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THE CHURCHMAN

February, 1911.

The Month.

Islington. THE Islington Meeting of 1911 was larger than any of its predecessors in point of numbers ; it was a real witness to the vigorous life of the Evangelical school of thought ; it was a gathering of which any Church might be proud, marked by enthusiasm and earnestness of a high order. The subjects had been selected with courage and with real appreciation of the difficulties of to-day. They were subjects concerning which absolute agreement in detail could neither be expected nor desired. Real unity will only be secured if liberty of thought be granted in matters non-essential. We hope and believe that this is being more and more fully realized by the Evangelical school of to-day. Only as it is realized shall be given the strength that unity imparts.

**The
Opening
Speech.** In his opening speech—and it was a speech of real statesmanship—the Vicar of Islington postulated caution as well as courage in the investigation of Scripture. He emphasized the fact that he who is false to fact cannot be loyal to the Lord Jesus Christ. He welcomed reverent and honest criticism ; he acknowledged that modern criticism had done much for vital religion in our midst ; at the same time he uttered a most useful warning against the acceptance of theories of scholars who later on may easily be found to have gone too fast and too far. We gladly associate ourselves

with his words. We have nothing to fear from honest criticism. We welcome—nay, we insist that we must have—freedom of thought, so long as real loyalty to Article VI. be conserved. It would be an ill day for Evangelical Churchmanship if, ostrich-like, we refused to discuss or consider the questions that are perpetually arising concerning the history and origin of Scripture. It is good that the Chairman of the Islington Meeting should welcome to its programme the discussion of critical questions, and that he himself should in his opening words dare to speak words of real loyalty to Scripture and of unflinching courage in face of the perplexing difficulties of to-day.

The first two papers at the Conference were devoted to matters of Old Testament and New Testament Criticism. It is unnecessary for us to give a detailed account of their contents, as a verbatim reprint is issued by the *Record*. That on Old Testament Criticism, by Mr. Pilter, aimed at showing that “the ‘Higher Criticism’ of the Old Testament is unsound in reason and untrue in fact.” On this understanding he claimed that “the attitude of the Evangelical Churchman is reassured.” We must remind him that an increasing number of Evangelical Churchmen find their faith established and reinvigorated by the Higher Criticism of the Old Testament, and that to the Evangelical who adopts the critical point of view on the Old Testament Scriptures “it remains” (to use Mr. Pilter’s own words) “true—faithfully and eternally true—that ‘all Scripture was given by inspiration of God,’ and that it ‘came not in old time by the will of man ; but men of God spake as they were moved by the Holy Ghost.’”

Professor Knowling is an ever-welcome visitor to Islington. He dealt with recent phases of New Testament Criticism in the method we have learned to expect from him—a method marked by exhaustive research and felicitous eloquence. Perhaps the most striking points in

a paper that was charged with interest from start to finish were his allusions to the bearing on New Testament Criticism of the present-day study of comparative religion, with especial reference to Buddhism and Mithraism. He uttered wise and timely criticisms on the present tendency to emphasize exclusively the eschatological element in our Lord's teaching, and the practical exclusion of all others. We are especially grateful, too, for his *caveat* "against the present and somewhat fashionable method of isolating one or more of the Gospels, and dealing with it as if it was the sole reliable authority for our Lord's life."

The Dean of Canterbury dealt with the difficult problem of the question in the service for the Ordination of Deacons: "Dost thou unfeignedly believe all the Canonical Scriptures of the Old and New Testaments?" He emphatically and cogently deprecated any change. He found ground for doing so in Mr. Pilter's and Dr. Knowling's papers. At a time when we are faced with an increasingly aggressive attack at the hands of rationalistic criticism, it is of prime importance that no change be made which is calculated either to alter our final standard of belief and practice or to depreciate the standard that we possess. But there is another side to the question. What does "unfeignedly believe" mean? Does it mean adhesion to the old theory of verbal inspiration, and the closing of the door to all criticism, however reverent and honest? The question is difficult to answer. The phrase is ambiguous, and we have no business to ask candidates for Holy Orders ambiguous questions. Without, therefore, committing ourselves to the particular change that is now proposed, we do feel that there must be some method by which the ambiguity of the present question can be removed, by which the position of Holy Scripture may be safeguarded, and by which the sober and devout critic may not be made to feel that his only pathway to ordination lies through the doubtful interpretation of a particular question in the Ordination Service.

**Communion
and
Co-operation.** The question of Communion and Co-operation with Protestant Churches was discussed by Canon Hay Aitken. His information about the possibility of reunion with the Protestant Church of Sweden was most interesting, and his clear recognition of the difficulties that at present seem to hinder our closer co-operation with the Nonconformist Churches of our own country was timely and necessary. But the presence of difficulty is no matter for despair; it is only an incentive to more earnest prayer and more strenuous effort for the realization of our Lord's ideal of unity. The paper of Archdeacon Sinclair on our relation to non-Protestant Churches was packed with historical matter presented in most illuminating and attractive form. It will be well worth keeping as a storehouse of fact for purposes of reference.

Divorce. One of the best of the day's papers was that by the Rev. J. E. Watts-Ditchfield, who recently gave valuable evidence before the Royal Commission on Divorce. Mr. Watts-Ditchfield spoke with no uncertain sound, but he refused to base his contentions upon a depreciation of the authority and independence of the Gospel according to St. Matthew. We have had occasion in these columns to point out the danger of this depreciation, and we are glad that Mr. Watts-Ditchfield so clearly recognized it. As to divorce itself, it was refreshing to hear the Vicar of an East End parish, a true friend of the poor, one who really knows them, repudiating in the name of the poor any desire for either new grounds or new facilities for divorce. It was good to hear him say, with the evident approval of the huge meeting, that the Church can have nothing to do with the marriage of divorced persons (with the possible exception of the innocent person), for whatever cause divorced. We entirely agree; the Evangelical school stands for purity of national life, of home life, as well as of Church life, and any degradation of Holy Matrimony would be a step backward, tending to do irretrievable harm to spiritual religion.

Reunion. We took occasion last month to declare, in some detail, our position on Prayer-Book Revision in general, and on the question of the Eucharistic Vestments in particular. This month we propose to say a word on the subject of Reunion. It is a topic which we shall strive to keep continually before the attention of our readers, not only on grounds of personal interest in the matter, but as fulfilling a most urgent and sacred obligation. The time has gone by for contented acquiescence in the present state of things. A divided Christendom is a contradiction in terms. The success of missionary work hampered by our "unhappy divisions" is some index of the result that *might* be achieved if a united Christendom were to approach the task of evangelizing the world. We have had sound advice as to procedure. We must not minimize our differences; we must try to understand them. To understand them we must discuss them, in a spirit of Christian brotherhood, with those from whom we differ. Only so can we ever hope to resolve the difficulties in a satisfactory way. The subject of Reunion, then, is not one to be dropped or lightly laid aside. It must have our unremitting attention and our constant prayers.

The Subject under Discussion. It may be that many of the difficulties involved in our points of difference ought not to exist at all. But they do exist, and our wisest course at present is to realize how vital they are. We have recently come across a most interesting presentment of this, and we commend to our readers a careful study of it. Dr. Palmer, the Bishop of Bombay, has recently issued, under the title "Reunion in Western India," a series of papers and articles, partly by himself, partly by others. It is really a *symposium* on the subject of Reunion, for the Bishop has included not only the expression of his own view, but Free Church criticism of a most candid kind upon the view, reserving, quite properly, the last word for himself. There is also a narrative of the Jubbulpore Conference—an attempt to federate Christian bodies on an undenominationalist

basis—followed by the comments both of Dr. Palmer and of the C.M.S. Western India Conference. Following on this there is an account of the American Marathi Mission, showing very clearly the perils of Congregationalism. Finally, there is an Epilogue by the Bishop. This most fascinating description of discussion actually at work can be obtained in England from Messrs. Blackwell, Broad Street, Oxford.

The discussion is opened by a paper read by
The Bishop's Position. Dr. Palmer at a Missionary Conference. The keynote of this paper is that disunion is wholly to be regretted—is, in fact, to be lamented as a sin. He quotes the sad remark that it is only foreign missionaries who keep Indian Christians from unity. He goes on to emphasize the ideal of unity: “The Church must be one, not by the loss of any vital and vitalizing peculiarity of any of the now separate bodies of Christians, but by its preservation, its development, its availability for the whole body.” Again, he says: “A part of my ideal for the Church that is to be is the federal unity of groups of Christians having a relative independence, and each charged with the function of bearing witness to exemplifying and developing some vital truth.” Then follows a discussion of the ministry, in the course of which Dr. Palmer says: “On the historical side, the monarchical episcopacy seems to me to have been evolved out of a committee government of Presbyter-Bishops; and I do not think we can say that the Apostles either did or did not suggest or establish this evolution.” The address, which is throughout exceedingly valuable, concludes with the earnest wish that the discussion may be entered on by all in a spirit of real humility.

Some comments follow from the pen of the
Free Church Criticism. Rev. F. E. Corley, Editor of the *Madras Christian College Magazine*. These represent a point of view differing widely from that of the Bishop. Disunion is not viewed with dismay and remorse, but with approbation. Dr.

Palmer's whole position on the subject of ministerial succession, as well as his view on the relation of a prophetic ministry to a ministry of ordered succession, is frankly repudiated. His argument, it is maintained, if logically carried out, can only lead to the Papacy. "In his anxiety," says the writer, "to forestall the plea for the Papacy, Dr. Palmer falls back on true Christian principles; but they are the principles which govern the life of the Free Churches in England, whose valid ministry Dr. Palmer has yet to admit." The Bishop's view is charged with betraying an inadequate conception of the possibilities of the Church, and the school of thought which he represents "concedes an undue preponderance to the external in estimating the unity and continuity of the Church, and is too little alive to the significance of the unity of the faith." The debate, as the Bishop in his comments shows, brings out the fact that "between crude Congregationalism and crude Catholicism no reunion is possible." Each has much to learn before there is any chance of coming together.

An Un-denominational Suggestion. We have no space to indicate in detail the interesting programme of the Jubbulpore Conference. It represents an attempt on the part of seven Christian bodies, ranging from the Presbyterians to the Friends, to enter into a federal alliance for Christian work, on the basis of "belief in God through Jesus Christ," and the recognition of "the validity of each other's ordinances, ministry, membership, and discipline, without thereby committing themselves to the approval of particular methods or practices." There are other points, too, but these are the main principles of the federation. This, in effect, means to meet on a basis of undenominationalism. Dr. Palmer's comments on this attempt are trenchant and suggestive. The C.M.S. Western India Conference of October, 1909, virtually takes its stand with the Bishop. It expresses the "warmest sympathy with the general aim and desire with which the Conference at Jubbulpore was held," but "feels that a union which is only effected by dis-

regarding differences for the sake of apparent unity, cannot lead to a strong and vigorous presentation to the world of 'the faith as it is in Jesus.'"

The Bishop's Appeal. Dr. Palmer in his Epilogue makes an earnest appeal to scholars in the homeland—both to historians and to philosophic theologians—to reinvestigate the great questions which lie at the root of these discussions from the very beginnings. "Reunion," he declares, "will probably come from the Mission-field." But missionaries are too busy and too far from books to conduct the necessary researches. The Church at home must take an active part and do its share. "The real gulf," he says, "across which it is difficult to build a bridge of reunion is that which seems fixed between the theory of ministry as validated by Congregational delegation and as validated by Apostolical Succession. . . . We ask the historian what it was that the Church all along, or at different periods, thought to validate orders. We must also call in the philosophic theologian, and ask him whether these conceptions of the validity of orders are reasonable and consonant with Scripture and with the spirit of Christianity." A plea such as this cannot be disregarded. It is laid on all who have the scholarship, leisure, and ability to do their part in attempting to solve this great and complicated problem, with the prayer that God may use their efforts in the restoring of the unity of the Body of Christ.

A New Feature. Not infrequently it happens that an article in our pages raises questions of considerable importance. Occasionally it would be an advantage if another side of a question could be put. We propose, therefore, to follow the example of our contemporary, the *Hibbert Journal*, and to set aside a page or two each month in which we invite our readers to express their opinions. Of course, we must reserve to ourselves the right to reject or to print, and we must ask that communications shall be as short as possible.

Gains and Losses.

BY THE RIGHT REV. G. H. S. WALPOLE,

Bishop of Edinburgh.

I.

LIFE familiarizes us with the laws which underlie gains and losses. Everyone is either gaining or losing. One is winning distinction in scholarship, another a position in the political or social sphere; another is discovering some secret which Nature has locked within her bosom, and which will bring him wide and lasting reputation. And, on the other hand, others are losing—losing friends, losing money, health, reputation, and everything. Now, whilst it is true that there are exceptions, yet, on the whole, gains and losses are governed by a law which we recognize to be just and fair. Diligence, self-sacrifice, and industry, are in the main responsible for the gains; laziness, indulgence, and selfishness, for the losses. Successes are sometimes long in coming, and ruin does not overtake all at once; but in the long-run the industrious are rewarded and the idlers fail. The man who, like Edison, will work for eighteen hours out of the twenty-four is sure to win the secret he labours to discover; the self-indulgent trifler with life, like Tito Melema, is certain to be engulfed in the pit which his selfishness has made for him. All this is everywhere acknowledged, and there is no necessity to labour the point any further.

But, again, not only does life point out a law by which the brave deserve the fair and God helps those who help themselves, but, further, it emphasizes the fact that the results then attained are out of all proportion to the pains taken. When the painter is asked how he produced the great picture on which the eyes of the world are fastened, he may reply, "I mixed my paints with pains"; but he will probably also add that he cannot tell how his skill and insight were obtained. The hours he has spent with his pencil, the days he has given to careful

observation, when nothing was done but a few sketches, seem wholly inadequate as causes for that which to him is a perpetual joy. The scholar's renown, the inventor's discoveries, appear to them more as gifts than achievements which they won by their own hard work. Indeed, the greater the position won, the less is he who has attained it inclined to put it down to his own merit and work.

And, again, all through the work which wins the prize there runs a law not unlike that which we call justification by faith. It is this, indeed, which distinguishes the successful worker from the mere drudge. The latter looks only to his wage, his penny a day. His work is only a means for obtaining a livelihood; he has no particular faith in it; it gives him no special pleasure; he would leave it to-morrow if some other offered higher salary. He is a drawer of water, a hewer of wood, to the end of his days.

On the other hand, the man who wins, wins because he believes so confidently in the spirit of the task to which he has committed himself. In this he never doubts. He may have hesitations about his own fitness, may often question the accuracy of his own investigations, but he never doubts that, if he plays the game well, the victory will be his; that his faith will be justified he is sure, and it is this confidence that spurs him on. As his friends who desire his company watch his endeavours and his apparently slow progress, they constantly assail him with the question: "*Cui bono?* Why should he be wasting his life on an object which he may never see?" Why lose the opportunities of sport and society in the expectation, which may after all prove vain, of some achievement in art and science? But such temptations are of no avail. His confidence in the law of progress that belongs to all true labour is undaunted. He knows the truth that he seeks to express will prevail, the whole world notwithstanding.

II.

Now, believing as we do that there is but one God, who governs this life and the next, that the association of the two worlds is much closer than we imagine, we should naturally expect that the law that governs progress here will guide it there; that as the lad who passes to the University finds the same discipline and order with which he was familiar at school prevailing in the larger life, so he who passes from the school of life here to the larger life beyond will find, perhaps to his surprise, that the principles he knew here are observed there. The doctrine of rewards and punishments is frequently criticized, because it seems so different from any disciplinary order that we have found here. And yet, looking more closely into what we are told, we find just those features which have been claiming our attention.

