look a little further on in the note we find these words: "It is true inscriptions recently discovered seem to have shown that *in very early times* [the italics are mine] Elam was peopled by Semites . . . and that the non-Semitic Elamites spoken of above only acquired mastery over it at a period approaching 2300 B.C."

¹ It is interesting, by the way, to notice as an undesigned coincidence between natural science and the history of Genesis that Noah's cultivation of the vine took place not far removed from the region to which it has been traced in its uncultivated state (Driver, p. 108).

² It is noticeable that in another connection (p. 180) Dr. Driver draws attention to the fact that Sir R. F. Burton remarked upon the Egyptian physiognomy of some of the Bedouin clans of Sinai observable at the present day.

So, then, the Bible is right after all. But what says the commentator? "The fact is not one which the writer of the verse is very likely to have known" (p. 128). The mode of treatment implied here stands surely self-condemned.

We turn now to the narrative concerning

THE TOWER OF BABEL.

One of the first things we are told is that "the incident which it describes is placed shortly after the Flood" (p. 133). Now, to begin with, in Gen. xi. 1-9 there is not a single chronological note of any sort. Moreover, in his note on Gen. x. 25, Dr. Driver tells us that it is most likely that the division of the earth connected with the name of Peleg (*loc. cit.*) is the dispersion of this passage. Now, Peleg was the fourth in descent from Shem. If the allusion is right, the narrator can hardly have intended to place the dispersion *shortly* after the Flood. A further inconsistency appears in the notes. He does not allow, as some of his fellow-critics would wish to assert, that there is anything polytheistic about the Divine name Elohim with its plural form. But when Yahweh in the narrative before us is represented as saying, "Let us go down" (Gen. xi. 7), he says that "the conception of Deity is . . . perhaps imperfectly disengaged from polytheism" (p. 134). If I may venture to conjecture, it seems that the reason—perhaps an unconscious one—for the different treatment of the two passages is this: the latter passage comes from an earlier source (J) than the former one (from P). What, therefore, might be possible from a critic's point of view in the earlier document (J) is scarcely possible in the later (P).

One more curious feature of the whole story is that there is nothing in it apparently of Babylonian origin. Just when we should expect it most, if we believe, as some do, that the Biblical narrative is based upon Babylonian myths, our authorities on that subject desert us, and will not provide us with anything to fall back upon even in the remotest way connected with it. It would not affect us at all if tablets giving an account similar to that of the Bible were discovered; but it must be a difficulty to others that they cannot bring any to bear upon this narrative.

The rest of the Book of Genesis need not detain us very long. It is scarcely necessary—at any rate for readers of the CHURCHMAN—to discuss the question whether the names Abraham, Isaac, etc., represent tribes rather than individuals, and whether their marriages and offspring represent tribal movements. No proof of such views can be found in the

narrative, which rather, in the case of all the prominent individuals mentioned in it, gives us a living, natural picture of persons of distinct individuality and character.

It is a pleasure to find that the book with which we are most concerned points out the distinction between the Jewish rite of circumcision and that institution among other nations, and also allows us to believe in an overthrow of the cities of the Plain in the days of Abraham, placing their sites under the shallow waters at the southern extremity of the Dead Sea. But it is also interesting to see what can be read into the narrative when it is thought desirable. In Gen. xiv. 10 we are told that "the petroleum oozed out from holes in the ground, which proved fatal to the retreating army" (!) This is an exposition of "the vale of Siddim was full of slime-pits" (marg., bitumen pits).

Certain passages, however, call for more or less of notice. We take, first, that one which stands in a marked way by itself, Gen. xiv., which is considered to have been derived from a special source (SS, according to Dr. Driver). At one time this was supposed to be one of the most ancient documents embodied in the Pentateuch. Now it is attributed to the same period as P—the age of Ezekiel and the exile. Some day, perhaps, with another swing of the pendulum of critical opinion, it may again be relegated to an earlier age.

That the names of the four Kings of the East mentioned in it are more than possible ones for the period referred to in this chapter seems to be established beyond any reasonable doubt. Professor Sayce's chronology makes the reign of Hammurabi—with whom Amraphel is identified by many—extend from 2376 to 2333 B.C. According to the Bible narrative in the Hebrew text, the call of Abraham must have taken place—we use Dr. Driver's figures (p. xxviii)—in 2136 B.C. This makes Hammurabi's date too early for him to be a contemporary of Abraham by about 200 years. But we must remember that after all the Babylonian chronology is no more absolutely certain than the Biblical. In fact, dates so late as "*circa* 2200 (King), 2130-2087 (Hommel)," have been given for Hammurabi's reign. The names of two, and it may be of three, if Chedorlaomer is rightly identified, of the Kings of the East mentioned in this narrative occur as contemporaries on the inscriptions. This all tells in favour of the narrative being historical, though it does not prove the historicity of its actual details.

Of Melchizedek nothing is known outside the narrative of this chapter; but because the name may mean "My King is Zedek, *i.e.*, Righteousness," and because a deity named "Sydyce" is ascribed to the Phœnicians by Philo Byblius

(ap Eus. P.E., 35*a*), it is not therefore necessary to put these two things together and make him an idolater, and to say, as some would, that the title "God Most High" was that of an ancient Canaanite deity. The name of the priest-king and of his God imply, at any rate, a supereminent deity.

With regard to the question of the duplication or even triplication of a narrative, which is all traced back to one original story, and one only, it would appear to be a very prosaic way of dealing with such narratives. Considering the circumstances of the times to which the stories refer, it seems certainly far from being improbable that such difficulties as are recorded to have occurred (xii. 10-20, xx., xxvi. 6-11) might very well have presented themselves more than once, and that the temptation to avoid them by a similar ruse may have occurred not only to more than one patriarch, but also to the same patriarch more than once. Abraham is not the only person in the world's history who has uttered the same untruth or the same half-truth more than once.¹ Each narrative, it will be observed, has its own peculiar features. The two that are attributed to the same source (J) differ materially, as do also the two that are attributed to the same locality, Gerar. Abimelech and Phicol may have been official names, and therefore had done duty for more than one individual, and the repetition of the name Beersheba in Gen. xxvi. 33 may simply mean that by the fact of the name Shibah being given to the well, the desirability of still attaching the name of Beersheba to the place was established. So also is it with other supposed duplications of one historical event.

In the history of Joseph and his captivity great stress is laid upon the variations in details between the two sources. It is acknowledged that the two versions in the existing narrative "are harmonized (though imperfectly)." Patient treatment of the difficulties will enable us to say that the two versions are harmonious rather than harmonized. For instance, to take one point, it is said (p. 332) that Joseph is drawn up by Midianites [from the pit] without his brothers' knowledge." The only brother who was necessarily not a witness to this was Reuben; the rest may, so far as the existing narrative is concerned, well have been witnesses of the transaction.

¹ How often nowadays, in the world of politics as well as in the world of religion, are half-truths made to do duty for whole ones!

(To be continued.)

ART. V.—STUDIES ON ISAIAH.

CHAPTERS VII.—XII.

AS has already been stated, the contents of these chapters seem to have been handed down without arrangement. No arrangement I have seen seems satisfactory. I do not, of course, regard the following attempt at Higher Criticism as "the final result of modern scientific methods," to use a phrase to which one has become accustomed of late. But I venture to suggest it as a temporary expedient till something more satisfactory has been arrived at. The Parable of the Vineyard is, I believe, the introduction to the whole series of prophecies—chap. vi., of course, excluded—which end with chap. xii. The events which call forth the prophet's condemnation are the result of the degeneracy, disobedience, and apostasy of God's people. The woes denounced fitly herald the prediction of Divine retribution and ultimate deliverance. The "woe" in chap. x. 1-4 I would, as I have already intimated, place at the conclusion of those in chap. v. 8-23. It is true that a critic of the modern school¹ dismisses the idea with the remark that "it seems unnecessary." But I can hardly regard this as a conclusive argument. Then follows, probably, chap. vii. 1-17, which contains the prophecy of Immanuel, uttered in consequence of the alarm occasioned in Judæa by the confederacy of Rezin and Pekah, accompanied by the disquieting discovery of a conspiracy to dethrone King Ahaz. In connection with this we may take chaps. viii. 1-8 and ix. 8-21, in which the idea of the invasion by Syria and Israel is still prominent. A second incident in connection with this invasion, namely, the birth of Maher-shalal-hash-baz, is introduced. As the name was not given to the child until after his birth, there is no reason to conclude that this portion of the prophecy must have been uttered at a different time to those which precede and follow it; that is to say, the time when the invasion was imminent. Chap. ix. 8-21 again refers to the same event. The passage, chap. viii. 9 to ix. 8, seems a consecutive whole, and has reference (1) to the rebellion of the peoples against the Eternally Existent, and (2) to the coming of the Promised One, who shall vindicate His authority on the earth. Then follow the predictions about invasion by the Assyrian host, chaps. v. 26-30 (which has already been treated), vii. 18-25, x. 5-34. As chap. viii. 7 points out, this is closely connected in the mind of the prophet with the alliance between Syria

¹ In "The Cambridge Bible for Schools."

and Israel. Indeed, as the history shows (2 Kings xvi. 7), this alliance was the cause of the Assyrian invasion. Ever after the application for help by Ahaz, the Assyrian monarch looked on Judah as a tributary. Not only so, but till Hezekiah's successful attempt to shake himself free from his dependence, he actually *was* a tributary king. And as soon as his hands were free, the Assyrian invaded Judæa, in order to punish Hezekiah for his neglect of duty (2 Kings xviii. 13-16).

The whole series of prophecies, we may not unreasonably suppose, concludes with the prophecy of the "Shoot" in chap. xi., which may be taken in close connection with the prophecy of Immanuel in chap. vii., and of the "Mighty God" who is to sit on the throne of David in chap. ix. The whole is appropriately wound up with what we may call the "choric ode" contained in chap. xii. Whether this be in reality the order in which the prophecies were originally delivered or not, it is unquestionably the order of the thoughts contained in them—the only order, so far as I can see, in which an expositor could present a connected idea of their contents to those to whom he was expounding them.

We will follow this order, then, for convenience sake, in our exposition. But if we are fully to understand the purport of the prophecy, we must commence by reviewing the circumstances under which it was uttered, remembering that chap. v., with which we have already dealt, forms a part of the same series. If we would clearly grasp the situation to which the prophecies relate, we must bear in mind that the whole history of the kingdom of Israel presents us with continued conflicts with Syria. "Three years without war" in Ahab's time is mentioned in 1 Kings xxii. 1 as a remarkable circumstance. The King of Syria had besieged Samaria, though unsuccessfully (1 Kings xx.). His forces (1 Kings xx. 27) enormously exceeded those of Israel. Ahab himself fell in battle against Syria, though in the field of Ramoth Gilead he had the help of Jehoshaphat. In the days of Jehoram Samaria was again besieged and reduced to great straits (2 Kings vi. 24). The land of Reuben and Gad, and of the half tribe of Manasseh beyond Jordan, was taken by Hazael from Jehu (2 Kings x. 33). In the reign of Jehoahaz, Jehu's successor, the Syrian monarch brought the fortunes of Israel to a very low ebb indeed. The army of the latter kingdom was almost destroyed, and "made like the dust in threshing" (2 Kings xiii. 7),¹ though some mysterious mention is made of a "saviour" who delivered Israel from utter destruction.²

¹ Or, rather, trampled it into the dust.

² Perhaps Jeroboam, in his father's lifetime.

In the days of Jehoash, and still more in the days of his able son, Jeroboam II., the fortunes of Israel revived a little. The latter even "recovered Damascus, as well as Hamath" (2 Kings xiv. 28), which, as the sacred historian remarks, had never been under Israelite yoke since the days of Solomon.¹ The revival of Assyrian power under Pul, of which mention was made in the introductory notices, had already been felt in Israel, and probably in Syria also. The policy, therefore, of Rezin and of Pekah was to put an end to the continued conflicts between the two nations, and to unite against the alarming encroachments of the Assyrian. They attempted, after repeated crushing victories over Judah, which are recorded in 2 Chron. xxviii, 5, 6, to foment a conspiracy in Judah by setting up a tool of their own, a "son of Tabeal" (Is. vii. 6), in the place of the incompetent and unpopular Ahaz, and thus to put an end to the Davidic dynasty. They doubtless hoped to find this substitute for a king of the House of David a more pliant vassal than a monarch who, whatever his failings, was of no mushroom growth. Well might Ahaz "despair of the republic," for not only was he exposed to the overwhelming forces of Syria and Israel combined on his northern and eastern frontier; not only had they twice defeated him with tremendous slaughter; not only had they threatened Jerusalem itself; but the Edomites had invaded his dominions on the south-east; while the Philistine power had revived, and was occupying the cities in the south-west of Judah (2 Chron. xxviii. 16-18). It was under such disastrous circumstances that Ahaz preferred, as other men have done since, a more distant to a nearer and more pressing danger, and "sent unto the kings of Assyria to help him."² The historical books give us little but dry facts. Yet what they tell us agrees with what we find in the prophets, who draw aside the veil and depict for us the state of society under a king who "did not that which was right in the sight of the Lord" (2 Kings xvi. 2-4; cf. 2 Chron. xxviii. 2-5, 22-27). It was under such circumstances as these that the prophecies with which we have now to deal were delivered. We must

¹ It had, he notes, "belonged to *Judah*." He regards the kingdom of Judah as the kingdom of David and Solomon.

² It is noteworthy that in a book intended for the young, "In Schools and Colleges," the history in Chronicles is entirely ignored, though it throws great light on the situation. And this because a well-known critic has pronounced it to be untrustworthy on account of its tendency to magnify Judah. Is this one of the "methods of scientific criticism"? Is Thucydides henceforth to be ignored for his Attic, or Xenophon for his Lacedæmonian, sympathies? Are we to cast Livy aside because he was a courtier of Augustus, or Tacitus because in the days of the successors of Augustus he found signs of the decay of Roman greatness?

read the prophecies in the light of the history, and the history in the light of the prophecies. The picture of Judah's degradation in chap. i., as well as the "woes" in chaps. v. and x., will enable us to understand the social disorders which inevitably bring about political disaster. We should also consult the pages of Hosea and Amos, the latter of whom prophesied as early as the days of Uzziah. The former, it is true, prophesied only to Israel, and seems to have regarded Judah—probably only by comparison, however—as free from blame (chap. xi. 12). Amos, however, denounces the iniquity of Judah. From all which we may draw this conclusion, that there was no longer in Judah the reserve of moral strength which once was hers, and that, therefore, she could no longer offer effectual resistance to the overwhelming numbers of those who would be her oppressors.

1. *The Woe pronounced against those who Promulgate Unrighteous Sentences* (chap. x. 1-4).—As has been said, this woe follows on those pronounced in chap. v. The last of those woes denounces men of the Judge Jeffreys type, who are intoxicated on the judgment-seat, and openly take bribes. Those whom we have at present to consider are men of a slightly different type—less openly scandalous, but at heart quite as unrighteous. They seem to be persons who combine legislative with judicial functions, for the word translated "decrees" is often rendered "statutes." In this passage, moreover, the word translated "judgment" signifies the decrees of the tribunals, and that translated "right" is the word (*mishpat*) usually, and unfortunately, as I have before remarked, translated "judgment."¹ So that the sense here is correctly given. Perhaps the clerks or registrars are here meant—the minions of the judges, who obtain judicial signature to processes which may enable them to seize the property of the widow and the fatherless. Again, we may remark that a prominence is given to this crime which would be hardly intelligible if, as modern criticism pretends, a large portion of the ordinances which denounced it were as yet unwritten. The high morality of the law gives point to the question, "Where will ye flee for help, and what will become of all your pomp and splendour," filched as it has been from those of whom ye are the official protectors? and the answer, "What remains for them but to creep for refuge behind the captives, and to hide themselves under the bodies of the slain" (vers. 3, 4). Another reason this for the refusal of the Eternal One to be reconciled to His people.

¹ In Revised Version as well as Authorized Version.