We find again and again, not only in the Old, but also in the New Testament, what might be called a doctrine of good works. The good are to be rewarded, the wicked are to be punished. The penny a day is meted out to all alike. No one will be disappointed of his wage. The Judge will be found to be strictly just. Everyone shall receive the things done in his body. Those on the right hand are those who have succoured the needy, fed the hungry, visited the prisoners, relieved the sick, clothed the naked; those on the left are the selfish, the failures, those who found no time for works of mercy. The worker who by his diligence has made ten talents out of five has rule over five cities; whereas the diffident and lazy, who was too cowardly to make a venture, too self-indulgent even to inquire how he might use his power, is condemned to the bondage and darkness he merits.

But with this doctrine of works there runs also quite as plainly, if not more so, the principle of justification by faith. Work as mere work has little value, but work as an expression of faith in eternal purposes receives abundant reward. It is not because the man succours the needy that he finds himself

near the throne of God, but because he does it in the belief that he is helping forward Divine purposes. God is at once the Inspirer and the Recipient of charity; and it is the man who has spiritual insight sufficient to see that suffering and pain are part of God's plan, and that it is his privilege to help God in working it out, that can share God's throne. It may be said, So long as the work is done, what matters how it is done? And yet we have seen before that the spirit of faith in which the worker works matters everything. The world is full of Gibeonites who are doing work without any particular interest in it, and they have their reward, but it is not the reward of the children of the Covenant, who have an enlightened faith in Him who is the Source and Spring of every good work.

III.

But what is this reward? It is strange that so little is generally thought about it. Owing to the severe criticism that "other-worldliness" has received, especially from the hands of George Eliot in her essay of that name, teachers have been shy of speaking of rewards or punishments. In the first days it was not so. Christians recognized quite as fully as we do that virtue has its own reward, that the just live in peace in spite of poverty or persecution; but they also recognized and taught that there was something beyond this—that there were thrones, and powers enabling their occupants to fill them worthily; that they were not only taken to a sphere of wonderful attractiveness, but given a body that would enable them to realize it. The risen body was the climax to life. Till the resurrection of Christ, this climax was confined to the region of thought. The body was felt to be a hindrance to knowledge and happiness; and death, which was always signaled by the separation of body and soul, was looked upon as the door by which the faithful worker would enter into those fuller mysteries of life, which were too spiritual to be realized in the body. The doctrine of the Resurrection made an enormous difference in this respect to those who held it. And they preached it as almost their sole message. Teach-

ing on the immortality of the soul had necessarily been vague and speculative. What could anyone say as to his possible future experiences without speech, hearing, sight, and activity? Could it be certain that we should indeed be the same persons without these things which go to make up the expression of our personality? But here from these new teachers was a very different doctrine: "not unclothed," they said—for they shrank from that, as a man shrinks from going out naked into the cold, raging storm—but "clothed upon" with "a building from God, a house not made with hands, eternal in the heavens . . . that what is mortal may be swallowed up in life." And they would illustrate their thought by the fact of Christ's resurrection (Acts iv. 2): "They proclaimed in Jesus the resurrection from the dead." In His risen body they found the model, the adequate picture, of what resurrection was like. In His case "what is mortal had been swallowed up in life." The old body they had known was still there, to be recognized by its marks; it could be touched and handled—*i.e.*, it was not vaporous or ghostly, as they at first supposed. And yet it was under a new power. The risen Master could do what He pleased with it. That was the wonder! It was as supple to His hand as the clay to the potter. It had always had, indeed, extraordinary powers. After a period of six weeks without food it still retained strength and vitality. By the flashing forth of inner light that overawed, or by some unknown power of concealment, He more than once escaped the designs of those who would murder Him. It overcame the natural power of gravitation and walked upon the water. It was the perpetual instrument of healing, restoration, and strength to others. And there was once seen a prophecy of coming glory. Those who witnessed the Transfiguration, when a glorious light from within—glory from His Person—illuminated the whole outward expression, so that face and clothing were dazzling as the sun, did there see an anticipation of the resurrection. But these were abnormal conditions. Ordinarily His body was like ours—tired, hungry, thirsty, faint with heat, pinched with cold and exposure, a cumbrous instrument

to the Spirit that dwelt within it. Now the link between the normal and the abnormal was the Spirit-power was always within. It was a real temptation to Him to throw Himself from the pinnacle of the Temple, for He knew it could be done without harm; and when men pressed for a sign of His Divine commission He knew of a hundred startling manifestations. But at the Incarnation He limited Himself—"emptied Himself," and, true to its principle, His body was a perpetual source of self-limitation. The resurrection removed these hindrances. The body became the willing servant to the Spirit of the Divine King. What was before exceptional now became normal. The earthen vessel became an instrument of glory and power, and an expression of what resurrection meant.

This, then, was the prize that was offered—that our body of humiliation, with its weariness, pain, hunger, thirst; with its obvious limitations, slower than the bird or fish, weaker than the horse or dog, was to be made like the body of His glory, able to communicate itself here or there in a moment of time, to pass through material obstacles as the bird through the air or the fish through the water, and yet to have those old associations with the world which had been so inestimably precious. Such preaching created widespread curiosity. Even in intellectual Athens men begged St. Paul to give some discourse about it. It ran, of course, counter to the philosopher's hope of being freed from the body, and was combined with the uncomfortable doctrine of repentance; and the natural contempt the Greek had for the Jew did not make it easier to receive. But it won some adherents even in a city whose wisest men and greatest teachers could be mustered against it.

Of course, it was liable to misrepresentation. It was at once said that the Christians taught that the body we put aside at death was to be raised up, and many sneering questions were asked as to what happened to the bodies of Christians that the lions devoured, or to those which were burnt, or to those which became the prey of the sea. St. Paul, who was the leading exponent of this new philosophy of the body, was impatient with

those who so misrepresented what they held. It was, of course, natural to argue in that way, because their only illustration had been taken from the risen body of Christ, which had seen no corruption. But though this was unavoidably their only picture as to what resurrection was, it must not be pressed too far. That was exceptional in the one respect of the identity of the risen and buried body ; such an exception, for which there was ample reason, could not be expected in general. The dissolution of the body was in every case but this a necessity, as could be proved by what we see in Nature: "That which thou sowest is not quickened except it die"—that was one fact to which Nature testified—"and that which thou sowest, thou sowest not the body that shall be . . . but God giveth it a body . . . and to each seed a body of its own" (1 Cor. xv. 36-38)—that was another fact. And yet, again, every body was not alike. There were bodies of the earth and there were blazing bodies of suns and stars ; there were natural bodies and there were spiritual bodies. And the natural body was first in time, then the spiritual body. All this was given to correct the misrepresentations that had been made of his teaching.

As we look back and contrast the curiosity that was everywhere awakened by this surprising news with the indifference to it of our own modern thought, we are not astonished that the Church's progress is so slow compared with what it was in days when, in the course of thirty years, much of the civilized world was covered with churches. The strong, stirring doctrine of a new body, with infinite powers and capacities, offered as a prize to the earnest Christian, has given way to a weak, hesitating promise of immortality, meted out with unrecognizable differences to all alike.

IV.

And yet it was as a prize only attainable by some that it was first preached to the world. Whether the resurrection of the unjust, which was also preached, meant anything more than their immortality, with consciousness of eternal judgment, is

not clear. If their doom was the denial of the body, then we can understand what is meant by the darkness and gnashing of teeth which characterized it. For to exist apart from the body—*i.e.*, from such self-realization as we know by sight and touch and hearing—could hardly be better described than by darkness. And the gnashing of teeth would necessarily express the misery and bitter disappointment of those who had lived in the body, and were now to live without it. And, terrible though the judgment would be, it could hardly be said to be inapt for those who had fallen under the dominion of matter instead of conquering it. The lazy, self-indulgent, and pleasure-loving, who had greedily snatched at every material good they could find; who had never refused a single gratification of their senses, whether by food, perfume, art, or music; who had ignored the spiritual realm altogether, with its mysterious powers of prayer and communion, could not complain if they were not entrusted with a new and infinitely delicate organism, only susceptible to spiritual faculties, and vested with extraordinary powers, every one of which must be used unselfishly if it was to be kept intact. No chemist would allow some untrained friend to use the powers of his laboratory as he wished. "You must first know what you use before you use it," he would say. There is everything, I think, to point to the ultimate loss as self-inflicted, rather than arbitrarily ordered. It is the awful loss of power such as the invalid knows as the disease gets stronger and stronger hold—a voluntary slipping back and back into the self-appointed tyranny of a nature that we were intended to rule.

But whether that be so or not, there is no doubt that the only risen body of which we know anything at all is a prize, and not the natural sequence of life here in the spiritual sphere.

Even St. Paul himself, perhaps the most energetic spiritual nature that the world has seen, was anxious lest he should lose some opportunity which, if not taken, might hazard the prize. "I count all things but loss . . . if I may attain to the resurrection of the dead. Not that I have already attained" [and he was now past sixty], "but press on that I may attain." As he

is the great preacher of the doctrine of the risen body, so he insists most sternly on the necessary conditions for winning it. And it is at least significant that in one passage he speaks of the necessity of keeping under his body, lest in the end he might be unable to bear the test under which all pass, an evidence of that to which we have already referred—that only those who have learned to control and govern matter here will be judged worthy to use it hereafter.

But, independently of that passage, there is an exclusive note struck when the resurrection is mentioned, which ought to have received more attention than it has. Our Lord speaks of it no less than three times in His great discourse in the synagogue at Capernaum (St. John vi. 39, 40, 44)—first, as though it was limited to those whom the Father has given Him; secondly, as belonging only to those who eat His flesh and drink His blood, which act, I need hardly say, is not confined to the Holy Communion, by which we partake of His life, but expresses that perpetual communion of mind and spirit which leads to such moral identification of the soul with Him that we abide in Him and He in us; and thirdly, as being bound up with that eternal life which belongs to those who behold the Son and believe on Him.

He also refers to it in the great declaration that He makes at the grave of Lazarus, where He declares that He Himself is the Source of resurrection and life, and that the believer in Him as such will participate in the privileges He has to give.

Indeed, the Gospel of Christ as it was preached was the Gospel of the Resurrection, and those who rejected it were not so much the condemned of God as the condemned of self, judging, as St. Paul says, that they were “unworthy of eternal life” (Acts xiii. 46).

V.

Now, this estimation of the last things is in line with the estimate of things here. The righteous who obtain the prize are those who have shown by their life that in a sense they

deserve it. They have voluntarily given up a great many of the material advantages that life offers and taken the narrow path, because they found that without this apparent narrowness they would not have been able to make that progress in the knowledge of God and of those spiritual principles and laws which in the end would be found to govern matter. Their contemporaries thought they were making a great mistake in devoting time and thought to that which could only serve a limited purpose; they, on the other hand, replied that it was their friends who were "blind . . . seeing only what is near."

Again, it is true that prayer, spiritual communion, sacramental communion, and spiritual acts of devotion to the poor and suffering, seem absurdly inadequate as conditions for so great a gain as that of the resurrection body and the wonderful powers and honours attached to it; but, in the first place, we do not know what the effect of prayer and communion is on the spiritual self, and we know still less what is the effect of participating in the body and blood of Christ; and, secondly, inadequate as they certainly seem to be for compassing so great a result, we have already seen that the ends of life always transcend the means employed to attain them. Only habit could deaden the sense of surprise which we ought to feel when we realize how, through food and air, the speechless infant becomes a grown man, able to think, act, and influence others. Nor is the result in the clear and powerful mind of education less out of proportion to the simple steps of reading and writing which lead to it.

But though in this way we have been laying stress on the natural result of spiritual processes, the power of the doctrine of justification by faith must not be lost sight of. All through life there is not only an undercurrent of powerlessness, a sense of absolute dependence on Christ to bring us to the final end, but a still deeper sense of guilt, which seems to bar the way. The processes which ought to be bringing us forward are thrown back, as it were, by the hindrances of sin and the burden of expected punishment. The prize is for the worthy, and we are not worthy. It is when we are haunted by this overhanging

judgment that the Bible tells us that God, loving Father as He is, is ready to take the general tendency of our lives as an equivalent to actual good deeds; that when we genuinely lay hold on the Cross and say that is what we want our life to be, we are excused for our failures, and the upward movement towards the perfect life of self-sacrifice of itself effects changes. For it is a response to the life of Him in whom we live. The aspiration comes from Him, through His Spirit, and by our wills we make it our own. All is in Christ—the remission of the ill deeds which frustrate our endeavours, as well as the victorious power that carries us forward.

But, further, we believe, as we have said, that the power given with the new body will be the gift of far-reaching influence over natural forces: it is difficult to see what else a spiritual body can indicate. But unless the soul had learned during its progress here, under every conceivable variety of circumstances, to be obedient to Christ, the possession of such powers might work as much harm as the powers of electricity in the hands of lawless Nero. The redeemed will, however, have learnt this. Again and again in darkness, pain, loss, and death, their faith in Christ as living, as absolutely righteous and loving, has been tested and approved; and now the meaning of their strange experiences is made clear.

They have so well learnt their lesson that, like the angels, they cannot disobey, nor for a moment be disloyal, and are, therefore, fit to be entrusted with awful powers, in the effects of which myriads of beings, it may be, are concerned. It is their faith in Christ as the Giver of all things, as their Redeemer, who, by His incarnation and death, has restored to those who believed the powers God eternally destined for all men, that justifies. So the strangely limited teaching of such a passage, “of the many called, but the few chosen,” seems to receive its fulfilment. It may be said that this Gospel is hard measure meted out to those who wish to believe and are unable, but this is taking the word “believe” in a narrower sense than intended. Each will receive what he can receive, and between

those who are condemned to the loss of the body—if such be the condition of some—and those who have all the powers of a perfected body there may be, as there are here, infinite grades. In one place our Lord seems to hint at such, as where He says, “It is better to enter into life maimed rather than having thy two hands to go into Gehenna, where the worm dies not and the fire is not quenched.” We arrogate to ourselves too much knowledge when we assume that all the saved are alike, no matter what their characters may be—that all are equally perfected. There is a right and a left of the throne reserved for those for whom it is prepared, and there is government over two cities and five cities; and for the infinite variety of those offices that suit the full-grown energies of the spiritual bodies, there is doubtless as infinite a variety of form and faculty as here differentiate the babe and the grown man, the weak and the strong, the lame and the straight, the blind and seeing. The first become last and the last first. Infinite love provides infinite life to each so far as he can receive it. Each is perfected after his own measure, but only after his own measure.

Now that we have grown out of the mediæval doctrine of a burning hell and a useless heaven, we need a truth at once severe and gentle, calm and bracing, which will make men understand that, as there is a motive for every good work here in this life in the success it brings, so there is a motive for spiritual energy bound up with our love for Christ and our fellow-man in the promise of an exceeding great reward. This reward can partially be understood, because it is illustrated by the risen body of Christ. And it may be that one of the reasons why we have records of more than one appearance is that we may see how great the prize is. It is true that we cannot understand how such things as are described can be, but two facts emerge—the one, fulness of life beyond anything we know here; the other, the subordination of matter to spirit. The thought of such an extraordinary opportunity as is offered by a body fashioned like His glorious body fills one with boundless hope on the one hand and awful dread on the other—hope

that we may attain to it, dread lest we should lose it. To all who may criticize such hope on the ground of its materialism we may say that it does not spring from conjecture or imagination, but from the natural interpretation of Holy Scripture. It will find no favour with the enlightened Sadduceeism of a materialistic age, but to those who read the New Testament with the simplicity with which it was written, and in humble obedience to the same Divine Guide who inspired it, it may bring a confirmation of an expectation, that once was fresh and vigorous.