2. *The Futility of Human Calculations* (chap. vii. 1-17).—The situation has already been described. A vivid description is given in ver. 2 of the effect of this new and most pressing danger. It was apparently totally unexpected, and combined with rebellion at home (vers. 5, 6). The policy of Ahaz was, as we have seen, to turn for help to Assyria. As Isaiah deprecated the resort to Egypt in the days of Hezekiah, and maintained that Judah must trust only to valour and devotion of her own sons, and that her only safety lay in the observance of the Divine Law, ceremonial and moral, and in worshipping the One True God, so now. First he goes to meet Ahaz at the conduit which led to the Upper Pool (still existing and bearing Hezekiah's name). He is to be accompanied by his son, whose name (Shear-jashub—a remnant shall return) bears witness to a marked feature of Isaiah's ministry.¹ He is to go to the field where cloth is thickened and cleansed by the "fullers." Ahaz is probably attending to the water-supply in case of a siege (as we know, the siege actually took place). The prophet is ordered to encourage him. Serious as affairs look, there is, the prophet declares, more smoke than fire in these formidable antagonists. They are mere ends (Heb., *tails*) of smoking firebrands, and will soon be burnt out. Within sixty-five years² will Ephraim, which, as the strongest member of the Israelite confederation, frequently stands for the whole of it, cease any longer to have a national existence. Damascus! Samaria! what are they? Rezin, and the son of an obscure Israelite!³ What are they to be afraid of? Believe in the power of the Eternal One, and they can do nothing against you. Failing that, you will be unable to make head against them.⁴

Soon afterwards Ahaz is bidden to ask for a proof of the truth of God's words. It is a bold challenge, but, as of old, in the days of Moses and Samuel, God's prophet knows who is behind him. The sign may be one which comes from the

¹ One of the modern critical school confesses this. But he does not note the facts (1) that such a name is a prophecy—a supernatural prophecy—of the Babylonish captivity, and (2) that the deliverance to which the name of Shear-jashub refers is as much a feature of the prophecies attributed by modern critics to another author as of those they admit to be genuine prophecies of Isaiah.

² The actual time was far less than that—possibly not more than twelve years. There may have been, here as in many other places, a mistake in the figures. But they are found in the LXX. Version, which was made before the Christian era.

³ Remaliah.

⁴ See 2 Chron. xxviii., where we learn that even in Samaria public opinion was not altogether united in favour of Pekah's policy.

depths of Sheol, or one above in the skies.¹ Ahaz has a good face to put on his obstinate refusal. He has himself no faith in Divine protection in the hour of danger, but he pretends that it would be irreverence on his part to put God to the test. The prophet, therefore, gives him a sign. A child should be born shortly, and before it can judge or act for itself both the kings whose alliance constitutes such a danger to Judah shall have been dethroned.

This prophecy must be read in connection with chap. viii. 1-8. The child is undoubtedly the child of the prophet himself, by the wife who is called "the prophetess" in chap. viii. 3. For the prophecy, it will be observed, is repeated in chap. viii. 3, 4. And it has been universally admitted that most Messianic prophecies have an immediate, as well as a final, fulfilment. That the word translated "virgin" does not necessarily mean one who was "unknown to" man must, in all honesty, be admitted. *Bethulah*, not *'almah*, is the usual word for a *virgo intacta* (2 Sam. xiii. 2). On the other hand, it is admitted, even by critics of the most modern school, that the expectation that the Messiah should be miraculously born of a virgin was widespread, even before the birth of Christ. And the LXX. translates, not by *veâvus*, but by *παρθένος*. But the sign to the Jews of Isaiah's day consisted in the fact, not of a miraculous birth, but that before the child which was to be born could speak, the confederacy at which the Jews were so affrighted should have vanished away like smoke. The fulfilment of that prophecy would be a guarantee to them that God was still with them.² There are other reasons beside the fact of this prophecy why He of whom Mahershalal-hash-baz was a type should be virgin-born. And until the Gospels shall be proved to be as worthless historically as some would make us believe the books of the Old Testament to be, the belief in the virgin-birth will remain an *articulus stantis aut cadentis ecclesie*.³

Critical Note.—(1) The word translated "change" by A. V. in ver. 10 is the same as that used in chaps. xl. 31, xli. 1, and

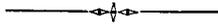
¹ Probably through the agency of the prophet, as the Hebrew of ver. 10, "added to speak," implies.

² I am inclined to prefer the LXX. to the Masorite interpretation of ver. 14: "Thou shalt call his name Immanuel"—*i.e.*, he shall be a sign of God's Presence with His people. The child's actual name was Mahershalal-bath-baz.

³ I confess I prefer the rendering, "Curds and honey shall he eat, in order to know how to refuse the evil and to choose the good." The meaning seems to be, You may try to hasten his development as much as you please, but before he can tell good from evil the danger that threatens you will have passed away for ever. This rendering is supported by 1 Sam. xiv. 27-29.

translated "renew." It is an unusual sense of the word, that of *revival* or *renewal*—an indication of common authorship of the "first" and "second" Isaiah. (2) The word translated "rush" is only found in this passage in xxxix. 15, and in lviii. 5—another indication of unity of authorship. (3) A *third* indication is the expression "in one day" (ver. 14). A similar passage is found in chap. xlvii. 9. (4) The expression "to eat of human flesh" occurs again in chap. xlix. 26. A fuller parallel is found in Eccles. iv. 5. Still, the idea is not common, and the argument for common authorship drawn from the two passages in Isaiah is at least as strong as some adduced on the other side.

(To be continued.)



ART. VI.—PHYSICAL DETERIORATION.¹

THIS is the first volume of the Report of the Committee appointed to consider "the alleged deterioration of certain classes of the population"; "to determine the steps which should be taken to furnish . . . the nation at large with periodical data for an accurate comparative estimate of the health and physique of the people"; "to indicate generally the causes of such physical deterioration as does exist in certain classes"; and "to point out the means by which it can be most effectually diminished."

Though only the first volume of the results of the Committee's investigations, it is complete in itself, for it contains the Report *in extenso*, the summary of the Committee's recommendations, and certain valuable appendices on particular points connected with the inquiry. Two more volumes are to be issued: Volume II. is to contain a list of the witnesses examined, with the minutes of their evidence, while Volume III. is to contain some twenty-five more appendices.

The volume before us, which costs only 1s. 2d., is a very valuable document, and I have no hesitation in saying that it should be in the hands of all who work among the poor. The number of subjects, or "problems," with which it deals is very large, and they are just those problems with which the parochial clergy and district visitors are constantly face to face.

The Report is practically a summary of the evidence given

¹ "Report of the Committee on Physical Deterioration." Eyre and Spottiswoode, London, 1904. Price 1s. 2d.

by sixty-eight witnesses before the Committee. Fifty-four of these were men and fourteen were women, and each may be regarded as an expert upon the subject with which he or she dealt. Twenty-three of these witnesses held official positions—under Government or in connection with local administration; thirty-four were members of the medical profession; some were representatives of well-known organizations and charitable institutions. These figures show that we have here the judgments and conclusions of men and women who have had exceptional advantages for gaining knowledge, and who were consequently well qualified to speak. Thus their verdicts demand very careful consideration.

On the whole, the tone of the evidence is not pessimistic. In certain spheres the conditions are undoubtedly bad, and here drastic reforms and remedies are urgently needed. But even with regard to most of these, there is probably a considerable improvement in comparison with the conditions which existed, say, fifty years ago. As witness after witness stated, we must not judge the condition of the people at large by the conditions of the lowest classes. In national, as in parochial work or investigations, we come across classes or individual cases whose conditions shock us; but investigation generally proves that these are the exception rather than the rule. In the so-called "industrial" classes we have quite a number of "grades of society"; and we have no right to judge the condition of "the people" by the condition of that particular grade or class which, owing to its being always in a state of moral and physical helplessness, is naturally much in the thoughts of all social reformers.

Part I. of the Report deals with the primary cause of the appointment of the Commission—the large number of recruits for the army who for physical reasons were rejected. At first sight the figures do seem to give cause for serious alarm, and anyone judging from them alone might well be almost panic-stricken at the apparently wretched physical condition of the young manhood of the nation. But the evidence of two witnesses, cited on p. 5, shows that "a great many young men not fit for, or disinclined to, permanent work present themselves to the recruiting-sergeant on the chance of being passed, and that the condition of those rejected is only representative of the state of the wastrels of the large towns who live by casual labour" (Article 25). And from other evidence it appears that "the calling of a soldier has ceased to attract the class of men who formerly enlisted, and as a consequence a larger proportion of the *residuum* of the population come under the notice of the army recruiting authorities" (Article 30).

Part II. deals with a very important, and I venture to think a very serious, question at the present time—the “urbanization” of the people. It deals with this under three heads: (i.) “Overcrowding,” (ii.) “Pollution of the Atmosphere,” (iii.) “Condition of Employment.” Under “Overcrowding” we have some very interesting evidence. It is found that at the present time the “urban” population of England and Wales is 77 per cent. of the whole, whereas fifty years ago it was only just over 50 per cent.; or, put in another way, for every two persons who lived in a town then, about three are so living now. But in reading these figures it must be remembered that the term “urban” merely means “a district that for the purposes of local administration has an urban organization.” Again, “a large proportion of the ‘urban’ population is now living under conditions quite as healthy as those which obtain in rural districts.” This is largely owing to greater completeness of sanitary legislation and a higher conception of the duty of administration. It is also true that towns have now a death-rate which is lower than that of the rural districts fifty years ago.

It is when we come to discriminate between the different classes which make up an urban population, and especially when we consider the people living in one-roomed tenements, that we see the evils of overcrowding. For instance, in Glasgow the death-rate among those living in one-roomed tenements was nearly double that of the whole city; while in Finsbury it was 38·9, against 19·6 for the whole borough.

The Housing Question is proverbially one of the most difficult with which the social reformer has to deal. To condemn and remove large blocks of insanitary dwellings is by no means the most difficult part of the problem. It is the rehousing of those rendered homeless *at a rent which they can afford to pay*, which is the real difficulty. Yet in the interests of the public health the one-roomed tenement with several inmates cannot be permitted to exist. The suggestion of the Committee is as follows: that “the local authority should, in the exercise of their power to treat ‘any house or part of a house so overcrowded as to be dangerous or injurious to the health of the inmates’ as a nuisance, and, for the abatement of the same, notify that after a given date no one-roomed, two-roomed, or three-roomed tenements would be permitted to contain more than two, four, or six persons respectively.” But the Committee agree that “the change must be brought about gradually, so as to treat the worst cases first and render it easier to provide for the displaced families.”

In this matter we have not to deal only with existing evils—the result of a want of foresight in the past—we are actually

creating very similar evil conditions for the future ; and the way in which some of the poorer "suburbs" of our great towns are being "run up" must fill anyone who looks forward with alarm for their inevitable condition a few years hence. As the Report states, "In England no intelligent anticipation of a town's growth is allowed to dictate municipal policy in regard to the extension of borough boundaries, with the result that when these are extended the areas taken in have already been covered with the normal type of cheap and squalid dwelling-houses, which rapidly reproduce on the outskirts of a town the slum characteristics which are the despair of the civic reformer in its heart" (Article 94).

It is pointed out how this evil is to a great extent prevented in Germany—how, "as soon as the nucleus of a town has reached certain proportions, a broad zone, with lungs like the points of a star, is drawn round it ; within the zone and the avenues leading outwards no population beyond a certain very limited density is allowed." This insures a proportion of open space, and the lungs, or avenues, "provide for the indraught of a due quantity of fresh air into the very heart of the city."

The next subject is the "Pollution of the Atmosphere." Of the deleterious effects of this upon the dwellers in large towns some very strong evidence is given. The indirect effects are also evil. Not a little of the drunkenness in Manchester has been attributed to the general gloominess of that town. To this influence also is attributed "the removal of all well-to-do people from the town—a most fruitful cause of the ignorance and bad habits of the poor, and of the failure on the part of the authorities to take sufficient cognizance of those districts in which the poor are congregated without admixture of other classes."

We now come to "Local Administration," to which thirty-three articles, or nearly six pages, of the report are devoted. These pages will repay careful study. From them we shall learn how much does depend on those who have the administration of the law, and they fully bear out the contention that even under existing laws in many places many improvements might be effected. As far as the largest towns are concerned—*e.g.*, Glasgow, Liverpool, Manchester—the evidence tended to show that great improvements had taken place, and that the administrative bodies were doing what lay within their power to remedy still existing evils.¹ It is in towns of what

¹ A very interesting paper describing what had been done in Glasgow was read at the recent meeting of the British Association by Dr. William Smart, Professor of Political Economy in the University of Glasgow (see the *Times*, August 20, 1904).

we may term the second order that matters were found to be so unsatisfactory—*e.g.*, on the Tyneside, in the Potteries, and in Edinburgh and Dundee.

One of the great difficulties in local administration lies in the interference with "vested interests"—with the profits of local property owners and manufacturers. And, of course, the influence of the individual is far more felt in the smaller than in the largest communities. Some very strong evidence of neglect and of want of administration was given about the Potteries, where the local authority was described as "being as inefficient as you could find anywhere," and where it was stated that "most of the bad houses are owned by members of the local bodies, and the sanitary inspectors are too much in awe of their employers to carry out their duties." Short of a drastic interference from headquarters, so one witness stated, the only hope of improvement lay (1) in an accurate register of the owners of slum property; (2) in granting security of tenure to the Medical Officer of Health, who, as a rule, holds office at the goodwill of the local authority.

The latter part of this section consists of an explanation of a recent French Law of Public Health, which was framed on these principles—(1) that the whole of any administrative area is threatened by the insalubrity of any of its parts; (2) that the inhabitants of any *commune* have a right to be protected against the negligence of its municipality. It would demand too much space to describe the methods of this law at length. I can only say that by it a complete "hierarchy of powers" is established between (but independent of) the local authority, and "Le Comité consultatif d'hygiène publique," which has its seat in Paris, and which is the supreme adviser in these matters of the Minister of the Interior.

Just at the close of this section the Committee state that they have received one striking evidence as to "the general ignorance which prevails (even in quarters which should be well informed) as to what the law is, and as to what are the powers which it confers." And one of the most valuable of the appendices to the volume consists in a brief but careful statement of the exact nature and contents of these.

We now come to the section which treats of the "Conditions of Employment," and which is divided into three subsections: (*a*) Character of Employment in Relation to Physique; (*b*) General Conditions of Factory Employment; (*c*) Small Workshops and Home-Work. The impression left by a careful study of this section may be summarized thus: That by the various "Factory Acts," and by the appointment of Factory Inspectors (male and female) and of Factory

Surgeons, much has been done. As far as large factories are concerned, and with regard to trades scheduled as dangerous, oversight and inspection by Government officials is now fairly satisfactory. It is in the smaller workshops and in the conditions of home-work that improvement is needed. According to the returns for 1901, while 376,278 children and young persons were examined in factories, only 413 were examined in workshops. As the Committee state that while "the extension of the certifying surgeon's inspection of children and young persons to cover employment in workshops would be a formidable undertaking," they are of the opinion that "the matter is one which calls for the earnest consideration of the Department concerned."

The third main division of the Report is devoted to "Alcoholism." This division fills four pages, and contains twenty-four articles. In the universality of its interest this subject may be said to stand by itself. Other subjects dealt with refer to or affect certain more or less limited sections of the population; this, unfortunately, refers to all. Let me say at once that the treatment of the question is eminently judicious and perfectly temperate. As might be expected, there is no attempt to exploit either fads or theories. We have simply the statement of conclusions based upon the evidence of a large number of witnesses fully qualified to give valuable information upon the subject. The great difficulty in giving an idea of the contents of this section arises from the evidence being already so condensed that it is practically impossible to condense it still further. Of course, the Committee have not investigated the problem of alcoholism generally, but only so far as it may be considered to be a contributory cause to physical degeneration. This is clear from the following extract from the first article of this section: "The close connection between a craving for drink and bad housing, bad feeding, a polluted and depressing atmosphere, long hours of work in over-heated and often ill-ventilated rooms, only relieved by the excitements of town life, is too self-evident to need demonstration; nor, unfortunately, is the extent of the evil more open to dispute." If together with this sentence we combine the three following statements by three independent witnesses, two of whom are medical men—(1) "I think that if the drink question were removed, three-fourths of the difficulty and the poverty and the degradation altogether would go along with it"; (2) "People who have not enough food turn to drink to satisfy their cravings, and also to support their enfeebled hearts by alcohol"; (3) "The poor often drink to get the effects of a good meal; they mistake the feeling of stimulation after alcohol for the feeling

of nutrition"—if, I say, we combine these various statements, we see abundant proof of what temperance workers are more and more clearly realizing—viz., that drunkenness must be regarded both as a cause and as an effect of other evil conditions.

As to whether drunkenness is or is not increasing generally, the Committee state that "it is difficult to form an opinion"; but, on the other hand, unfortunately "the tendency of the evidence was to show that drinking habits among the women of the working classes are certainly growing."