There is no promise to the slack, idle, and lazy. There, as well as here, they find that they have lost. But to those who overcome, or who all their lives are trying to overcome, and the promise is confined to them, the reward of which we have been speaking is described by our Lord in His last message in various ways (Rev. ii., iii.). Now it is Divine food from the Tree of Life, now a bright crown, now the new expression of character which will be a passport through the universe, now rule and authority, now white garments, now unchangeable glory, now a share in the reign of Christ. The world ignores it all, as we should expect, but it is strange that the Christian Church should in these days have made no attempt to try to realize what these metaphors and images mean, and press them home to men, for it is in our comfortable, easy-going, pleasure-loving age that we need a clear witness to their reality.



The Spiritual and Literary Affinities of the Epistle of St. James.

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THE Epistle of St. James is in many ways remarkable. Of all the Epistles in the New Testament, it approaches most nearly in style and thought the utterances of our Lord; and in its open-air freshness and gnomic form it presents a

contrast to the argument and logic of the letters of St. Paul, which savour of the study and the midnight oil.

I. In the first place, consider the author. He appears to be a man of a dominant and observant disposition. Quietly, but firmly, he takes his place as president of the Apostolic Council; and in that position is brought into contact with St. Paul, who was impressed, and describes him and John and Cephas as "pillars" (see Gal. i. 8, ii. 9). That he was the writer of the Epistle we have one proof—the internal. Comparing the speech of St. James and the open statement evidently drawn up by him as president in Acts xv. with the Epistle, we find many literary touch-points—*e.g.*, the Greek words for "visit" (ἐπισκέπτεσθαι), "convert" (ἐπιστρέφειν), "keep oneself from" (τηρεῖν ἑαυτόν, Acts xv. 29, Jas. i. 27), "greeting" (χαίρειν), "the name of the Lord," "upon whom my name is called" (Acts xv. 17, Jas. ii. 7), "hearken, my brethren" (Jas. ii. 5, Acts. xv. 13), and the Jewish forms "Simeon" (Συμεών), and "synagogue" (assembly). These, taken together with the concentrated brevity and directness, stamp all three as the works of the same mind. This new leader of the Church is more of a worker and organizer than a theologian. He is a pioneer of social service. He visits the orphan and widow, befriends the needy brother and sister, and knows the value of works as the product of a living faith as distinguished from a faith that is productive of words only. He feels the responsibility of the office of a teacher: "Be not many of you teachers" (iii. 1). A man of sanctified common sense, "swift to hear, slow to speak, slow to wrath," he not only observes the conduct of the people in his assembly, and the deference paid to the rich, but also the tendencies of the times; and though a firm upholder of the law, for which he was called "the Just," he also sees the necessity of extending the Church beyond the limits of Jewish law and nationality; and orders the course of the Council in a manner that would give no offence. The secret of his success is that he estimates all things in the light of the *parousia* of the Lord, and consequently understands their real

value. Such was James the president; such was the writer of this Epistle. The latter bids us to be humble-minded; not to judge a man's worth by his dress or wealth; not to court the great, but to follow the good. He is evidently a meek man, such a man as a kinsman of the Lord would have been, acknowledging his inferiority and unworthiness at every step of such a relationship and such an office. And yet he speaks with authority. The words of the man "slow to speak" often sting—*e.g.*, "ye adulterers and adulteresses." His short, abrupt sayings are driven home with a fierce sarcasm against those who care not that "the friendship of the world is enmity with God." His stern indictment of "the unruly member" illustrates the passage: "The words of the wise are as goads and nails fastened by the masters of assemblies, which are given by one Shepherd" (Eccles. xii. 11). Such are the words of this writer, and such those of the master of the Christian assembly of Acts xv.

II. Certain literary affinities to the Old Testament and Apocrypha, and certain spiritual affinities to the New Testament, the Sermon on the Mount, the Epistles of SS. Paul and Peter, throw an interesting light on the intellectual and spiritual environment of the writer. His pithy sayings recall the "Sapiential" books of the Apocrypha which the Church now reads—"for example of life and instruction of manners" (Article VI.). There are many echoes of the "wisdom of Jesus" son of Sirach, and of the "wisdom of Solomon," in this letter. The former will be ascribed to Ecclesiasticus, and the latter to Wisdom, in this article. Ecclesiasticus urges man to be patient in temptations and to trust in the Lord: "My son, if thou come to serve the Lord, prepare thy soul for *temptation*;" "In the changes to a low estate *be patient*" (μακροθύμησον, *cf.* μακροθυμήσατε, Jas. v. 7, 8); "Gold is tried (δοκιμάζεται) in the fire and an acceptable man in the furnace of adversity" (ii. 1-5). St. James, with the same view of temptation of a trial that proves to improve, writes: "Count it all joy when ye fall into divers temptations, knowing this that the trial (δοκίμιον)

of your faith worketh patience" (i. 2). Both take the same view of the uses of adversity: "Be patient in the changes to a low estate" (*ταπεινώσεως*); "Acceptable men are tried in "the furnace of adversity" (*ταπεινώσεως*) (Ecclus. iii. 4, 5); "Let the brother of low degree (*ταπεινός*) rejoice in his exaltation, but the rich in his humiliation" (*ταπεινώσει*) (Jas. i. 9); "Woe unto you that have lost *patience*" (*ὑπομονήν*) (Ecclus. ii. 14); "Let patience (*ὑπομονή*) have her perfect work" (Jas. i. 4); "Humble yourselves (*ταπεινώθητε*) in the sight of the Lord, and He will exalt you" (Jas. iv. 10); "The greater thou art, so much the more humble thyself (*ταπεινοῦ*), and thou shalt find favour (*χάρις*) before the Lord" (Ecclus. ii. 17). Cf. also Jas. iv. 7: "Giveth favour (*χάρις*) to the lowly" (*ταπεινοῖς*).

Both condemn the wavering: "Woe be to fearful hearts and faint hands and the sinner that goeth two ways" (Ecclus. ii. 12); "A double-minded (*δίψυχος*) man is unstable in all his ways" (Jas. i. 8). Both commend the law: "They that love Him shall be filled with the *law*" (Ecclus. ii. 16); "Whoso looketh into the perfect *law* of liberty," etc. (Jas. i. 25).

The description of wisdom in Jas. iii. 17, "The wisdom from above is first pure, then peaceable, gentle, and easy to be entreated," recalls Ecclus. i. 18: "The fear of the Lord is the crown of wisdom, making peace and soundness of healing to flourish, both which are the gifts of God." The latter words, although uncertain, may have an echo in "every good and perfect gift is from above" (Jas. i. 17). "The discipline of the mouth" (Ecclus. xxiii. 7, etc.) recalls the words of St. James on the abuse of speech: "Blessed is the man that hath not slipped with his mouth" (Ecclus. xiv. 1); "There is one that slippeth in his speech, but not from the heart, and who is he that hath not sinned with his mouth?" (Ecclus. xix. 17) are summed up in Jas. iii. 2: "If any man stumbleth not in word, the same is a perfect man." "Behold how great a *wood* a little *fire* kindleth! and the tongue is a fire" (Jas. iii. 5) may be borrowed from Ecclus. viii. 3: "Strive not with a man full of tongue, and heap not *wood* upon his *fire*." Also compare

Ecclus. xvi. 6: "In the congregation of the ungodly shall a fire be kindled, and in a rebellious nation wrath is set on fire." "The *flaming* (φλογιζόμενον) fire" of Ecclus. iii. 30 may also be the original of the fiery tongue, φλογίζουσα . . . καὶ φλογιζομένη, "setting on fire . . . and set on fire of Geenna" of Jas. iii. 6. The words of Ecclus. i. 29, "Be not a hypocrite in the sight of men, and take good heed what thou speakest," might be regarded as the motto of that book; while that of the Epistle might be: "If any man seemeth to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain" (Jas. i. 26).

The following parallels are instructive:

"A prayer out of a poor man's mouth reacheth to the ears of God," wrote Ecclesiasticus (xxi. 5); "The fervent prayer of a righteous man availeth much in its working" (Jas. v. 16). Cf. also "He that serveth the Lord shall be accepted with favour and his prayer shall reach unto the clouds" (Ecclus. xxxii. 16). "Who is a wise man? let him show out of a good conversation (ἀναστροφῆς = manner of life) his works in meekness (ἐν πραύτητι) of wisdom" (Jas. iii. 13). Cf. "For her (wisdom) conversation (συναστροφή) hath no bitterness" (Wisd. viii. 16). Cf. also "in meekness" (ἐν πραύτητι, Ecclus. x. 28). "Boast not of thy clothing and raiment" (Ecclus. xi. 4). Cf. "But now ye *boast* in your vauntings" (Jas. iv. 16). "My brethren, have ye the faith¹ of our Lord Jesus Christ in your respect for persons?" (ἐν προσωπολημψίαις, Jas. ii. 1). Cf. "For the Lord is judge and with Him is no respect of person" (Ecclus. xxxii. 12); "He will not accept any person against a poor man" (Ecclus. xxxii. 13); "But ye show respect for persons, ye commit sin" (Jas. ii. 8). "Your gold and silver is cankered (κατίωται), and the rust (ῥός) of them shall be a witness against you. Ye have heaped treasure together in the last days" (Jas. v. 3). Cf. "Lose thy money for thy brother and let it not rust (ῥωθήτω) under a stone,²

¹ μή seems to be interrogative, "do ye show?"

² Perhaps the original of the *logion*, "raise the stone and thou shalt find me," i. e., a treasure.

lay up thy treasure according to the commandments of the Most High God." "Through *envy* of the devil came death into the world" (Wisd. ii. 24); "The spirit that dwelleth in us lusteth to *envy*" (Jas. iv. 5); "Envy and wrath shorten the life" (Ecclus. xxx. 24); "And if he (the envious man) do good, he doeth it unwittingly" (*ἐν λήθῃ*, Ecclus. xiv. 7). "To him that knoweth to do good and doeth it not, to him it is sin" (Jas. iv. 17); "Pure religion and undefiled before God and the Father is this, to visit the orphans and the widows" (Jas. i. 27). *Cf.* "orphan and widow" (Ecclus. xxxii. 14), and "Be as a father unto the orphans, and as a husband unto their mother, and thou shalt be as the son of the Most High" (Ecclus. iv. 10). "He that wavereth is like a wave of the sea driven with the wind and tossed" (Jas. i. 6); "But he that is a hypocrite therein (in the law) is as a ship in a storm" (Ecclus. xxxvi. 2). "Swift to hear" (Jas. i. 19); "Swift in hearing" (Ecclus. v. 11). "Behold also the ships," etc. (Jas. i. 4); "As a ship that passeth over the waves" (Wisd. v. 10). "We put bits in the horses' mouths that they may obey us" (Jas. iii. 3); "A horse not broken becometh headstrong" (Ecclus. xxx. 8).

With regard to the vanishing nature of life, the writer of Wisdom (ii. 4) saith: "Our life shall pass away as the traces of a cloud and shall be dispersed as a mist . . . for our time is a passing of a shadow"; and St. James writes: "for what is your life? It is even a vapour that appeareth for a little and then vanisheth away." Of the rich Ecclesiasticus writes (xiii. 23, *et seq.*): "When a rich man speaketh every man holdeth his tongue, and look what he saith; they extol it to the clouds; but if the poor man speak, they say, 'What fellow is this?' And if he stumble they will overthrow him." St. James (ii. 1-3) describes the deference shown to the rich and the contempt displayed to the poor. "The poor are the pastures of the rich," quotes Ecclus. xiii. 19. "Do not rich men oppress you and drag you (*ἐλκουσιν*) before the judgment seats?" queried St. James (ii. 6), which may be a reminiscence of the former's advice, "Be not at variance with a rich man lest he throw his weight (*ὄγκῃ*) into the

scale against you" (Ecclus. viii. 2). St. James may have misunderstood *δλκή*, which means both a dragging and a weight. Both praise mercy and pity. "For the Lord is full of mercy and of pity" (*οἰκτίρων*) (Jas. v. 11); "For the Lord is full of pity (*οἰκτίρων*) and compassion" (Ecclus. ii. 11); "When we ourselves are judged we expect mercy" (Wis. xii. 22); "Before judgment examine thyself and in the day of visitation thou shalt find mercy" (Ecclus. xviii. 20). Cf. Jas. ii. 13: "For he shall have judgment without mercy who hath showed no mercy, and mercy rejoiceth against judgment"; "He shall make way for every work of mercy, for every man shall find according to his works" (Ecclus. xvi. 12-14). Cf. "By works a man is justified and not by faith only" (Jas. ii. 24). "Wisdom . . . unspotted *mirror* of the power of God" (Wis. vii. 27) may be the original of Jas. i. 23 *et seq.*: "A man beholding his natural face in a *mirror* . . . but he who *looketh* into the perfect law of liberty." The law is also like wisdom, a *mirror* (*ἔσοπτρον*). "If any man lacketh wisdom let him ask *from God* who giveth" (Jas. i. 5). Cf. "All wisdom is *from* the Lord" (Ecclus. i. 1). Cf. references to Elias—Jas. v. 17 and Ecclus. xxviii. 1-12, etc.

The literary texture of the letter is not, however, altogether spun out of Old Testament or Apocryphal materials—not directly, at all events. For, while the spiritual dependence is very manifest, there is also much in its expressions that recalls the Sermon and the parables of the Master,¹ and there is a change from appeal to denunciation which reminds us forcibly of that Master's style. In the Sermon and the Epistle we have practical teaching on alms, prayer, and oaths, the last in the same phrase: "Let your yea be yea (*ναί*) and your nay, nay" (Matt. v. 37, Jas. v. 12). Cf. Jas. ii. 5, "The poor of this world rich in faith and heirs of the kingdom which He hath promised to them that love Him," with Matt. v. 3, "Blessed are the poor in spirit, for theirs is the kingdom of heaven"; and "Whosoever shall keep the whole law and yet offend in one (point), he is guilty of

¹ These have also a strong Apocryphal element. To follow up this point would lead to too long a digression.

all" (Jas. ii. 10), with "Whosoever shall break one of the least of these commandments," etc. (Matt. v. 19). "Mercy rejoiceth against judgment" (Jas. ii. 13) re-echoes "Blessed are the merciful for they shall obtain mercy" (Matt. v. 7). "Purify your hearts" (Jas. iv. 8), "Blessed are the pure in heart" (Matt. v. 8). "Be afflicted, and *mourn* and weep," of Jas. iv. 9, recalls the Lord's blessing on the *mourners* (Matt. v. 4). "Let your laughter be turned to mourning" (Jas. iv. 7) is the converse of the benediction in Luke vi. 21: "Blessed are ye that weep now: for ye shall laugh." Jas. iv. 11 *et seq.* condemns religious censoriousness after Matt. vii. 1, "Judge not," etc. "The judgment seat" of Jas. ii. 6 is "the judge" of Matt. v. 25. "One lawgiver, who is able to save and to destroy" (Jas. iv. 12) is explained by Luke xii. 5: "Fear him, which after he hath killed hath power to cast into hell." "Be ye therefore perfect (*τέλειοι*), as your Father in heaven is perfect" (Matt. v. 48); *cf.* "Let patience have her perfect work, that ye may be perfect" (*τέλειοι*) (Jas. i. 4.) St. Luke's version (vi. 37), "Be ye therefore merciful, as your Father in heaven is *merciful*" (*οἰκτιρῶν*), is echoed in Jas. v. 12: "For the Lord is pitiful and *merciful*." "The Father of lights," of Jas. i. 17, "makes His sun to rise on the evil and on the good" (Matt. v. 45). This impartiality is also the text of Jas. i. 5: "Let him ask of God, who giveth to all men *impartially*"¹ (*ἀπλῶς*) (*cf.* the "single [*ἀπλοῦς*] eye" of Matt. vi. 22). The contrast between the exaltation of the humble and the humiliation of the exalted, which gives point to so many of our Lord's sayings—*e.g.*, Matt. xi. 23, xxiii. 12; Luke xiv. 11, xviii. 14—is reproduced in Jas. i. 9, 10.

St. James deals with the transitory nature of life as an antidote to overweening confidence. Our Lord had put it forward as a preventive of that excessive anxiety (*μέριμνα*) for temporal concerns which blurs the spiritual vision. The mocking of the needy, put as an impossible case where one's children are concerned in Matt. vii. 11—"If his son ask bread," etc.—is a sad fact when "brothers and sisters" in Christ are

¹ Or with single heart.

concerned—"If a brother or sister be naked, and destitute of daily food, and one of you say, 'Depart in peace, be ye warmed and filled,'" etc. (Jas. ii. 15). Also compare the passage on "the flower of the grass" (Jas. i. 11) with Matt. vi. 30: "Wherefore if God so clothe the grass of the field"; and our Lord's query, "Do men gather grapes of thorns or figs of thistles?" (Matt. vii. 10) with Jas. iii. 12: "Can the fig tree bear olive berries, either a vine figs?" Furthermore, the Greek words for "footstool" (*ὑποπόδιον*) (Matt. v. 35, Jas. ii. 3); "implicated" (*ἐνοχος*) (Jas. ii. 10, Matt. v. 22); "geenna" (*γέεννα*), only found in Jas. iii. 6 outside the Gospels; "superfluity" (*περισσεΐαν*) (Jas. i. 21); and *περισσεύση*, "abound" (Matt. v. 20); "with single heart"¹ (*ἀπλῶς*) (Jas. i. 5); and "single eyed" (*ἀπλοῦς*) (Matt. vi. 22), are important links between the great Sermon and the wisdom of James the Just.

Again, it seems not impossible that St. James was influenced in a measure by the man he had impressed in Jerusalem, and with whom he is alleged to have carried on a bitter controversy. We have many words and ideas that suggest St. Paul—*e.g.*, "a kind of firstfruit" (*ἀπαρχή*) (Jas. i. 18), recalls Rom. xi. 16, "If the firstfruit (*ἀπαρχή*) be holy"; the word for "religion" in Col. ii. 18, Acts xxvi. 5 (St. Paul's speech), and Jas. i. 26, found nowhere else, is *θρησκεία*; "Glory not against" (*κατακαυχῶ*) is in Rom. xi. 18; "Glory not against" (*κατακαυχᾶσθε*), writes St. James (ii. 13); "approved" (*δόκιμος*), in Jas. i. 12, recalls the fact that this word occurs frequently in the Pauline Epistles, and that it and its opposite (*ἀδόκιμος*), except once in Heb. vi. 8, are only found there in the New Testament; "nature" (*φύσις*), used twice peculiarly in Jas. iii. 7, occurs eleven times in the Epistles of St. Paul, and only once elsewhere (2 Pet. i. 4), where it is used of the Divine nature; "respect for persons" (*προσωπολημφία*) is common to SS. James and Paul; the middle form, *ἐνεργῶμαι*, often in St. Paul, occurs elsewhere only in Jas. v. 16; "party spirit" (*ἐριθεία*) (Jas. iii. 16) is to be found in these two writers; "superfluity" (*περισσεΐα*) does not occur out-

¹ Cf. "The riches of their singleness of heart" (*ἀπλότητος*) (2 Cor. viii. 2).

side their Epistles in the New Testament; "confusion" (*ἄκαταστασία*) is also practically common to both, being found elsewhere only in Luke xxi. 9; and "unfeigned" (*ἀνυπόκριτος*), a favourite with St. Paul, is found elsewhere only in Jas. iii. 17.

These are some of the verbal affinities between the two writers. They also approach each other—from different stand-points, it is true—in the treatment of their moral lessons. St. James writes against a dead faith, St. Paul of a living one. One condemns faith apart from works; the other commends the faith that worketh by love. Both discuss "the scripture": "Abraham believed God, and it was counted unto him for righteousness" (Gen. xv. 6), the one (St. James) regarding that faith as manifested and perfected in his readiness to sacrifice Isaac; the other rather his readiness to believe the promise of the birth of Isaac. In the Epistle of St. James it is not the works of the law that justify, but the works of faith; and in St. Paul a man is not justified by the works of the law (Rom. iii. 28), but by the law of a faith that lives and works out its own salvation with the Divine assistance (Phil. ii. 12). "Be ye doers of the Word, not hearers only," quotes St. James (i. 22), "for not the hearers of the law are just before God, but the doers of the law shall be justified" (Rom. ii. 13). Cf. "Ye received it not as the word of men, but as the word of God, which effectually worketh also in you that believe," with "Receive with meekness the engrafted Word, which is able to save your souls" (Jas. i. 21). These passages, we claim, establish a connection between these writers.

There are also some points of contact between St. James and St. Peter. The word "test" (*δοκίμιον*) occurs only in their Epistles in the New Testament. The same holds good of "entice" (*δελείψω*) and "meekness" (*πραύτης*). "Vapour" (*ἀτμίς*) occurs twice in the New Testament—in St. Peter's speech, Acts ii. 19, and Jas. iv. 14. *μακροθυμία* is used in the sense of long-suffering rather than of patience (see 1 Pet. iii. 20, 2 Pet. iii. 15, and Jas. v. 10, where instances are given). "Ye have seen the end (*τὸ τέλος*) of the Lord" (Jas. v. 11), "receiving

the end (τὸ τέλος) of your faith, even the salvation of your souls." Both cite Prov. iii. 34: "God resisteth the proud and giveth grace to the humble" (1 Pet. v. 5, Jas. iv. 6). These literary affinities do not establish any literary dependence. A masterful mind like that of St. James would not be content with borrowed ideas or expressions. His similes are forcible, and gathered from Nature as much as from books—*e.g.*, his illustrations drawn from the fountain, fig-tree, waves, ships, shadows on the dial,¹ the sun shining with its hot wind,² the labourer in the fields, the man at his toilet, the husbandman waiting for the crops. From the "Sapiential" books and the Old Testament he drew his historical instances, writing to those who might possibly be led to the wisdom of Jesus, the Son of God, by the wisdom of Jesus, the Son of Sirach. The strength of his character appears in some compound words,³ which are found nowhere else in the New Testament, and in the strange use of others.⁴ And his spirituality is not superficial, but deep. We see glimpses of it in the presbyters kneeling by the bedside of the sick (v. 14), and in the definition of pure religion (i. 27). To use his own simile, the mirror but gives the reflection of our natural face, that face we have been born with; but in "the perfect law of liberty," as it finds expression in this Epistle, we see the reflection of the beloved features of the Lord—His love, His holiness, His grace, His beauty (τὸ καλὸν ὄνομα) (ii. 7), His pity, and His mercy—the features which form the "comeliness of His Face," which fades not away (i. 11). And if we follow in His steps His beloved features will be ours; and when we gaze into that mirror we shall see, not the face of our birth" (i. 24) (γένεσις)

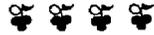
¹ With "shadow of turning" (τροπῆς ἀποσκίασμα) (Jas. i. 17), *cf.* τροπῶν ἀλλαγῆς of the sun in Wisd. vii. 18.

² *Cf.* Ecclus. xliii. 21: "It devoureth the mountains . . . and consumeth the grass as fire" (of the Boreas). The wind (καύσων) was so called from its effect on the grass, *i.e.*, burning.

³ ἀδιάκριτος (also in Ignatius, Eph. 3), ἀκατάστατος, ἀκατάσχετος (also 3 Macc. vi. 17), ἀνίλευς (ἀπ λεγ.), δίψυχος (also in Clem., Rom., 1 Cor. 11), ἐμφυτος, ἀποκνῶ (4 Macc. xv. 17), δαιμονιώδης, ῥιπιζόμενος (Philo), παραλλαγή (Plato, etc.), ἀποσκίασμα (*cf.* ἀπαύγασμα), afterwards in Greg. of Naz., in sense of adumbration.

⁴ γένεσις, nature; φύσις, kind; ποιῶ, spend.

but our spiritual face, the face of our new birth (*παλιγγενεσία*), in which our freedom consists, and which shall ever be patiently uplifted to the *parousia* of the Lord (v. 7).



Robert Leighton, Archbishop and Saint.

BY THE REV. H. A. WILSON,

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THE seventeenth century produced few characters so attractive as that of Robert Leighton, Archbishop of Glasgow, and still fewer whose lives are so instructive. In days when departure from the beaten track was looked upon with suspicion, and originality was dangerous to life itself, this great man never sacrificed his right to form his own conclusions, and to claim perfect freedom in using all the data at hand to form those conclusions.

Robert Leighton was born in 1611, in the city of Edinburgh. There is some uncertainty about both these statements, but the bulk of evidence points this way. He came from an old and much respected Scotch family. His father was Dr. Alexander Leighton, a Presbyterian minister of most unhappy celebrity. Of a naturally sour disposition, Alexander Leighton was unable to prevent his native bitterness from asserting itself in his religion. In Charles I.'s reign he published a scurrilous and inflammatory work entitled "Zion's Plea against Prelacy." For this he was apprehended and sentenced by the Star Chamber to be whipped and pilloried, and to have his ears cropped, his nose slit, and his cheeks branded. This abominable sentence was duly carried out.

One does not expect sweet fruit from the sour stock, but, nevertheless, the son of Alexander Leighton was a man of irresistibly attractive character, and of a peculiarly sweet and winning nature. From his earliest days to the ripe old age of seventy-four, at which he died, he wore the "white flower of a

blameless life," and exhibited a tolerance and breadth of mind which would be conspicuous in any age, and was especially so in the dark days in which he lived.

Bishop Burnet's estimate of Leighton's character demands attention: "He had the greatest command of the purest Latin I ever knew in any man. He was a master both of Greek and Hebrew, and of the whole compass of theological learning, chiefly in the study of the Scriptures. But that which excelled all the rest was, he was possessed of the highest and noblest sense of Divine things that I ever saw in any man. . . . He had so subdued the natural heat of his temper that in a great variety of accidents, and in a course of twenty-two years' intimate conversation with him, I never observed the least sign of passion but upon one single occasion. . . . I bear the greatest veneration for the memory of that man that I do for any person, and reckon my early knowledge of him . . . and my long and intimate conversation with him, that continued to his death, for twenty-three years, among the greatest blessings of my life, and for which I know I must give an account to God in the great day in a most particular manner."¹

The subject of our paper believed greatly in the value of travel and intercourse with men of other ways of thinking for the expansion of the mind. During his stay abroad he visited the Seminary of Douai, and his open mind was much impressed by the austerity of life prevailing there. He was willing to learn even from the Roman Church, and at Douai he learnt what he never forgot, but faithfully carried out—strict piety of life and self-sacrifice and self-control.

Leighton was full of quaint sayings, and his epigrams were not superficial, but the fruit of thought and experience. "Some men preach too soon, and some too long," he used to say; and, acting upon this, it was not till the age of thirty that he became the minister of Newbottle, in Midlothian. In this inconspicuous sphere he was anxious to shine as a fixed and not a wandering star. There he laboured, not to win proselytes to a party, but

¹ Burnet's "History of His Own Time," pp. 89, 91, 1838 edition.

converts to Jesus Christ. To those who objected to his non-topical preaching, he replied: "You may surely allow one poor brother to preach up Christ Jesus and eternity!"

It was, indeed, this political character of Presbyterianism which produced in Leighton a recoil which issued eventually in his forsaking Presbyterianism for Episcopacy. In days when the Divine right of Episcopacy was voiced on one side, and the Divine right of Presbyterianism as strongly asserted on the other, it was only a man of independence who could take up the intermediate position. Slowly Leighton's mind swung round to Episcopacy as the best form of Church government, and in 1653 he severed his connection with Newbottle, but for some years still he remained outwardly a Presbyterian, but no longer with a cure of souls. In this year he was elected Principal of the University of Edinburgh, and there he laboured zealously to raise the tone of scholarship as well as morality among the students. In 1662 came the great parting of the ways in his life, but fully to appreciate this a brief digression must be made.

With very good reason, the Scotch always associated Episcopacy with Rome and Presbyterianism with Protestantism, for when the Reformation began to make itself felt in Scotland, the Bishops withstood it. This was enough in itself to make the wary Scotch mind afraid. But that mind has another prominent trait—a doggedness which refuses to be driven. Twice already had attempts been made to force Episcopacy on the Scotch; both had failed, and the only purpose achieved was to make prelacy positively loathsome in Scotch eyes. Charles II., possessed with the same ideas as his father and grandfather, saw in Episcopacy the bulwark of the monarchy. He would have echoed James I.'s words, "No Bishop, no King!"

¶ It is more than doubtful whether by any means Episcopacy could have ever regained the hearts of the Scotch at this time. One thing is certain: whatever hope there may have been was killed for many a generation by the men chosen by Charles. He chose as Royal Commissioner the "Earl of Middleton, a

man of base origin and baser manners, obstinate, choleric, licentious, and cruel," and Dr. James Sharp, who became Archbishop, a man detested by those who differed from him, and of whom even his friends found it hard to speak well. The others were mere place-hunters, with the bright exception of Robert Leighton. Much against his will, he was chosen. He would have preferred obscurity, but his wishes were not consulted. A private letter to a Mr. James Aird discloses his feelings upon the matter: "As there has been nothing of my choice in the thing, so I undergo it, if it must be, as a mortification, and that greater than a cell or hair-cloth; and whether any will believe this or no, I am not careful."

On December 12, 1661, he was consecrated Bishop of Dunblane, for his plea to have this small and poorly paid see had been granted.

To Scotland went Leighton, full of hope that he might be able to heal the breach between Presbyterian and Episcopalian. No man could be better suited to the work than this tolerant, scholarly, and wise prelate. But circumstances were too strong for him. Let us note what these were.

First, there was the unfortunate fact that before consecration to the Episcopate, Sheldon (Bishop of London) had insisted that he should be ordained first deacon and then priest. Leighton gave way. This was fatal. The Presbyterians, despite Leighton's protests and explanations, insisted that he had cast aspersions upon his previous ordination, and it is not easy to disagree with them. The new Bishop of Dunblane protested that "the re-ordaining a priest ordained in another Church imported no more but that they received him into Orders according to their rules; and did not infer the annulling the Orders he had formerly received." James I. had been wise enough to avoid this blunder when he tried his experiments on Scotland in 1610. Then the candidates were consecrated Bishops without any preliminary ordination. (This we can explain only in two ways: either it was a consecration *per saltum*, for which, I believe, there is no precedent in the

English Church, or else it was a tacit acknowledgment of Presbyterian Orders). This false step was never forgotten by Leighton's enemies.

The second circumstance which made reconciliation impossible was the character of the Scotch clergy. "Sir Robert Murray," writes Burnet, "went through the West Coast of Scotland. When he came back he told me the clergy were such a set of men, so ignorant and so scandalous, that it was not possible to support them, unless the greatest part of them could be turned out and better men found to be put in their places." But instead of doing this, in 1662, 300 Presbyterian ministers were turned out to make room for as many Episcopalians. The selected Episcopalians were "the poorest creatures ever known as clergy in Scotland—illiterate, juvenile, drunken, unchaste. This evil of unfitness in character and training was increased by their subserviency and cruelty in generally acting as spies and informers on their own parishioners who were Presbyterians, guiding the savages who marched about the country under the name of soldiers" (Rankin, "Church of Scotland," p. 207).

But the worst thing of all to be overcome was the utter folly of Archbishop Sharp and Bishop Fairfowl. Swelling with his new dignity, the Archbishop could not coax, but was burning to show his power. His distressing end is sufficient evidence of the measure of success he achieved. So greatly did the clumsiness and foolishness of his fellow Bishops distress Leighton that he journeyed to London to complain to the King, anxiously hoping he might be allowed to resign his see. But quite the reverse happened, for soon he was to be advanced to the Archbishopric of Glasgow. The days were gone when Presbyterianism could be crushed, and the abortive attempt to do so made all Leighton's efforts to conciliate ring false. These, however, must not be noted now, for while in the inconspicuous See of Dunblane he had not the authority to move effectively in this direction.