Upon the evils of intemperance the Committee had before them two witnesses, who appeared as the representatives of a group of fourteen medical men "who have been particularly interested in the effects of alcohol." Among other statements submitted by these witnesses are the following: (1) "If the mother as well as the father is given to drink, the progeny will deteriorate in every way, and the future of the race is imperilled." (2) Some striking figures were given which proved the effect of alcohol in shortening life—viz., that of 61,215 men between twenty-five and sixty-five, 1,000 die in one year, but that of the same number of publicans no less than 1,642 die, while of Rechabites (abstainers) only 560 die. Again, that "whereas out of 100,000 persons aged thirty some 44,000 would, according to the average rates of mortality, survive to the age of seventy, over 55,000 abstainers might be expected to reach that age, or 25 per cent. more."

It requires but a slight exercise of the imagination to see that these figures suggest far more than they explicitly state. We have not to think only of preventable death, but of preventable sickness and suffering, and of the preventable drain, often upon a very narrow family income, to meet the inevitable expenses of sickness.

The effect of drink upon the increased number of patients in our lunatic asylums is also dwelt upon; and it was stated by one medical witness that in Nottingham, where so many women are employed in the lace factories, "twice as many women as men are received into the asylums whose insanity is ascribed to drink." Other statistics were submitted, which showed as to Liverpool: (1) "That the death-rate among the infants of inebriate mothers was nearly two and a half times as great as among the infants of sober mothers of the same stock"; and (2) "that in the alcoholic family there was a decrease of vitality in successive children."

But the Report does not merely state these painful facts: it indicates methods and lines of action whereby the drinking habit may be lessened. For instance, "every step gained towards the solution of the housing problem is something

won for sobriety"; and, again, "the provision of properly selected and carefully prepared food ranks next in value, and to this end . . . there is much need for training of a socially educative character among girls and the younger generation of women"; and, once more, "the want of easily accessible and attractive means of recreation makes the public-house the only centre of social relaxation" (Articles 174, 175).

In the last few articles of this section great stress is laid upon the urgent need for the dissemination of knowledge upon the evil effects of alcoholic poisoning. The remedies suggested above are at best but palliative; what is needed is some influence which will strike at the root of the evil. This is well expressed in Article 176: "The Committee are impressed with the conviction that some general educative impulse is in request which will bring home to the community at large the gravity of the issue, and the extent to which it is within individual effort to promote and make effective the conclusions of expert opinion."

It appears that in France the Government, feeling the importance of the diffusion of sound knowledge on this subject, have caused to be circulated throughout the barracks, schools, post-offices, etc., of the country a strongly and clearly worded pamphlet setting forth the evils which must ensue from indulgence in alcoholic stimulants.

Great praise is freely given to the various temperance and total abstinence societies, which in this country for years have been engaged in combating the evils of intemperance; but the Committee state that they think that the efforts of these might with advantage "be supplemented by State action in furtherance of the dissemination of temperance literature."

This work they believe might be still further assisted by "the systematic training of teachers in the laws of health, and by rational instruction in schools," which might embrace, though it need not be confined to, an explanation of the effects of alcohol on the system. They think that in this way the minds of the children might be prepared to understand more direct temperance instruction, which "to be effective must be given at a later age."

Before concluding this section of their Report, the Committee state that, while "it is outside the scope of their responsibility to recommend any large changes in the laws for the regulation of the liquor traffic" (these words have surely an ominous sound about them), "they yet venture to draw attention to two recent experiences in two foreign countries—viz., France, and Sweden and Norway."

It is well known that in France during the last few years there has, unfortunately, been a great increase in spirit-

drinking. Together with this, it can be shown that there has been "an upward trend of the consequences of drink"—viz., an increase of "accidental deaths and suicides, lunacy and common crimes, and, notably, . . . a definite increase in the percentage of conscripts refused as unfit for service" (Article 181).

The figures given for France are as follows: In 1830 the consumption of proof spirits (containing 50 per cent. of alcohol) was 2·2 litres per head of the population; then 21 per cent. of the conscripts were rejected. In 1890 the consumption of spirits had risen to 10·16 litres per head, and the rejections of conscripts to nearly 32 per cent.

On the other hand, as is well known, the consumption of spirits in Norway and Sweden has in recent years very materially declined, largely owing to the introduction of the "Gothenburg system." The figures for Sweden are most remarkable. In 1830 the consumption of spirits containing 50 per cent. alcohol was actually 4·6 litres per head. In 1890 this had decreased to 6 litres per head. The percentage of rejection of conscripts in 1845 was 34·46; in 1885 it had declined to 19·61.

The final paragraph of this section is suggestive, if laconic: "The Committee cannot but commend these facts to the most serious attention of the Government."

The remaining sections of the Report deal with such subjects as the "Depletion of Rural Districts by the Exodus of the Best Types"; "Alleged Tendencies of Superior Stocks in all Classes towards a Diminished Rate of Reproduction"; conditions attending the "Life of the Juvenile Population," etc.

But the consideration of these must be left over to another article.

W. EDWARD CHADWICK.

ART. VII.—THE MONTH.

THE visit of the Archbishop of Canterbury to Canada and the United States bids fair to realize the best hopes which were entertained of its results. The Archbishop, of course, has everywhere been most cordially and respectfully received, and his addresses have been marked by a sympathetic wisdom which cannot but produce both a kindly and a useful impression. Among his most striking observations were some which urged upon the attention of Canadian Churchmen the consideration that if the English Church at the present day is

flourishing and extending, this must be ascribed in great measure to the wisdom with which its foundations were originally laid. He dwelt, we read in the *Guardian* (September 21), "on the incalculable debt which we of to-day owe to the men who in far-off ages laid the foundations wisely and well, and bidding us in our new country—which he doubted not had a splendid history, only it was as yet unwritten and unmade—lay our foundations equally wisely and equally well." This is a warning peculiarly necessary in Churches so open to the attraction of new experiments and new departures as those of the New World, and of the new worlds of our Colonies; and in the future they may have incalculable reason to be thankful for having been so closely bound up from the first with the foundations and the traditions of the Church of England. It is by this connection that they are united by indissoluble links with the Church of the Primitive Centuries, and their stability alike in doctrine and in practice will mainly depend upon the degree in which this connection is maintained. The genial and wise influence of the Archbishop, in his personal intercourse with the Churches and congregations in communion with the See of Canterbury, will, we may be confident, deepen this connection, and bring it home to the consciousness of our fellow Churchmen abroad. As the Archbishop said in a sermon at Toronto, there is something grander than the Imperial idea, and that is the idea of a "conversation" or "citizenship," of which the life is in heaven, and which is destined to extend on earth as widely as the heaven itself.

We may hope that in this intercourse with the vigorous life of the New World the Archbishop will find some relaxation from the strain which the controversies of the Church at home have in reserve for him, even if he should not be taken at his word, and asked to arbitrate in the controversies of the Scottish Churches. The Royal Commission is to resume its sittings this month, and in anticipation of them preparations are on foot to urge upon the Archbishop, immediately on his return, the main contention at issue in the Church in respect to the Ornaments Rubric. Lord Halifax, through the English Church Union, has invited signatures to a memorial which marks a new departure in the policy of the Union, as it asserts that the charge of disobedience to the law of the Church "lies rather against those who neglect to wear the vestments" than against those who use them. "Were such a memorial," he says, "to be signed by some 6,000 or 7,000 of the clergy, and presented to His Grace the Archbishop when the Commission resumes its sittings in October, it could not fail to have weight with the members of the Commission, with Parliament, and in the

country generally." It will be useful, perhaps, to quote this memorial in full :

MAY IT PLEASE YOUR GRACE,

The undersigned Clergy desire to represent :

(1) That, though a desire is understood to exist that complaints touching neglect and defect in the observance of the Rubrics should be laid before the Royal Commission on Ecclesiastical Discipline, as well as complaints in regard to the alleged use of excessive Ceremonial, it has not been the practice of the undersigned to bring accusations against their brethren in the past, and that they do not intend to do so in the future.

(2) That, without departing from this rule of conduct, they conceive that under present circumstances it is their duty to say that the obligation of conforming to the ceremonial law of the Church of England imposes upon the Clergy the duty of observing the provisions of the Ornaments Rubric, and that the charge of disobedience to the law of the Church in one most important respect, namely, the use of the vestments prescribed by the Ornaments Rubric, lies rather against those who neglect to wear them than against those who conform their practice to its provisions.

(3) That the undersigned believe your Grace will wish, in justice to some thousands of the Clergy, to put before the Commissioners their conscientious conviction that the standard by which the Ceremonial of the Church of England must be judged is to be found in the provisions expressed or implied by the Ornaments Rubric, and that loyalty to the Church of England compels them to repudiate the competence of any such tribunal as the Judicial Committee of the Privy Council to overrule the plain meaning of the Rubrics of the Book of Common Prayer, or to interpret and determine the doctrine and discipline of the Church of England.