He was a true father in God to his people. Unlike his

fellow prelates, who were mostly sycophants at the Court, he resided amongst his flock. He preached, he taught, but especially occupied himself in raising the standard of life and spirituality among his clergy. He rightly emphasized the importance of preaching, and strongly disapproved of read sermons. The Holy Communion was in many parishes not administered even annually. This greatly grieved the Bishop, and he laboured to rectify it. To promote family worship was one of the great duties, he considered, of the clergy.

The higher dignity of Archbishop was only accepted by Leighton because he saw in it the opportunity of more probable success in his scheme for "accommodation," as it was called, between the two opposing elements in the Church. He found an able champion in the person of Gilbert Burnet, Professor of Divinity at Glasgow, afterwards Bishop of Salisbury. Side by side these two great men pleaded and fought, coaxed and argued. Conferences were arranged again and again, when both sides urged their causes. But, as we noted, the stern measures which had been tried and failed, as force in such matters always must, had convinced the Covenanters that the gentle measures now being tried were a proof of weakness. The Archbishop's policy only succeeded in strengthening opposition, for it had come too late. Concessions seldom please either party; they did not in this case. It will be instructive to note Leighton's views concerning Episcopacy.

Episcopacy had from Scripture at least as much support as any other method of ecclesiastical polity, and considerably more than any other from the history of the primitive Church. Let the Presbyterians regard the Bishop as only a permanent Moderator, and it would suffice. In the Church judicatory the Bishop should preside and the Presbyters vote with him. The latter might even, as a further concession, declare that they only sat under the Bishop for peace' sake, and be allowed a mental reservation as to episcopal superiority. The Bishop should not be allowed to claim a veto. Ordinations should be by the Bishop, with the concurrence of the Presbyters, and candidates

should be allowed to declare, if they wished, their belief that the Bishop was only the head of the Presbyters.

But the Covenanters declared in the words of their oath that they forbade "a hoof or so much as a hair of the Scottish model to be altered."

The situation was impossible and intolerable to the gentle nature of Leighton. He had failed to make peace, and, to his unutterable relief, he was allowed to resign in 1674, and to retire into private life.

For ten years he lived in useful retirement at Broadhurst, in Sussex, with Mr. Lightmaker, his brother-in-law, who was so deeply impressed with his sanctity of life that he retired from business to give himself more thoroughly to prayer and meditation. Leighton's ideal of the married life was of the highest. In answer to his sister he once said: "I know not how it would be" (if he had a wife and children), "but I know how it should be. 'Enoch walked with God, and begat sons and daughters.'" Another anecdote illustrates his breadth of mind. A friend called one day to see him, but, finding him out, learnt that he had gone to visit a sick Presbyterian minister, and borrowed a horse to do so from the Roman Catholic priest.

He had often said he would like to die in an inn, as the place most properly suggestive of the Christian's life of pilgrimage. God granted this curious request. Lord Perth was feeling the reproach of his evil life, and Leighton journeyed to London to discourse on sacred things with the convicted nobleman. On reaching London, Leighton fell ill and died at the Bell Inn, Warwick Lane, on June 25, 1684, in the arms of his greatest friend, Gilbert Burnet.



Suggestions towards Reunion.¹

BY THE REV. W. ALDWORTH FERGUSON, M.A.,

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NO subject is to-day more prominently before the Church than that of Reunion. Not alone that the external pressure of unbelief and indifferentism, especially in our great cities, is forcing Christians to consider the possibilities of united action; nor even that in the present increase of missionary opportunity the immense waste of energy and the scandal of religious rivalry are more keenly felt than ever, though these are among the causes. But the increase, we may believe, of Christian charity, the broader outlook of modern times, and the fresh impetus of the Pan-Anglican Congress, have turned all minds in the direction of Christian unity. No. 58 of the Lambeth resolutions repeats the words of the last Conference (1897): "Every opportunity should be taken to emphasize the *Divine purpose of visible unity* amongst Christians as a fact of revelation." The Dean of Westminster's now famous sermon, "The Vision of Unity," is an eloquent appeal to the enlightenment and the charity of twentieth-century Christianity. He claims there that the Anglican Communion has "been set by Providence in the middle place, between the old and the new, for the very purpose of reconciliation." Nor is the desire for unity, as sometimes is supposed, confined to our own Church and Communion. Presbyterian reunion is occupying a large place in the plans of the Christians of Scotland at the present time. And further, there have appeared in the course of the last two years some very remarkable utterances from Presbyterians, notably one from Dr. Archibald Fleming in the *Nineteenth Century and After* of March, 1909, hailing with joy the increased possibilities of Catholic reunion, and one from Dr. Stalker in the *CHURCHMAN* of July of the same year. With all this, and more, before us it

¹ A paper read before the Liverpool Clerical Society.

is natural to wish to consider again the position of our own Church with regard to this question.

We turn first to the Report of the Lambeth Conference, and there the evidence is of a doubtful nature. While insisting upon the need for action, the Report declares that "In all partial projects of reunion and intercommunion the final attainment of the Divine purpose should be kept in view as our object; and that care should be taken to do what will advance the reunion of the *whole* of Christendom, and to abstain from doing anything that will retard or prevent it." After this follow sections on various Churches: Orthodox Eastern Church, Separate Churches of the East, the Latin Communion, the Separate Churches of the West (*i.e.*, the Church of Holland and the Old Catholics of Germany, Switzerland, and Austria), the *Unitas Fratrum* (Moravian Church), the Scandinavian Churches (with almost exclusive reference to the Episcopal Church of Sweden), and lastly (four pages and two appendices out of fifteen pages) Presbyterian and other Non-Episcopal Churches.

One cannot but be struck by the proportions of this Report. The comparatively small space allotted to home reunion is a noteworthy and disappointing feature. For we cannot conceal from ourselves the fact that reunion with many of the sections of the Church treated in detail here, is of comparatively little importance, and, one may add, would be of problematical value if attained. That the union of the whole Church is the true ideal no one will deny; but after centuries of division we may be excused for looking with suspicion on projects so wide that they appear really more academic than practical. Not to speak of the references to the smaller Communion of Old Catholics, the *Unitas Fratrum*, etc., it is difficult to believe that much can be gained from discussing the reasons which kept the Armenian Church away from the Council of Chalcedon, or even that the taint of Apatharto-docetic heresy among the East Syrians or the Monophysite tendencies of the Syrian Jacobites are matters of vital import to the Church of England. Of the Orthodox

Church of the East we in England know little, and that little does not lead us to suppose that reunion with that Church is really a matter of practical politics at present. It will be a later century than the twentieth which will see the Slav races on any terms of close relationship with Anglo-Saxons, whether in forms of government or of religious worship.

Nor can we believe that at present the time is ripe for discussing intercommunion with the Latin Church. We in England (the majority, at least) feel that reunion with Rome is a dream. Official Rome has not scrupled to tell us so (*Apostolicæ Curæ*, 1896).

It is, indeed, true that there is a sound of "going in the tree-tops," and some of us may live to see official Rome shaken to her foundations. Tyrrell in England, Abbé Loisy and Sabatier in France, Fogazzaro in Italy, are only the signs of a far-reaching movement of freer thought. The Roman Church is stirring uneasily in her age-long sleep. There may yet be an awakening, and if it comes it should come soon.

But these are speculations, and our concern is with practical matters.

The important matter is our attitude to the separated Communion at home—the Presbyterians and Nonconformists—and in particular, as standing nearest to us in point of Church order, the Presbyterians. As the Dean of Westminster points out, of the four conditions necessary to reunion laid down by the Lambeth Conference in 1888—*i.e.*, agreement upon the Holy Scriptures, the two great Creeds, the two great Sacraments, and the historic Episcopate—three are found in the Presbyterian bodies. The fourth, "the historic Episcopate," is paralleled by the system of presbyteral government, a trace of which, be it remembered, remains in the form of ordination retained in our own Church. The question for us, then, is, Is the want of Bishops to be a final bar to reunion?

It is true that Presbyterianism, like Protestantism, is a name of varied signification, and that there are bodies claiming that title which have in some respects deviated very considerably

from Catholic standards. But if we take the Church of Scotland, representing as it does the best part of the religious life of Scotland, and standing, as the Established Church of that country, in a peculiar relation to the Anglican Communion, we shall find much that is surprisingly hopeful for reunion in the history and accepted disciplinary statements of this branch of Presbyterianism.

Not, indeed, that the main body of the Church of Scotland has as yet shown any very marked wish for corporate reunion with ourselves. No doubt ignorance and traditional prejudice have as much to answer for north of the Tweed as south. A well-known minister of that Church told the writer not long ago that, though many leading Presbyterians would welcome reunion, yet in the main body there was still a considerable fear of Episcopacy. But if we turn to the authoritative documents of the Scotch Church, what view do we find of Episcopacy and Orders generally?

Firstly, we find that Calvin himself, the founder of modern Presbyterianism, takes a high view of the due succession of Orders. He makes it quite plain that in his view Presbyterian Orders were not a new creation, but derived their commission from the ancient Orders of the unreformed Church. He refers to the unreformed Church as retaining the "foundations" and the "ruins" of the true visible Church. Though the "First Book of Discipline," it is true, referred to the imposition of hands as non-essential to ordination, yet this book was never sanctioned by the "Estates"; and the second book, twenty years later (1581), restored the true form. And there is good evidence for believing that even in the intervening period imposition of hands was customary, while, in 1645, the form of ordination agreed upon by the Westminster Assembly distinctly enjoins it. Apart from the form, there is no reasonable doubt that from the first the Presbyterian Church (Scots) has insisted upon a duly ordered ministry and succession with adequate safeguards. Knox and the other leaders of the reforming party were not newly commissioned by the "Congre-

gation"; they were regarded as drawing their commission from their original Orders.

How high a view of the ministry Calvin himself held is obvious from the chapter (iii.) on the subject in the "Fourth Book of the Institutes." In Section 2 he says of the ministry: "Whoever studies to abolish this order and kind of government of which we speak, or disparages it as of minor importance, plots the devastation, or rather the ruin and destruction, of the Church. For neither are the light and heat of the sun not meat and drink, so necessary to sustain and cherish the present life, as is the Apostolical and pastoral office to preserve a Church in the earth."

Though Calvin makes very much of the "consent and approbation" of the people as necessary to valid ordination, yet he allows that ordination itself is conferred by the imposition of hands. In § 16 (ch. iii.) we find: "It is certain that when the Apostles appointed anyone to the ministry they used no other ceremony than the laying on of hands." And "Lastly, it is to be observed that it was not the whole people, but only pastors, who laid hands on ministers, though it is uncertain whether or not several always laid their hands," etc.

From these passages it appears that, far from depreciating due ordination, Calvin was anxious to restore what he believed to be the full primitive form of it; and moreover that he—and with him the Presbyterian Church—accepts the Apostolical Succession through the old Episcopal Orders, if not as a necessity, at least as a matter of high importance in the discipline of the Church.

Secondly, with regard to the actual offices of Bishop and Presbyter. It may be freely admitted that Calvin took an uncompromising view on this subject. He held that the two offices were in reality one. He asserted the Divine right of Presbytery as eagerly as any High Churchman now holds the Divine right of Episcopacy. But it is more than doubtful whether his views in this matter represent the thought of Presbyterian Scotland to-day. It is quite certain that they

do not represent the attitude of Knox and the earlier Scotch reformers towards Episcopacy. While the question of early *ἐπίσκοποι* and *πρεσβύτεροι* is still not completely settled, and probably will never be so, and while Lightfoot's great name stands for the belief in the gradual development of the Episcopate out of some form of presbyteral government, we cannot deny to Presbyterians the right to their view of Church history. But the Church of Scotland, at least, is not pledged to the theory of the "Divine right" of the Presbytery. John Knox at one time ministered in an English parish, was offered an English bishopric (Rochester), and appointed one of King Edward VI.'s chaplains. Quite recently a Moderator of the Church of Scotland addressed to the General Assembly in Edinburgh (1907) the following words: "For the alienation (between Presbyterian and Episcopal Churches in Scotland) Presbyterians cannot be blamed. *They* set up no exclusive claim; *they* do not unchurch their brethren. Most of them would admit that the precise form of Church government is a matter of minor importance; that the most efficient is the most Divine; that one form suits one nation, as Presbytery Scotland and Episcopacy England," etc.

If this be the position of the Presbyterian Church towards Episcopacy and the succession of the ministry, what is our position? How far are we prepared to go to meet this view? What theory of the ministry is truly that of the English Church? No responsible person imagines that the Church of Scotland would approach the question of reunion or intercommunion on any terms except those of complete equality. Still less is it possible to suppose that the Church of England would surrender any part of her heritage. But on what grounds do we put forward episcopal government?—on grounds of expediency or of necessity? Do we make due Apostolical Succession through Bishops necessary to the validity of the Sacraments? These are questions which lie at the root of all discussions of reunion, not alone with Presbyterians, but with any non-episcopal reformed Communion or Nonconformist Church.

It is undoubted that there is a tendency in certain sections of the English Church to insist upon the Divine rights of Episcopacy in such a way as logically to involve the denial of a true ministry to Churches with a different form of government. This view is latent, we believe, in such a phrase as that of the Lambeth Report : "Anglican Churchmen must contend for a *valid* ministry as they understand it." Similar also are the Bishop of Salisbury's guarded phrases about a ministry "recognized as *valid* by the whole Church" (*Guardian*, August 26, 1909 (?)). It is all too painfully apparent in a letter written not long ago by the Vicar of a certain city church, in which he plainly intimated that for an English Churchman to preach in a Nonconformist place of worship was, to his mind, "to *degrade*" his Orders.

On this view Episcopacy is not the highest Order in the Church for purposes of government and preservation of doctrine : rather, in Canon Beeching's words, the Bishop is a necessary link in the chain by which the Divine gift of grace for administering valid Sacraments is transmitted from the Apostles to modern days." This view is fatal to all hope of reunion with Nonconformist and Presbyterian Churches. So long as the Anglican Church does not clearly repudiate it, all negotiations are in vain.

But is it the view of the Church of England? We think not. Good evidence can be adduced from history, we believe, to prove that it is not the view of the Reformers, nor of the greatest leaders of thought in the English Church. In fact, it is a comparatively modern growth.

The studied moderation of Article XXXVI. of Articles of Religion cannot possibly be supposed to pronounce against the validity of Orders other than episcopal : it merely defends those of the Anglican Communion. The prohibitory clause in the Ordinal dates from 1662 : before that date we have Bishop Cosin's authority (in a letter, date 1650, cited Goode's "Rule of Faith," vol. ii., p. 293, second edition) for saying that the Church of England admitted validity of ordinations in foreign Protestant churches. His words are : "If at any time a

minister so ordained in these French churches came to incorporate himself in ours and to receive . . . a cure of souls . . . in the Church of England (as I have known some of them to have so done of late, and can instance in many other before my time), our Bishops did not reordain him to his charge, as they must have done if his former ordination here in France had been void."

The clause introduced in 1662 merely took away this liberty of access to our Church without episcopal ordination. It surely could not go back upon the principle admitted for so long in practice.

Hooker, in his discussion of Episcopacy (Book vii., chap. xiv., § 11), says: "Now, whereas hereupon some do infer that no ordination can stand but only such as is made by Bishops, which have had their ordination likewise by other Bishops before them, till we come to the very Apostles of Christ themselves . . . to this we answer that there may sometimes be very just and sufficient reason to allow ordination made without a Bishop. The whole Church visible being the true original subject of all power, it hath not *ordinarily* allowed any other than Bishops alone to ordain; howbeit as the ordinary course is ordinarily in all things to be observed, so it may be in some cases not unnecessary that we decline from the ordinary ways. Men may be extraordinarily yet allowably two ways admitted unto spiritual functions in the Church. One is when God Himself doth of Himself raise up any whose labour He useth without requiring that men should authorize them. . . . Another extraordinary kind of vocation is when the exigence of necessity doth constrain to leave the usual ways of the Church, which otherwise we would willingly keep; where the Church must needs have some ordained, and neither hath nor can have possibly a Bishop to ordain. . . . And therefore we are not simply without exception to urge a lineal descent of power from the Apostles by continued succession of Bishops in every effectual ordination." It is noteworthy that in this passage Hooker appears to have in mind Beza's ordination by Calvin; he may

therefore be clearly seen not to hold the view that the validity of ordination is dependent upon an episcopal succession.

Again, though it is certain that the Caroline divines took a "higher" view of the claims of Episcopacy, yet even they do not deny the validity of other ordination nor assert the absolute necessity of succession. Laud, in his conference with Fisher the Jesuit (§ 39, vii.), denies the necessity of "continued visible succession," or the existence of any promise that it should be uninterruptedly continued in any Church. He proceeds to say: "For succession in the general I shall say this: it is a great happiness where it may be had visible and continued, and a great conquest over the mutability of this present world. But I do not find any one of the ancient Fathers that makes local, personal, visible, and continued succession a necessary mark or sign of the true Church in any one place." Bishop Cosin (*op. cit. supra*), while censuring Protestant churches of France and Geneva for their "defect of Episcopacy," says: "I dare not take upon me to condemn or determine a nullity of their own ordinations against them." He acknowledges that, in face of passages in St. Jerome, Jewel, Field, Hooker, and others, he cannot say that the French ministers, "for want of episcopal ordination, have no Order at all."

These quotations, we fear, are somewhat lengthy, and might be much extended. It is necessary, however, to show that the true spirit of the English Church is not that exclusive spirit too often manifested to-day with regard to non-episcopal reformed Churches. Indeed, it is very little in accord with the best traditions of our Church. Bishop Cosin recommended those who asked his opinion to receive the Holy Communion if need be at the hands of French Protestant ministers rather than at those of Romanists. Archbishop Usher expressed his affectionate willingness to share the Blessed Sacrament with Dutch or French Protestants.

If, then, this is the true position of the Church of England from an historical point of view, we may reinforce it by another consideration. One of the great changes which has come over

modern thought may be described as the change from the static to the dynamic view of life. Indeed, in all our thinking since Darwin the idea of organic development holds a large place. This applies to the Church as truly as to any other institution which is the manifestation of a vital force. In vital organic development many things are secondary; one thing is primary—the vital force itself. *So is it in the Church.* We must not confound any form of government with the Spirit of life which animates the whole body. Newman Smyth, in his remarkable book, "Passing Protestantism and Coming Catholicism," has an image which aptly illustrates this point. He says: "A biological analogy may aid us in determining the natural relation of Orders of the ministry to the organic life of the Church. Life begins with a single cell. For the perpetuation of life it is not necessary that different organs should be developed. . . . We might say that the life is in the whole organism rather than dependent upon any part of it. . . . Now, the Orders of the ministry in the Church resemble the organs of a body," etc.

The point made is a true one, though, of course, it might be pressed too far. The primary and essential matter is the immanent Spirit of life. This it is which preserves the true continuity of the Church. This it is which expresses itself in various forms and Orders—at one time in an episcopal, at another in a presbyteral form of polity. Different forms of administration may, then, be held to be but varied functions of the life of the Church, and, as the Presbyterian Moderator suggested, "the most efficient will be the most Divine." If at one of those doubtful points in history it should some day appear that the historic succession of our Orders did after all break down, we shall not be dismayed. The life is not in the historic succession—the life is in the Church itself. Is not this what Hooker himself teaches in his saying that "the whole Church visible is the true original subject of all power"? That power and life still rests with the whole body, and not with any organ, however important or necessary.

In view of all this, we must admit, as Canon Beeching said

in a sermon already quoted above, that "It is not (the Prayer-Book or) the Ordinal, nor the historic Episcopate, which stands in the way of reunion, but a certain doctrine of the Episcopate." But if, as we believe, the Church of England is not pledged to this doctrine, and has not, in the main, held it since the Reformation, the first and most important practical step towards reunion is to rid our minds of it. To explain clearly that our Church upholds the "historic Episcopate" as a true and Apostolical Order of the Church, but not as the only possible channel of valid ordination. Were this once made unmistakably clear, we might approach the non-episcopal Churches with genuine overtures of intercommunion. We might then attempt to arrive at some satisfactory definition of a "charismatic" ministry under different forms from our own.

It will be clear that the first necessity from our point of view is full *recognition* of the ministry of non-episcopal Churches, or, to return to our original proposition, of the Presbyterian Church. Recognition must obviously precede reunion. If we are ready to admit the validity of the Orders and the Sacraments of the Presbyterian Church; to see in their form of government a parallel development with our own; to recognize that, whatever view of history we may believe, yet God had unmistakably set His seal upon their work and their churchmanship, *then* we may proceed to the second practical step towards reunion.

That second step, we venture to believe, would be the holding of authorized conferences of representatives from both Churches, not so much with a view to drawing up schemes of reunion, but rather of discussing at close quarters our differences. We must remember that it is not schemes of reunion that we want at this stage, but a better understanding.

If the two great Christian bodies could by this means discover the narrowness of the line that divides them, and could see how far from being primary or essential are their differences, surely the time would soon arrive when *intercommunion* would be possible. We may even foresee that in the future some

such expedient as that suggested by the Lambeth Report—consecrations to the Episcopate *per saltum*—might be the means of bridging over the remaining difference of government between the Communions. But even if this never came about with regard to Presbyterians, if to the end the Church of the future is to include more forms of government than one, is that a reason for setting aside so great a hope? Can we not believe that, under the influence of growing knowledge and a toleration which is already full grown everywhere, except in a few extreme sections of the Churches, recognition might develop into intercommunion, and that again into true brotherly fellowship and co-operation?

The results to be hoped from such a regained unity are great indeed. Not alone would the two Churches of which we speak benefit immensely by the gain of each other's spiritual possessions. The process, once begun, would be both an augury and a vantage-ground for wider reunion. We can well imagine that from such a united Church the Nonconformist Churches would be willing in their time to accept some form of ordination, so it were offered to them on grounds of unity and regularity, and not of validity. Even further than this, Presbyterianism would form the connecting link with those Reformed Churches of the Continent, whose development is rather Presbyterian than Episcopal.

And in matters of doctrine, too, the gain to the Churches, and through them to the world, would be immense. There is a sturdy common sense, a fresh and accurate scholarship, at work in many of these Churches, which only needs the steadying influence of a more central Catholic doctrine to make it the most hopeful and important symptom of modern thought.

And, on the other hand, it will hardly be denied that much of our Anglican theology suffers from the lack of fresh thoughts; it needs restatement in the light of the wider knowledge. The truth remains with us, but we are too easily content with traditional forms and antiquated terminology. Intercommunion with some of the non-episcopal Communions would bring our

Catholic doctrine into touch with the most vigorous and earnest thought of to-day, and Christian theology—too often supposed to have had its day—would take a fresh lease of life, and be seen to be both God's revelation of truth and also the highest and best explanation of the universe that man's mind is capable of.



The Moral Attitude of Spenser and Milton.

By MARY BRADFORD WHITING.

AMONGST that large class of persons who pass judgment upon writers without having read their works, the idea is frequently met with that a sharp line of demarcation divides the moral attitude of Spenser and Milton—that, to put it briefly, the first is the poet of worldliness, the second of other-worldliness.

How far does a study of their poems bear out this opinion, and especially of those two poems which are so often compared, and even more often contrasted, the "Faerie Queene" and "Paradise Lost"?

It is quite true that these two great poets did not look at life from the same standpoint, nor couch their interpretation of it in the same terms; but though the "stern, God-fearing spirit of Judah" of which Heine writes, is so persistently present in the one, we are not therefore justified in assuming its absence from the other.

So far as the actual circumstances of their lives go, there is a strong resemblance between the two men. They were both born in London—Edmund Spenser in the year 1552, John Milton in the year 1608; both were of gentle, though not of noble birth; both were educated at London schools—Spenser at Merchant Taylors', Milton at St. Paul's; both went to Cambridge—Spenser to Pembroke, Milton to Christ's—and neither of them seem to have met with much appreciation from the University authorities; both wrote some charming and well-

received youthful poems; both entered political life—Spenser as Secretary to Lord Grey de Wilton in Ireland, and Milton as Secretary to the Committee for Foreign Affairs in London; both wrote a long poetical work which they looked upon as the crowning achievement of their lives, and both died with their prosperity clouded—Spenser, at the age of forty-seven, having escaped to London with his family, after his property had been destroyed and his house burnt by the Irish rebels, Milton at the age of sixty-six, blind, a martyr to gout, and saddened by domestic dissensions.

Here, however, the resemblance ceases, and to discover why Spenser's poems breathe the spirit of "L'Allegro," and Milton's the spirit of "Il Penseroso," we must first of all consider the differing times in which they lived.

The age of Spenser, the Elizabethan Age, was one of freedom and vigour: its profusion and its vitality showed itself in religion, in politics, in adventure, and in literature; its joyous activity seemed inexhaustible—as the lame man restored to health leapt and shouted, so the genius of the English nation, aroused from its long lethargy, poured itself out in a thousand forms of extravagant energy. This spirit of life found almost its first awakening, as far as poetry is concerned, in the breast of Spenser; his struggle with the classical trammels that the hide-bound scholar, Gabriel Harvey, tried to throw around his genius is typical of the struggle by which the Renaissance was ushered into the world. All the Nine Muses, whose charms his friend so eloquently urged upon him, could not close his ears to the voice of Nature.

Spenser, indeed, embodies the spirit of his age in every particular. It was an age of religion, and his avowed aim was to inculcate Christian virtue; it was an age of loyalty, and his poetry is instinct with that passionate and personal devotion to his Sovereign that formed such a powerful factor in the England of his day; it was an age of patriotism, when, bound no longer by the fetters of priestly oppression, men might develop their national feeling without restraint, and Spenser yearns over

England as the land of peace and order—a land where the false Duessa was overthrown, and where men might in safety worship Una and Fidessa ; it was an age of adventure, when men would spend their whole patrimony in fitting out a ship to sail the high seas in search of glory, and Spenser satisfies the universal craving to the full in those marvellous tales of battles, of dragons, of knights, of wonders and discoveries, which yet seemed scarcely more marvellous than the tales of the returned voyagers. And, above and beyond all this, it was the time of Youth. That golden period through which we all pass as children was then shared by a whole nation ; that impulse of life and joy which stirs in our hearts when the rapture of earth is renewed by the returning spring was then the characteristic not of a season, but of an age. And this glowing youth was the perpetual environment of Spenser's spirit ; the glory of the earth had, for him, never passed away ; each common sight was still irradiated with heavenly hues. His childlike nature did not "look before and after"; it rested content in trust in God and love of man, and in the joy of life which no toil could diminish and no trouble quench.

Far different was the age of Milton. That springtide glow of the Elizabethans was soon to be overcast ; faith, hope, and charity, were silenced in the clamours of religious strife ; the flame of loyalty was extinguished in the blood that flowed from a royal victim ; patriotism was stifled in the cry of factions, and love and peace forgotten in a land where a man's foes were those of his own household. It was an age when, to most men, religion was no longer a faith, but a party cry, and though we cannot doubt for a moment that Milton's religion was a true and inherent part of his being, yet in remembering that he was a Christian, he never forgot that he was a Puritan. It was an age of conflict, when loyalty strove blindly against the forces that threatened to overwhelm them, and Milton, in his great epic, sings of that strife in heaven which, before time was, laid the foundation of succeeding generations of strife upon earth. It was an age of stern and sorrowful manhood ; the dreams of youth

were rudely shattered, old ties were severed, and songs of hope and love seemed like idle tales; the past, with its broken promises, the future, with its stormy outlook—these were the heritage of man now that the golden gates had been shut behind him: the world was all before him where to choose, but the Garden of Eden was closed to him for ever. It was thus that Milton sang:

Fallen on evil days and evil tongues
In darkness, and with dangers compassed round
And solitude,

yet with the noble purpose, amidst the evil and the darkness and the dangers, to assert that eternal Providence was still ruling over all, and, though surrounded by corruption, to preserve

An upright heart and pure.

Purpose and self-restraint were the two keynotes of Milton's life. From his earliest years he believed himself set apart by a special destiny; he began his own training at the age of twelve, and continued it up to the time of his death; his seclusion at Horton, his studies, his travels, his self-discipline, were all parts of a great plan; he dreamt of immortality, and because of this ever-present vision, he determined to make his own life a great poem by devout prayer, by industrious and select reading, by steady observation and insight into all seemly and generous arts and affairs. His life was one of calm and sustained effort without fluctuation, not roused to elation by success nor driven to despair by failure; his sorrows made him stern, but they also made him strong; he was not insensible to joy, but joy had no power to move him from his purpose.

The life of Spenser was moulded on entirely different lines; far from priding himself on his mental detachment, he was full of generous enthusiasms; the attitude of Milton towards Cromwell, Fairfax, or Sir Henry Vane, was one of calm and statesmanlike appreciation of their virtues and achievements; but Spenser not only admired Lord Grey, Sir Philip Sidney, and Sir Walter Raleigh, he loved them with all the ardour of his warm heart. And yet, though he was devoid of that conscious striving after order and virtue which Milton shared with the

great philosophers of old, Spenser's conduct bore the strictest scrutiny, and his work was undertaken with a definite moral aim. He is not always feeling his spiritual pulse to discover his state, but trusts himself instinctively to the love and faith and hope which he feels divinely planted in his heart; he does not toil nor spin, yet he is clothed in a robe of innocence and beauty. His purpose is noble, and it is ever in view, but he can afford to linger awhile by the way and revel in the softness of the grass and the sweetness of the flowers. Milton, on the other hand, never allows us to forget his purpose for a moment; with him for our guide, we never slumber in a bower of bliss. Adam and Eve may be

Imparadised in one another's arms,

but his readers, like the angels, must be ever awake and on the watch for the coming foe.

This difference in the nature of the two men is clearly shown by the contrast between Milton's development as compared with the stationary character of Spenser's mind. Milton had his season of youth, joyous and glowing, though refined and reticent. The poet of "Arcades," of "L'Allegro," or of "May Morning," had known what it was to feel

Mirth and youth and warm desire,

but with him it was only a passing season. In "Comus" and "Lycidas" a deeper note is struck: it was not a time to make merry when ruin was hovering over the country; broken vows and perjured faith drove thoughtful men to Puritanism as to a refuge, and shut the gates on pleasure. The poems of his later years are the utterances of a man who has found life bitter and its problems hard to read, but yet is not cast down, because he has faith in something more enduring and that fadeth not away.

Spenser, on the contrary, undergoes no change: his sense of beauty and delight intensifies rather than diminishes as he passes on his way; he attempts no solution of the world problem; the mystery of existence does not weigh upon his spirit; his poetry, from the "Shepherd's Calendar" to the "Hymns of

Love and Beauty," is one rising strain of pure melodic fervour, and it is in those times of weariness, when even the strongest and bravest must pause and rest, that he soothes us with his music. Is there one among earth's toilers and fighters who could not put his heart to rest with the description of the "House of Sleep"?

And more to lull him with its slumber soft,
 A trickling stream from high rock tumbling down,
 And ever drizzling rain upon the loft
 Mix'd with a murmuring wind, much like the sound
 Of swarming bees, did cast him in a swoond.
 No other noise, no people's troublous cries
 That still are wont to annoy the walléd town,
 Might there be heard, but careless Quiet lies
 Wrapt in eternal silence, far from enemies.