It appears, however, that this memorial has not met with the unanimous support of those to whom it was addressed. The Rev. T. A. Lacey and the Rev. E. G. Wood, of Cambridge, have written to say that "it is believed that many clergy, while approving the purpose of the English Church Union declaration, would prefer one differently worded. . . . In particular, while the English Church Union declaration could hardly be signed by any priest who did not himself wear the Eucharistic vestments, the accompanying declaration appeals to that much larger number of the clergy who, while believing the use of the vestments to be right, are for various reasons restrained from actually using them. It is hoped that the aggregate of signatures to the two declarations may thus be larger than would be the case if only one were in circulation." This declaration, however, introduces several other points of controversy, and will hardly tend to maintain a united front among Lord Halifax's followers. It is as follows :

"MAY IT PLEASE YOUR GRACE,

"We, the undersigned clergy of the Provinces of Canterbury and York, in view of the recent appointment of a Royal Commission to inquire into alleged disorders in the Church in these two provinces, desire respectfully to approach your Grace and to represent :

"I.—1. That the rubrics of the Book of Common Prayer and administration of the Sacraments and other rites and ceremonies of the Church according to the use of the Church of England indicate the intention of the Church to retain the same kind of ceremonial which prevailed down to the middle of the sixteenth century.

"2. That this kind of ceremonial having been revived and brought into use during the last fifty years, has been wrongly attacked as unlawful.

"II.—1. That neither the Judicial Committee of the Privy Council, nor any other tribunal deriving its authority directly or indirectly from Parliament, is a court of competent jurisdiction for regulating the ceremonial of the Church, whether by interpretation of rubrics or otherwise.

"2. That no interpretation of rubric or formulary which is not in general harmony with the law, customs, and traditions of the whole Catholic Church of Christ is permissible.

"III. That we do not ask for toleration, but claim that the clergy who use such ceremonial as is indicated above should be recognised by their lordships, the Bishops of these provinces, as the law-abiding clergy who walk orderly and keep the law."

Meanwhile, an eminent representative of the old and historic High Church party has put forth a remarkable repudiation of the claims thus put forward for the Catholicity or legality either of the vestments or of the characteristic practices of Ritualism. Starting from the Dean of Canterbury's appeal at the Bristol Church Congress, in the spirit of Jewel, to the first six centuries as the test of true Catholicity, Canon Meyrick has examined the Ritualistic claims by that test, and shows that they can none of them stand it. "The conclusion," he says, "from our examination is that neither the ceremonies, nor the practices, nor the doctrines urged upon the Church of England by the Ritualists can derive any sanction from the ceremonies, practices, and doctrines of the Primitive centuries. They are Medieval, not Primitive; Papal, not Catholic. We have already found that these ceremonials, practices, and doctrines can find no justification in the practice and teaching of the Highest Churchmen in the three centuries subsequent to the Reformation. They are the product of the latter half of the Nineteenth Century, and their adoption would be, and is intended to be, a betrayal of the position which the Church of England holds in Christendom, and a return to the evil estate from which we were delivered at the Reformation." He and the Dean of Canterbury have joined in issuing on these lines "An Appeal from the New to the True Catholics," which is being widely circulated. The following passage from the Dean of Canterbury's Preface states summarily the main point at issue:

"Bishop Beveridge, who knew the Primitive Church with exceptional breadth and thoroughness, made the following statement in the dedication to Archbishop Sancroft in 1678 of his edition of the 'Apostolical Canons': 'How great,' he says, 'is the harmony between the Primitive Church and

that over which you preside is not unknown to anyone who is but moderately versed in their respective dogmas and rites, least of all to one so fully acquainted with them as yourself. It is, indeed, so great that almost the only distinction between the two Churches is that of time. In both there is the same order of Government, the same Faith, the same number of Sacraments, and the same form of administering them. There are, moreover, the same Rites, the same Laws, the same Feasts and Fasts; in short, all things in the two Churches are held, established and preached in such identity, that the Anglican Church may justly and deservedly be regarded as the Primitive Church revived in these last times.' That was the ideal of all great English Churchmen till within the last fifty years. In the conviction of Beveridge, the faith and the order of the Anglican Church as it existed in his time, with its Scriptural doctrines and its sober ceremonies, reproduced the very image of the Primitive Church. That image and that ideal we are now urged to exchange for those of the Church of the thirteenth and fourteenth centuries, when it was already groaning under abuses which led to a demand from its own children for a reform 'in head and members.' In resisting this movement we appeal, not to late or mere Protestant authorities, but to the same authorities to which every great English Churchman made his appeal down to the time of Dr. Newman—to the old Fathers and the six primitive centuries. It is a liberal appeal, and an appeal to the only historic catholicity. It calls upon all faithful sons of the Reformed Church of England to do their utmost to prevent the fair image of primitive faith and practice, which their Church has hitherto presented, from being disfigured by the introduction of vestments, ceremonies, and doctrines, which are associated only with ages of corrupted faith and of superstitious practice."

Such are the issues which are being brought to a head before the Commission, and with which the Archbishop will be asked to deal on his return to England. They are very grave, but they are inevitable, and the time has come when they must be decided.

Notices of Books.

The Cambridge Bible for Schools and Colleges. The Second Epistle of Paul the Apostle to the Corinthians. Edited by A. PLUMMER, M.A., D.D. Sometime Master of University College, Durham. Cambridge: The University Press. Pp. xiii+152. 1s. 6d.

A very useful commentary on 2 Corinthians was contributed to this series by Chancellor Lias in 1879. In the absence of any intimation to the contrary on the part of the general editor, we presume that it is still procurable, and observe several quotations from its notes in the present work. Dr. Plummer's preface partakes of the nature of a recantation. He once wrote in defence of the integrity of the Epistle, but has changed his mind "not at all with a light heart," and advocates the theory he has adopted "not as having been proved, but as being a very good working hypothesis for the explanation of some extremely puzzling facts." The

unity of this letter of St. Paul was unquestioned till a comparatively recent date. But of late years the Epistle, like every other part of the New Testament, has undergone a process of dissection, one writer reducing it to a perfect mosaic of tiny Pauline notes. In 1870 Hausrath started what is known as the Four Chapter hypothesis. The last four chapters are severed from the rest, assumed to be prior in date and a fragment of an "intermediate letter," which is identified as that mentioned in chaps. ii. 3, 9, and vii. 8—passages that may with perfectly good reason be understood to refer to 1 Corinthians. According to this view the Epistle is composed of mutilated portions of two letters, chaps. x.-xiii. and chaps. i.-ix. In Dr. Moffatt's "Historical New Testament" the two portions are printed separately in their alleged order, and we venture to think that to read them in the form in which they are given there would convince nine people out of ten that the theory is wrong. But that arrangement of the text has, at least, the merit of enabling us to understand what the theory means and how the letters would run.

Dr. Plummer has adopted the Four Chapter hypothesis, while acknowledging it to be unproved, and has made it the basis of his commentary. To be consistent, he should have rearranged the text to correspond with it. As it is, his text preserves the traditional order, but his notes assume chaps. x.-xiii. to be part of a separate and earlier letter. The book is intended for use in schools, and we must say that anything more intricate and puzzling for a beginner could not be devised, owing to the cross-references from one "letter" to the other "letter." It may be questioned, indeed, whether an unproved hypothesis of this kind should be put before young people at all. In the second and seventh chapters the offender mentioned is taken to be somebody else than the incestuous person in the First Epistle, and is supposed to have been an otherwise unknown ring-leader in a revolt against St. Paul's authority. This opinion has found favour with several recent writers, though the reasons given are not particularly convincing. A well-known passage in Tertullian's "De Pudicitia" (chap. xiii.), quoted by Dr. Plummer, shows clearly that the common belief was the generally received view in the early Church, and Tertullian's own explanation looks very much like an attempt to evade a difficulty. It is needless to say that, apart from these vexed questions, the notes on many places of the Epistle are valuable. In one of the appendices there is an excursus on the thorn in the flesh of xii. 7. Dr. Plummer prefers to call it the thorn "for" the flesh, and comes to the conclusion that it was perhaps epilepsy, but that it remains doubtful whether the evidence is sufficient to allow us to identify the malady. Another appendix relates to the rhetoric of St. Paul as illustrated by his dictated letters, where the language used was the language of a speaker rather than a writer, and was probably determined by sound. This dissertation, which is founded upon an essay by J. Weiss, proves extremely interesting.