Or is there any mind so dull that it cannot rejoice in his glowing picture of the sunrise?

At last the golden orientall gate
 Of greatest heaven 'gan to open fayre,
 And Phœbus, fresh as bridegroom to his mate,
 Came dancing forth shaking his dewie hayre,
 And hurl'd his glist'ring beams thro' gloomy ayre.

The language employed by the two poets is typical of the difference in their natures. The old Anglo-Saxon tongue was dear to Spenser; he loved homely ways of speech and simple cadences of sound. Milton, on the other hand, seized with delight on those stately Latin phrases that mingle such stiffness with the dignity of his verse. Spenser could never have written such lines as

The inviolable saints
 In cubic phalanx firm advanced entire,
 Invulnerable, impenetrably arm'd,

or

His quadrature from thy orbicular world.

Yet we must not forget the reverse side of the shield: Spenser was a silver-tongued singer of melodies, but Milton was, as Tennyson says,

A mighty-mouthed inventor of harmonies.

There is at times a grandeur in his poetry to which Spenser never rises—a towering majesty in its thought and conception

that fills us with awe. Such passages are his description of Satan, care sitting on his faded cheek, his face entrenched with deep scars of thunder; or of the King of Glory coming forth in state to create new worlds.

But in one thing the "Faerie Queene" and "Paradise Lost" are alike: they were each designed for instruction as well as enjoyment, and, strange as it may seem, the "Faerie Queene" is in some respects the most truly religious poem of the two. The self-restraint which Milton practised so persistently was not all gain; he was incapable of that absorption in another which made Spenser the ideal lover for all time; he was devoid of that passionate loyalty which made Spenser such an ardent servant of his Queen; he was determined to live only by the light of pure reason, and thus he was wanting in that deep devotion and fine reverence which are so strongly marked in Spenser. His treatment of Divine subjects, if our ears had not been so long accustomed to it, would shock us with its boldness; even his purpose has something irreverent about it. To

Justify the ways of God to men

is not a task for any human being; if God's ways need justification, He is surely capable of justifying them without the aid of a creature.

Spenser's aim is a humbler one. He does not set himself forth as the champion and interpreter of the Almighty; his mission is to teach men how they may develop the Divine element implanted in them, and live faithfully and purely in the sight of their Maker. Such a purpose was new in Spenser's day; religious poems there had been, and secular poems, but the infusion of the spirit of religion into a poem of earthly love and chivalry was an idea so novel, so daring in its conception, that it may well command admiration. His own account of it has been preserved by his friend Ludovick Briskett, who says that, in response to a question of his, Spenser told him that he had undertaken a work "which is in heroical verse under title of a Faerie Queene to represent all the moral virtues, assigning

to every virtue a Knight to be the patron and defender of the same, in whose actions and feates of arms and chivalry the operations of that virtue, whereof he is the protector, are to be expressed, and the vices and unruly appetites that oppose themselves against the same, to be beaten down and overcome."

This intention was never fully carried out, for of the twelve books into which the allegory was divided, Spenser only left six, with the fragment of a seventh; but as each book is perfect in itself, this does not detract from the beauty of the poem. The first book narrates the adventures of the Red Cross Knight, who embodies the spirit of Holiness, and the opening stanzas strike the keynote of the whole work, revealing alike its poetic charm and its moral purpose.

A gentle Knight was pricking on the plaine,
Ycladd in mightie armes and silver shielde,
Wherein old dints of deepe woundes did remaine
The cruell markes of many a bloody field; ;
Yet armes till that time never did he wield.
His angry steede did chide his foming bitt,
As much disdayning to the curbe to yield:
Full jolly knight he seemed, and faire did sitt,
As one for knightly giusts and fierce encounters fitt.

And on his brest a bloodie cross he bore,
The deare remembrance of his dying Lord,
For whose sweete sake that glorious badge he wore,
And dead, as living, ever Him adored:
Upon his shield the like was also scored,
For soveraine hope which in His help he had.
Right faithfull true he was in deede and word,
But of his cheere did seeme too solemne sad;
Yet nothing did he dread, but ever was ydrad.

Upon a great adventure he was bond,
That greatest Gloriana to him gave,
(That greatest Glorious Queene of Faery lond)
To winne him worshippe, and her grace to have,
Which of all earthly thinges he most did crave:
And ever as he rode his hart did earne
To prove his puissance in battell brave
Upon his foe, and his new force to learne,
Upon his foe, a Dragon horrible and stearne.

The allegory is not always easy to follow, from the fact that the characters often represent more than one idea: Gloriana, for

instance, personifies Glory in general, but in some parts of the poem personifies Queen Elizabeth, while Queen Elizabeth also appears under the names of Cynthia and Britomartis; but readers who are willing to exercise a little patience can find no real difficulty in understanding it, while those who care simply for the poetry will find the underlying moral truths no hindrance to their enjoyment. The description of Una and the lion, for example, loses none of its enchantment from the fact that it is intended to be a picture of Truth subduing Wrong:

One day, nigh wearie of the yrkesome way,
 From her unhastie beast she did alight;
 And on the grasse her dainty limbs did lay
 In secrete shadow, far from all men's sight:
 From her fayre head her fillet she undight,
 And lay'd her stole aside. Her angel's face,
 As the great eye of heaven, shynéd bright,
 And made a sunshine in the shady place;
 Did never mortall eye behold such heavenly grace.

It fortunéd, out of the thickest wood.
 A ramping lyon rushéd suddeinly,
 Hunting full greedy after salvage blood.
 Soone as the roall virgin he did spy,
 With gaping mouth at her ran greedily,
 To have at once devourd her tender corse:
 But to the prey when as he drew more ny,
 His bloody rage aswagéd with remorse,
 And with the sight amazd, forgat his furious forse.

It is clear, then, that Spenser, no less than Milton, had a distinct moral purpose in his work, and it is very striking to notice that the attitude of the two men towards spiritual things never deviated: that which they severally believed at the outset of life they believed at its close. Milton, as we have seen, passed through a process of development, but his stern acquiescence in Divine law, and his uncomplaining acceptance of human suffering remained with him to the end, strengthened rather than diminished by the trials of his own lot, while Spenser's childlike trust in God and love of his fellow-men were unshaken by the storms that swept across his sky.

The last utterances of the two poets prove this beyond dispute.

Milton, in his blindness and dependence, chose to write of
Samson Agonistes, captive and afflicted,

Made older than his age through eyesight lost.

Yet, conquering in his weakness, and unfaltering in the presence
of Death—

Nothing is here for tears, nothing to wail
Or knock the breast ; no weakness, no contempt,
Dispraise or blame ; nothing but well and fair,
And what may quiet us in a death so noble.

Spenser, flying for his life in poverty and distress, his fair
home destroyed, his little newborn child lost in the flames,
comforts his heart with the thought that chance and change
do not really rule men's lives ; they are themselves subject to
rule, and shall one day fade away and be no more in the
continuing City, where the bliss of the home-gathered is
unchanged and unchangeable.

I well consider all that ye have said,
And find that all things stedfastnesse do hate
And changed be ; yet, being rightly wayd
They are not changed from their first estate ;
But by their change their being do dilate,
And turning to themselves at length againe
Do worke their owne perfection so by fate :
Then over them Change doth not rule and raigne,
But they raigne over Change and do their state maintaine.

* * * * *

Then gin I thinke on that which Nature sayd
Of that same time when no more Change shall be,
But stedfast rest of all things, firmly stayd
Upon the pillars of Eternity,
That is contrayr to Mutabilitie ;
For all that moveth doth in Change delight ;
But thence-forth all shall rest eternally
With Him who is the God of Sabaoth hight :
O ! that great Sabaoth's God, grant me that Sabaoth's sight !



God and Nature.

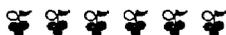
DELUGE and drought, famine and pestilence,
 Tempests by sea and earthquakes on the land—
 Such are the works of Nature, whose pretence
 Of smiling bounty and benevolence
 Dupes him alone who cannot understand

That man is not the master of the scene
 On which he plays a transitory part,
 And that his task is, and has ever been,
 Industrious in her field to glean,
 And mend her mischief with imperfect art.

The seer of old, who called upon the Lord
 To make his desolated soul rejoice,
 Found nothing while the wind on Carmel roared
 Or fiery torrents from the summit poured,
 But heard His bidding in the still small voice.

“Work out your own salvation,” so Paul said,
 “With fear and trembling,” as befits the host,
 Whose Lord may deign to visit his poor shed,
 And keep the body free from Nature’s tread
 To bide the coming of the Holy Ghost.

H. G. K.



The Missionary World.

“IT is said,” writes Dr. A. W. Robinson in *Co-operation with God*, “that in one of his Peninsular battles Wellington despatched an aide-de-camp to an officer in command of a small body of troops. The messenger was instructed to take him a watch, with the order to charge a particular battery of the enemy the instant the hand reached a specified minute. To obey seemed like rushing to certain destruction; but the order

was unmistakable, and it had come from the Commander-in-Chief. The moment arrived, the word was given, the assault was made, and the position was carried with the greatest possible ease. The explanation was this: *Identical orders had gone to other bodies of men, and it was the combined action that had swept everything before it.* There is a parallel here to our own position in this "decisive hour of Christian missions." Who doubts that the order for advance has been issued, or that the odds are hopelessly against the soldiers of the Cross? We can but obey, yet in so far as we hear the call only to ourselves, or to our own society or denomination, it seems as if we must advance in vain. We forget that synchronized watches are placed in other hands than ours. We are part of a great "combined action," planned by a Leader who knows His men and knows His time, and knows the forces against Him. Let us take heart.

* * * * *

These thoughts arise out of an examination of the current magazines of the leading Missionary Societies. In each there is consciousness of urgency; in some a note of discouragement as well. "It is strange," says the Baptist *Missionary Herald*, "that the hardest work of a Missionary Society should be on the Christian shore of the ocean, not on the heathen shore, and its greatest anxiety not lest the new converts should fail, but lest the home Churches should fail." But the cumulative effect of all the periodicals, with their record of unrelated work known only to the Leader of us all, is extraordinarily great. It breeds humility as to the doings of one, but high hope in the enterprise of all.

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The Edinburgh Conference still holds a foremost place in missionary magazines. In the January numbers we find the China Inland Mission quoting passages from the Reports in *China's Millions*; the Baptist *Missionary Herald* does the same. In *The East and the West*, and the Wesleyan *Foreign Field*, we find reviews with an equally high estimate of the

value of the nine volumes. The *Chronicle* of the London Missionary Society has an article on the lessons of Edinburgh, and announces an admirable scheme for conferences throughout the country to transmit the lessons widely. The scheme is highly suggestive, and should be noted by all leaders at the Home Base. The record—published in the form of a sixpenny book called “Edinburgh in Birmingham”—of the Conference held last October in Birmingham by the Wesleyan Missionary Society, at which the Rev. J. O. F. Murray, of Selwyn College, Cambridge, gave a thoughtful address on “The Unifying Effect of Foreign Missions,” shows that the Edinburgh spirit is not tied to time or place. The *Student Movement* announces a set of outline studies on Mr. Gairdner’s book, “Edinburgh, 1910,” and on the Conference Reports. Primarily intended for college study circles, they will have wide use for parochial study circles, and will also be found stimulating and suggestive by individual readers. One copy of the “Suggestions to Leaders,” and eight copies of the “Outline Programmes” can be had from the *Student Movement* Office, 93, Chancery Lane, W.C., for sixpence.

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But the principal contribution of the month to advance along Edinburgh lines is the article by Mr. J. H. Oldham, in the *Church Missionary Review*. He emphasizes the need for an enlarged vision on the part of missionary leaders, both central and local ; for a considered and clear policy ; and for concerted planning in missionary advance. He reports the following questions as at present engaging the attention of the Continuation Committee :

“The possibility of common action in questions arising between Missions and Governments ; the fostering of closer relations between Missionary Societies in Great Britain by the institution of an annual conference ; the formation of a Board of Study in Great Britain for promoting the training of missionaries in the languages, religions, customs, and history of the country to which they are appointed ; the possibility of increased co-operation in educational missionary work and in the production of Christian literature ; and the means of securing a larger place for missionary information in the secular Press. Along all these lines advance seems possible, without any sacrifice of conscientious conviction and with great advantage to the missionary cause.”

Truly the mantle of Edinburgh has fallen upon its Continuation Committee. May a double portion of the Edinburgh spirit be given as well.

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A powerful plea for broad advance in educational missions arises out of statements in the *Times* during recent months. Take India first. During last summer and autumn a series of able articles on "Indian Unrest" were published in the *Times*. They have since been republished in book form by Messrs. Macmillan. Mr. Chirol writes gravely and strongly. Though we may not agree with all he says, his chapter on "The Growth of Western Education" gives food for painful thought. The *Times* points out that "it is not education, but a misdirected system of education," which is responsible for unsatisfactory and seditious results; Sir Alfred Lyall, in his introduction, regards the existing troubles as "the natural outcome of artificial culture in an educational hothouse." Those who remember Dr. Garfield Williams' striking pamphlet on "Indian Students and the Present Discontent" will have no difficulty in seeing that a living Christian element in Indian education is what mainly lacks. The *Times*, in a leader in its Educational Supplement for January 3, asks, "Can Western education, divorced from all religious teaching, supply a code of morality to take the place of the ancient indigenous codes of which a purely secular education tends to sap the inherited religious basis?" A negative answer is given; and therein the *Times* and all missionary advocates are at one. But Christian opinion declines to follow, when on this is built a plea for the development of the Mohammedan Anglo-Oriental College at Aligarh into a great Mohammedan University in commemoration of the proposed visit of the King-Emperor to India. "A denominational University," says the *Times*, "it is argued with undeniable cogency, can alone enlist in the cause of education the force of religious sentiment which has ever been, and still remains, the dominant force in the life of the best Indians of every creed and race, and certainly not least in that of the Mohammedan community." For "Mohammedan" read

“Christian,” and how splendid the thing would be! Coming in the same week as the *Times*' announcements of the influential scheme for founding a Moslem mosque in London, it makes the “advance of Islam” a reality.

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Turning to China, we find in the *Times* of December 31 an article based on the first results of national education in China. The Government system has been at work some five years. The *North China Herald* observes: “The reports on the condition of State education that have reached us from various parts of the country show that the great promise with which the new education was ushered in has failed to be maintained.” The Chinese students threaten to be a greater embarrassment to their own Government than Indian students are to the British *Raj*. The *Times* quotes at length from a recent address given at Fuh Chow by an influential Chinese Christian patriot, Mr. E. S. Ling. He says: “It is with the greatest shame, regret, and reluctance that I, who have been for twelve years in educational work, have to lay open to you and to the public the existing corruption of our educational system, of which we and our educators are so proud.” “This remarkable address,” continues the *Times* correspondent, “emphasizes in the plainest language China's urgent need of upright and courageous men, and the failure of the present educational system to provide them. Mr. Ling, while recognizing the value of the Confucian system of morality, lays stress on his country's need of ‘a true religion—a religion that teaches men to honour the Supreme Intellect; to minister, and not to be ministered unto.’”

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Great as has been the past of educational missions, it is clear that a greater future lies before them. Education within the next few years must rapidly develop in the East. Christian education must keep to the front. The Edinburgh Report on Education in Relation to the Christianization of National Life, which for the first time brings the whole subject into the region of scientific inquiry, has come at the moment of need. A list

of searching questions sent to missionary educators throughout the world brought replies which were considered by a Commission including able educational experts. The result is a sympathetic analysis of the present situation, set in a background of history, and a series of far-reaching recommendations of great value. It is impossible, here and now, to do more than note a few of the great conclusions arrived at by the Commission. We shall revert to the substance of the Report again and again.