God and the Sinner. Some Fundamental Truths of Christianity illustrated from the Parable of the Prodigal Son. By J. DENTON THOMPSON, M.A., Rector of North Meols, Southport; Hon. Canon of Liverpool. London: Elliot Stock. Pp. ix+162. 2s. 6d.

A course of addresses to men, delivered in Emmanuel Church, Southport, formed the substance of Canon Thompson's new volume, which aims at dealing in simple language with certain fundamental truths. The author remarks that nobody will expect to find in any one of our Lord's parables illustrations of the whole cycle of Christian doctrine. They could not be expected to anticipate the full revelation of the Gospel which followed upon the Redeemer's death and resurrection. Even in the parable of the Prodigal Son this is not to be looked for. But it exhibits fully such great doctrines as those of God, man, sin, repentance, and Divine grace. These and some other kindred points are worked out by Canon Thompson in a very able manner, with an eye to the popular objections against religion. His book may be considered a plain guide to the elements of theology, though it is not in form a theological manual, and is not above the comprehension of the man in the street. There are two powerful chapters on worldliness and some phases of infidelity, but to single out one chapter as better than another would be difficult. It is throughout an excellent work, appealing equally to all classes of people and deserving a wide circulation.

Notes on the Intermediate State and the Resurrection. With Replies to Criticisms. By FRANCIS GELL, M.A., Hon. Canon of Worcester, Rector of Ripple, Tewkesbury. Reprinted from the CHURCHMAN. London: Charles J. Thynne. Pp. 46. 1s. 6d.

Canon Gell has republished his two articles which appeared in the CHURCHMAN last year. The second was a reply to objections urged against his view that the soul remains in a state of unconsciousness between death and resurrection, some further answers being now added in a prefatory note. The discussion will be within the recollection of our readers, and there is only need to say that the booklet gives a useful summary of the proofs relied upon by those who share the author's opinion. Canon Gell treats a difficult subject in a temperate and reverent way. This question was a cause of much debate in the seventeenth century and the next. Hobbes and Tillotson took different sides, and a warm controversy arose later on over a book written by Bishop Law, Paley's friend. The question seems to be coming to the front again.

Short Readings for Parish Visitors. By EDWARD SIMEON ELWELL, D.D., Vicar of Long Crendon. With an Introduction by the very Rev. F. Pigou, D.D., Dean of Bristol. London: Elliot Stock. Pp. x+192. 5s.

District visitors—a class of people whose requirements are not considered so much as they might be—will be grateful to Dr. Elwell for endeavouring to supply their wants. He has provided for them a series of short chapters, with a hymn attached to each, to be used for reading to the sick or as hints for conversation. The book is well adapted to its

purpose, but we may offer two suggestions in response to the request made in the preface. The insertion of a few collects would be an improvement, and the conclusion of the first paragraph in the eighteenth Reading needs to be reconsidered. It would puzzle a good many other people besides district visitors. We do not know where Dr. Elwell discovered that the view he takes is "the religion of the Church, not of England only, but of Rome and Greece."

God's Living Oracles. A Series of Lectures on the Bible delivered in Exeter Hall. By ARTHUR T. PIERSON. London: James Nisbet and Co. Pp. 257. 3s. 6d.

Dr. Pierson is almost as well known in London as he is in New York, having rendered much good service in this country by his addresses on Christian evidences. The present lectures were delivered last year to large and appreciative audiences, and in their published form ought to have a wide circulation, being eminently suitable for general readers. The author aims at stating the case for the Bible in a positive form, rather than entering into the objections brought against it in detail—a plan which, though it may not meet all cases, possesses the advantage of bringing to view the weight of the cumulative evidence for the truth of Holy Scripture. Five out of the twelve lectures are devoted to Biblical typology and prophecy, two subjects ably treated by Dr. Pierson, and we are glad to see that they occupy a proper position in his argument instead of being thrust away in a corner. This feature of the book adds greatly to its usefulness.

The Journal of Theological Studies. No. 20. July, 1904. London: Macmillan and Co. Pp. 160. 3s. 6d.

The current issue completes the fifth volume of this valuable quarterly, the importance of which is becoming increasingly recognised. It contains a reply, by Dr. A. J. Mason, to the attacks on the Christian doctrine of sin, especially the belief that mankind existed at the beginning in a state of original righteousness, made by Mr. Tennant in his Hulsean Lectures and a subsequent work. Dr. Mason brings to light very clearly some of the weak points in Mr. Tennant's argument, though he lays himself open to the charge of inconsistency by acknowledging the first and third chapters of Genesis to be unhistorical, and attributing them to the "insight" which led Israelite teachers to "select or develop out of the floating legends of antiquity" these particular accounts "just because they contain so noble a doctrine." The question is not whether the doctrine is noble, but whether it is true, and there is no proof whatever that its nobility was the sole consideration that influenced "Israelite teachers." Dr. Hayman, whose lamented death occurred recently, contributed a paper, which appears in this number, on "The Position of the Laity in the Church," dealing with some passages in the Report of the Joint Committee of Convocation. The paper is written with the author's accustomed vigour, and was designed to show that evidence for the presence of

laymen as effective members of Church councils in the ante-Nicene period disappears before investigation, while at the same time they had a voice in the election of Bishops and Presbyters. The language of some of Cyprian's letters is examined with much care. Professor Bigg's "Notes on the Didache" include one relating to the practice of baptism by affusion, which will repay study; and the Headmaster of Haileybury and Mr. F. C. Burkitt publish two short articles on our Lord's teaching about divorce. Mr. Lyttelton attaches an entirely new meaning to the word "adultery." His explanation is so purely modern that it would have appeared unintelligible to a Jew or a Gentile of the first century.

Linguistic and Oriental Essays. Written from the Year 1840 to 1903. Seventh Series. By ROBERT NEEDHAM CUST, LL.D. London: Luzac and Co. Pp. 654. 7s. 6d.

Mr. Cust enjoys the distinction of being the only person now alive who has witnessed the coronations of three English Sovereigns. On the first occasion, when he saw William IV. crowned in 1831, he was ten years old. His reminiscences of that event, and his accounts of the coronations of Queen Victoria and Edward VII., deserved to be recorded in a permanent form. They make a highly interesting chapter in a volume remarkable for the multifarious character of its contents, embracing subjects so diverse as notes of travel, discussions on missionary and religious questions, and a collection of original verses and translations. Amongst the verses are some spirited stanzas on General Gordon, which ought to find their way into the next anthology that is brought out. In the course of his long life Mr. Cust has been a veritable Ulysses, seeing much of "manners, climates, councils, governments." His pronounced opinions and command of a facile pen render his miscellanies, of which this is the seventh series, lively reading. An article on the shrines of the Church of Rome describes the chief places of pilgrimage on the Continent. Eleven of these, including Lourdes and Loretto, were personally visited by the author, who relates his experiences in a graphic way, expressing the view that "Lourdes shocks the conscience most, because it is the most modern, and clearly the contrivance of evil men." Another paper deals with the attitude of white people towards the coloured races, in which Mr. Cust speaks highly of the intellectual capacities of the natives of India. The longest essay in the book, extending over 200 pages, has for its subject "Common Features which appear in all Forms of Religious Belief." It is chiefly valuable for the large number of quotations contained in it, collected from numerous sources. The theological system evolved there seems to us to take its colour from the writer's cosmopolitanism, and is in parts a little mixed, but we refrain from criticising it too closely. His admiration for the peoples of the Far East, the Hindoos and Chinese, prevents him from rendering full justice to the Jews. The description of Israel as "a petty nation, never destined to rise above the position of a slave nation, in a very low state of culture," is a sentence such as would hardly have been expected from so acute an observer of men and things.

THE
CHURCHMAN

A Monthly Magazine

*CONDUCTED BY CLERGYMEN AND LAYMEN
OF THE CHURCH OF ENGLAND.*

EDITED BY
HENRY WACE, D.D.
DEAN OF CANTERBURY

VOL. XVIII.
NEW SERIES

LONDON
ELLIOT STOCK, 62, PATERNOSTER ROW
1904

INDEX TO VOL. XVIII.

INDEX OF SUBJECTS.

	PAGE		PAGE
AUTUMN Tour in Waldensia, An, by the Rev. Francis Gell, Rector of Ripple, Hon Canon of Worcester	530	Innovation in Spain, by the Rev. Thomas J. Pulvertaft	221
Battle of Gibeon, The, by J. Harvey, Esq., late of the Indian Civil Service	78, 132	Few Words on Hebrew Tenses, A, by the Rev. Sydney Thelwall, M.A., Rector of Radford Semele, Leamington	547
Bible Reasons for Church Establishment, by the Rev. J. Foxley, Rector of Carlton, Worksop	408	Function of the Laity under St. Cyprian, by the Rev. Henry Hayman, D.D., Rector of Aldingham	236
Bishop Creighton's Sermons, by the Rev. W. E. Chadwick, Vicar of St. Giles's, Northampton	96	Gethsemane, by the Right Rev. Bishop Perowne, D.D.	333
Bishop Stubbs and the Higher Criticism, by the Rev. H. W. Reynolds	521	Gifford's, Dr., Edition of Eusebius's "Præparatic Evangelica," by E. H. Blakeney, M.A.	347
Boats of the Gospel Story, The, by the Rev. A. C. Jennings, Rector of King's Stanley	9	God's Providence for the Infinitely Small, by the Editor	639
Book of Genesis, The, Dr. Driver's Commentary, by the Rev. H. A. Redpath, Litt.D., M.A., Grinfield Lecturer on the Septuagint in the University of Oxford, etc.	339, 402, 445, 634, 516, 566	Growth of Pauperism, The, by the Rev. W. E. Chadwick, Vicar of St. Giles's, Northampton	308
Byways of Church History, by the Rev. Chancellor Lias	36	Intermediate State, The, by Francis Gell	153
Chaldean Princes on the Throne of Babylon, by the Rev. Charles Boutflower, Vicar of Terling 1, 59, 116	183	Isle of Wight, Legh Richmond's Narratives of the, by the Rev. Canon Vaughan, Rector of Droxford	583
Chaldeans of the Book of Daniel, The, by the Rev. Charles Boutflower, Vicar of Terling	183	Lenten Meditation, A, by the Editor	277
Christianity and Islam, by P. V. Smith, Esq., LL.D., Chancellor of the Diocese of Manchester	193	Loisy's Synthesis of Christianity, by the Rev. A. C. Jennings, Rector of King's Stanley	393, 445, 506, 557, 614
Christmas, by the Right Rev. the Lord Bishop of Durham	109	Martyrdom of Heine, The, by Miss M. B. Whiting	314
Church and the Social Problem—II., by the Rev. W. E. Chadwick, Vicar of St. Giles's, Northampton	28	Max Müller and his Religious Views, by the Rev. Carleton Greene, Vicar of Great Barford	303
Churches that Sometime Were, by Mrs. Beedham, Cambridge	601	Methods of Social Advance, by the Rev. W. E. Chadwick, Rector of St. Giles's, Northampton	645
Concentration of Effort, The, by the Rev. W. E. Chadwick, M.A., Rector of St. Giles's, Northampton	353	Miracles of Joshua in the Light of Modern Discoveries, The, by the Rev. Canon Huntingford, D.C.L.	18
Copulative Conjunction in the New Testament, On the, by the Rev. N. Dimock	200	Mission Villages in South India, by the Rev. A. E. Love, Vicar of St. John, Hartington Grove, Cambridge	67
Critical Methods, by Chancellor Lias	123	Month, The	50, 106, 158, 215, 269, 323, 384, 437, 493, 550, 607, 661
Dean Farrar's Life, by the Rev. Canon Vaughan, Rector of Droxford	419	Notes on the Sixth Chapter of St. John, by the Rev. Chancellor Bernard	53, 110
Defeat of Adam and the Victory of Christ, by the Rev. Canon Huntingford, D.C.L.	467	Notices of Books	107, 160, 218, 272, 328, 386, 442, 496, 552, 610, 665
Eastward Position, The: A Roman		One-Sidedness, by the Rev. S. Blackett, Wareham Rectory, Dorset	241
		Our Lord's Use of Scripture, by the Lord Bishop of Durham	389

PAGE	PAGE		
Passage of Jordan, The, by J. Harvey, Esq., late Inspector of Schools, Panjab, North India	372	Περὶ πλοίων καὶ ἠλοιορίων, by the Rev. J. E. Green, M.A., Mus. Doc., Vicar, of Farmcote and Lower Guiting	245
Pilgrim's Progress, The, as a Manual of Pastoral Theology, by the Rev. W. E. Chadwick	461	Some Suggestions for Hebraists, by the Rev. Sydney Thelwall, Vicar of Radford, Leamington	266
Plea for Practical Preaching, A, by the Rev. Chancellor Bernard	177	St. Paul's Signature, by the Rev. C. Cameron Waller, M.A., Principal of Huron College, London, Ontario	379
Popular Use of the Bible, by the late Rev. John Morgan, Rector of Llanilid and Llanharan	590	Studies on Isaiah, by the Rev. Chancellor Lias	256, 283, 362, 435, 486, 538, 572, 624
Position of Divinity among the Exact Sciences, The, by the Rev. F. E. Spencer, Vicar of All Saints', Haggerston	427	"Sun, stand Still," by the Rev. W. Collins Badger, Rector of Bressingham	263
Prayer-Book Amendment, by the Right Rev. Bishop Thornton, D.D.	291	Supreme Authority of the Conscience, the State, and the Church, The, by the Rev. J. Llewelyn Davies, D.D.	169
Present-day Preaching in the Church of England, by the Rev. J. W. Bardsley, Hon. Canon of Wakefield	227	Thoughts on Isaiah—I., by the Rev. Chancellor Lias	209
Process of Inspiration, The, by the Rev. Principal Sheraton	475	Three Parsons of the Past, as seen in their Wills, by W. Heneage Legge, Esq.	652
Real Difficulty of the Higher Criticism, by the Rev. H. J. Gibbons, Vice-Principal of the Bishop's Hostel, Liverpool	42	Transfiguration, The, by the Rev. J. W. Bardsley, Hon. Canon of Wakefield	501
Remarks upon Canon Gell's Notes on the Intermediate State, by the Rev. Carleton Greene, Vicar of Great Barford	48	Two Saint Philomenas, The, by the Rev. Canon Meyrick, Rector of Blickling	90
<i>Respite, Aspicæ, Prospice</i> , by the Rev. Canon Meyrick	165	Why was the Hare considered "Unclean" among the Israelites? by the Rev. W. O. E. Oosterley	146
Smack and Dinghy Theory, The,			

INDEX OF AUTHORS.

PAGE	PAGE		
Badger, Rev. W. C.	263	Jennings, Rev. Arthur C.	9, 393, 445, 506, 557, 613
Bardsley, Rev. Canon	227	Legge, W. H., Esq.	655
Beedham, Mrs.	601	Lias, Rev. Chancellor	36, 132, 209, 256, 283, 362, 435, 486, 538, 572, 622
Bernard, Rev. Chancellor	53, 110, 501	Love, Rev. A. E.	67, 124
Blackett, Rev. S.	177, 241	Meyrick, Rev. Canon	90, 163
Blakeney, E. H.	347	Morgan, Rev. J.	590
Buttflower, Rev. C.	1, 59, 116, 188	Oosterley, Rev. W. O. E.	141
Chadwick, Rev. W. Edward	28, 96, 308, 353, 461, 645	Perowne, D.D., Right Rev. Bishop	346
Davies, D.D., Rev. J. Llewelyn	169	Pulvertaft, Rev. T. J.	223
Dimock, Rev. N.	200	Redpath, Rev. H. A.	339, 402, 455, 516, 566, 634
Durham, the Right Rev. the Lord Bishop	109, 389	Reynolds, Rev. H. W.	521
Editor, The	277, 639	Sheraton, Rev. Principal	475
Foxley, Rev. J.	408	Smith, Esq., LL.D., P. V.	193
Gell, Rev. Francis	153, 530	Spencer, Rev. F. E.	427
Gibbins, Rev. H. J.	42	Thelwall, Rev. S.	266, 547
Green, Rev. J. E.	245	Thornton, D.D., Right Rev. Bishop	291
Greene, Rev. Carleton	48, 303	Vaughan, Rev. Canon	419, 583
Harvey, J., Esq.	78, 132, 372	Waller, Rev. C. C.	379
Hayman, D.D., Rev. H.	236	Whiting, Miss M. B.	314
Huntingford, Rev. Canon, D.C.L.	18, 467		