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The results of educational missions are finally proved. The charge of failure on spiritual lines can never be maintained against them again. The aim of educational missions is permanently made plain, and that not from theory of what ought to be, but from actual record of what is. Christian education in the mission field is shown to have an *evangelistic* purpose for non-Christians, an *edificatory* purpose for the development of the Christian community, and a *leavening* influence in preparing the whole nation for the acceptance of Christianity. The Commission gives "a quite distinct priority to the first two functions, and in countries where a Christian community has already been brought into existence . . . the first place to the building up of the native Church." It is held that no development of educational agencies by the respective Governments can release the Church from educational work.

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Many great principles are, with a wealth of illustration, insisted on in the Report. We are advised, for instance, that Christian education should be so ordered as not to Westernize or denationalize; that responsible positions should be given to native teachers, and care be taken to train up native Christians for positions of usefulness in the community; that high educational standards should be maintained; that the education of women should be co-ordinated with that of men, and developed on lines that will qualify for home life; and that there is urgent need for careful planning and concentration of effort, in order

to economize resources. Needless to say, there is also a strong plea for the efficient staffing of existing work, for the better preparation of missionary educators, and for a great increase in men and means.

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What practical issues arise for us who form the Home Base? Firstly, funds must be found to make possible a great development of educational missions. A number of burning specific needs claim utterance, but for this month the general statement must suffice. Secondly, the direction and development of educational missions must no longer lie entirely, or almost entirely, with non-professionals. There is an immediate call for service up to sacrifice point from the best leaders in the educational world at home, whose knowledge and experience are too great to find full scope in less than a world-wide sphere. Those who understand the distinctive problems of missions must combine with those who understand the distinctive problems of education if this great advance is to be made. Edinburgh has begun the combination. Missionary societies and educationists alike will be wise if they see that it is carried on. Thirdly, a new departure is called for in the training of missionary educators, men and women alike. A few years hence there should not be a single school in the mission field without a qualified staff. Fourthly, the conscience, faith, and prayer of the whole Christian Church must be claimed as the lifting power behind education in relation to the Christianization of national life.

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We referred last month to the growing sense which exists amongst thinking people in all missionary organizations that the great missionary appeal, though stronger in its plea of need than ever, is failing to relate itself effectually and adequately to the conscience and will of the Church. Facts seem to lose the road to emotion, and only make lodgment in the mind. This needs to be admitted and faced. Enlightenment as to the cause, or causes, will go far to effect a cure. Where lies the

fault? Is it in missionary organizations or in the Church itself? Is it in those who speak or in those who hear? The greatest danger of the moment lies in hasty or partial answers to questions such as these. The urgency tends again and again to drive us to some new expedient of half-considered doing—some added emphasis on or censure of method or plan. We need, rather, at this great crisis of foreign missions, the opened eye and ear of those who wait on God. “If you believe,” says Père Gratry in his “Logique,” “that you have within you a Master who wills to teach you, say to this Master, as you would say it to a man standing in front of you: ‘Master, speak to me; I am listening.’ But then, after you have said, ‘I am listening,’ *you must listen.* This is simple, but of primary importance.”

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Notwithstanding the startling developments of thought amongst the nations, there is no changed Gospel for the world. So likewise is there no new call or commission for the Church. The message and appeal lie now, as always, in the eternal Gospel of the incarnate, crucified, and ascended Lord. But a path that is well trodden needs above all others to be well kept. It is possible that in our presentation of the missionary message, whether at home or abroad, truth has suffered by being handed on in mere forms and moulds and phrases, its eternal freshness robbed of meaning and staled. We need above all things an appeal related constantly to the realities both of God and of life. We need touch with Him in His purpose and present working in the world; touch with Him as He moves in the Church at home. Working *for* Him in the appeal for missions needs to be transmuted into a watchful working *with* Him in this great cause of His. “Have not some of us,” asked an experienced home-worker for missions some years ago, “turned our minds into missionary kaleidoscopes, forming varied combinations of prisoned bits of glass, until what we have given to others has been coloured geometry, rather than a vision of life and growth and need?” The growing sense of this is stirring missionary workers to desire opportunities

for quiet retreat from their strenuous activities for united waiting upon God, in whom our "fresh springs" lie.

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The Church Missionary Society, for example, has taken a step in this direction by calling their deputations together for a two days' conference at the beginning of this year. The programme shows that Bishop Ingham is wisely laying emphasis upon the aim and spirit and method of the work rather than upon multiplication of mere organization. Such a gathering as this should effect much, and be the precursor of many others.

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Literary Notes.

A NEW YEAR means a fresh set of those annual volumes which must find a place on the reference shelves of busy people. Those publishers who see that volumes for which they are responsible are issued in good time always mollify our tempers and win our gratitude. Foremost amongst them are Messrs. A. and C. Black. The new volume of "Who's Who?" is a perfect mine of information, the usefulness of which it is impossible to over-estimate. The volume gets larger and larger as the years go by, and more and more valuable. From the same publishers we get the "English Woman's Year-Book," and in these days of ever-increasing feminine activity a book of this kind tends to cover a larger area and to become more and more valuable.



In literary matters Messrs. Black supply us with the "Writers' and Artists' Year-Book," a very cheap and very useful book of reference for those engaged in literary pursuits. A more pretentious volume comes from Messrs. Routledge, the "Literary Year-Book." This has now been published for fifteen years, and abounds with information which is difficult to procure elsewhere.



Nisbet and Co. sent us the "Church Directory and Almanack," a little red volume, which does effective duty where "Crockford" is either too cumbersome or too expensive. The "Full Desk Calendar" from the same firm is intended to be a help to those clergy—and, alas! they are many—who find the giving out of notices in church a difficulty. The "Church Pulpit Year-Book" provide sermons in outline for every Sunday in the Church's year, with additional sermons for special occasions. The outlines are certainly suggestive; to the man who knows how to use them, valuable.



The January number of *Blackwood's Magazine* seems unusually interesting. There is an article on "The General Election and After," a kindly criticism of Mr. Arthur Benson's ideas as to the execution of criminals, a discussion of the cricket season, and two articles on African life and customs. The article upon Indian unrest is one which all Englishmen, and certainly not least those who are interested in Foreign Missions in India, should carefully read.



When Messrs. Torrey and Alexander came to England some few years ago, part of the attractiveness and helpfulness of their work was due, as in the days of Moody and Sankey, to the hymns which were sung. Now the Christian Worker's Depot issue a second volume of "Alexander's Hymns," many of which are new, but some of which are old and well-tried hymns which have helped in days gone by. Sankey began with new hymns alone—so did Alexander; but it is interesting to notice how soon they, and all experienced evangelists, find that they cannot do without the old favourites. In this connection Messrs. Morgan and Scott have made an interesting venture. They have issued a Service of Song of which the subject is Mr. Ira D. Sankey, *the man who set the world a-singing*. The story tells us something of his work and life, and into it there are incorporated many of his sacred songs.



Some of our readers may be glad to be reminded of the existence of two interesting magazines; one is the *Moslem World* (quarterly, 1s.), a magazine which deals with Moslem questions generally from a Christian point of view. The January number has some excellent maps, and amongst its articles some notes by the Rev. T. W. H. Gairdner on "Present-day Movements amongst the Moslems," and a study by the Rev. C. R. Watson of the "Edinburgh Conference in Relation to Islam." The other is the *Jewish Review* (Routledge, 1s. 6d.), written for Jews and mainly by Jews. The January number contains, amongst other things, a review of Schweitzer's "Quest of the Historical Jesus," and Gwatkin's "Early Church History." It is interesting for us to catch the Jewish point of view, and this magazine helps to give it.



The Religious Tract Society have issued "A Book of Sacred Verse," by W. A. Knight. It is a very valuable and choice anthology—it begins with the thirteenth century, and the last piece to have a place is Rudyard Kipling's "Recessional," and it contains much of the shorter sacred poetry of the centuries. There is an alphabetical list of authors with pieces selected from them, and an alphabetical index of first lines. We venture to suggest, in the event of another edition, that an alphabetical list of titles would be a helpful addition.



In connection with the forthcoming Tercentenary of the Authorized Version of the Bible, the S.P.C.K. is bringing out a small volume by Canon Girdlestone which will give the history of the translation, together with samples of the translators' work, as compared with that of their predecessors and successors.



The Rev. S. Baring-Gould has written a fascinating book on the rock-dwellers and troglodites of Europe, under the title of "Cliff Castles and Cave Dwellings of Europe." In his well-known interesting style the author opens up a comparatively little-known subject, describing the purpose for which these dwellings were used, and giving the history of many of them. The book contains many illustrations and diagrams, and will be published immediately by Messrs. Seeley and Co., Ltd.



Notices of Books.

RITUAL: ITS USE AND MISUSE. By the Rev. N. Dimock, M.A. London: *Longmans, Green and Co.* Price 2s. net each.

The Bishop of Durham remarks in his preface to this memorial edition that in Mr. Dimock "the grace of God combined in perfect harmony a noble force and range of mental power, an unshaken fidelity to conscience and revelation, and a spirit beautiful with humility, peace, and love." This is well seen in the calm and dignified way in which Mr. Dimock expounded the principle underlying all ritual in worship. "The true use of ritual is to assist in raising earth to heaven. The abuse or misuse of ritual is the giving it over to the service of a vain attempt to bring heaven to earth." The greater part of the present volume, however, is taken up by three papers on "Some Curiosities of Patristic and Mediæval Literature." The curiosities consist of some striking illustrations of the way in which the Scriptural and early Patristic "antitypal" view of Holy Communion passed through the augmentation theory of Joannes Damascenus and the gross materialism of the "Ego Berengarius" to the scholastic doctrine of Transubstantiation. Mr. Dimock has, of course, worked the same field in his other publications; but, nevertheless, the interest of these three papers makes them well worth reading.

THE SACERDOTIUM OF CHRIST. By the Rev. N. Dimock. London: *Longmans, Green and Co.* Price 2s. net.

It was Archdeacon Manning who, in 1850, really started the modern doctrine that "the sacrifice of the Cross is continuous," and who urged that "His passion is still before the mercy seat." The present book is devoted to a thorough examination of this doctrine. Though there are two texts which, if isolated, seem to affirm it, yet the main teaching of the Epistle to the Hebrews, as well as the significant silence of the rest of the New Testament, is altogether against it. The fact has an important bearing upon the work of the ministry. So far as Christian priests can now offer the sacrifice of their redemption, "it is only as offering to the Divine view the finished work of the Redeemer, pleading, by the symbols ordained for a remembrance, the once sacrificially offered—never to be offered again in heaven or on earth—the one Sacrifice made, offered, and accepted on the Cross for the sins of the whole world" (p. 94). Mr. Dimock's masterly survey of the evidence should be carefully studied.

- THE SCIENCE OF THE LARGER HOPE. By J. E. Mercer, D.D., Bishop of Tasmania. London: *Longmans and Co.* Price 3s. 6d. net.
- EXISTENCE AFTER DEATH IMPLIED BY SCIENCE. By J. B. Hunt, M.A., B.D. London: *H. R. Allenson.* Price 5s. net.
- THE LIFE OF THE WORLD TO COME. By the Rev. P. A. Ellis, Vicar of St. Mary's, Westminster. London: *The Pilgrim Press.* Price 3s. 6d. net.

These books are very different alike in thought and texture; but there is this common thread running through them—they all deal with that supreme fact of man's existence which we call "death." And each has a value of its own, because it reflects not merely the writer's individual thinking on this and kindred subjects, but also because it catches a good deal of the rather vague doctrine floating about in the theological expanse, and "fixes," as it were, or crystallizes, that doctrine, thus enabling us to examine it and weigh its possibilities (or the reverse).

Perhaps Archdeacon Hunt's book offers the most closely reasoned contribution to the study of death on its ethical and scientific side; while Mr. Ellis's book is the more attractive and, perhaps, persuasive volume. Indeed, about these essays there hangs a literary and artistic flavour which helps the reader onward in no slight degree. Archdeacon Hunt's pages are not touched in like fashion, but they form a really important contribution to the great problem—we dare not say "the *solution*" of that problem—because, apart from direct revelation, the problem of the after-life is unsolved, and probably unsolvable. The Bishop of Tasmania's book, though often interesting, is of slighter value; it is useful in clearing up certain misconceptions as regards the meaning of terms (*e.g.*, creation, evolution, and the like). Archdeacon Hunt has evidently travelled over the field of thought he proposes to discuss with immense care; he is familiar with the literature of the subject, and has a power of acute analysis which often enables the reader to get really clear notions of the trend of modern thought. For these reasons his book should be studied. Mr. Ellis's book is less severely scientific, and approaches the questions involved from a more emotional standpoint; but its freshness and vigour should make it acceptable.

- FUNCTION, FEELING, AND CONDUCT. By Frederick Meakin, Ph.D. New York: *G. P. Putnam's Sons.* Price 6s. net.

Here is a fresh attempt to find a natural basis for ethical law. It is written, one might suppose, as though Christianity had never existed, and that the enunciated law of Christ—for nineteen centuries more or less operative—had no vital function at all in determining the basis of ethics. Frankly, we do not believe that a purely natural basis can ever be found for ethical law; apart from a supernatural sanction, "ethics" is but "utility"—Benthamism—writ large. To read this book may amuse, and perhaps instruct, a reader prepared (by much previous practice in unravelling the jargon of philosophical schools) to accept its premises and conclusions; for the average seeker after goodness it can have but the slenderest value.

- RESOURCES. By S. D. Kirkham. New York: *G. P. Putnam's Sons.* Price 5s. net.

The subtitle of this book is "An Interpretation of a Well-Rounded Life." It is, indeed, an application of practical philosophy to daily life, and

we believe that the author has achieved a large measure of success. The style is direct, the thought sane and clear, the method of presentation lucid ; and if the book does not contain anything that is (strictly) *new*, it is perhaps none the worse for that. "The old is better."

THE PSALMS AND THEIR MAKERS. By Theodora Nunns. London: *David Nutt*. Price 3s. net.

This is intended as a guide and companion to the Psalms, so that those who use the Psalter may be able to read it in what the author believes to be the original setting. But as the notes are based on the well-known commentary by Dr. Briggs, it is clear that they will only be of service to those who are able to accept that scholar's advanced views. It is well known that he adopts a decidedly extreme position in regard to the dates of the Psalms, so that for all who cannot endorse his teaching this little volume will be comparatively useless.

LA VÉRITÉ SUR LOURDES. By Dr. Rouby. Paris: *A. Vanbourg*. Price 7.50 francs.

FLORA'S CHOICE. By E. Sheppard. London: *The Angelus Company*. Price 6s.

"Flora's Choice" is an interestingly written novel, telling the story of an extremely Protestant girl who ultimately became a convert to Rome. There is the usual misrepresentation of Protestantism, and the usual exaggeration of Roman attractiveness. Flora is first of all engaged to a High Church Rector, of a type rarely to be found, so we hope and believe, in the Church of England. The engagement, quite naturally, is broken, and a medical man who is gradually convinced of the truth of the miracles at Lourdes wins her affections. Of course, they both find their way into the Church of Rome. Lourdes looms large in the story, and its miracles, so the writer tells us, are subjected to the severest medical test. We pass from "Flora's Choice," with its highly-coloured romance, to "La Vérité sur Lourdes." The writer is a French doctor of repute, with a wide experience of nervous and hysterical ailments. He examines case after case, and discusses the whole question critically and dispassionately. His book will prove a useful antidote to the mischievous but seductive suggestiveness of novels like "Flora's Choice."

IN THE CLOUDY AND DARK DAY. By Rev. G. H. Knight. London: *Hodder and Stoughton*.

Mr. Knight gives us a series of *talks*, rather than *sermons*, on the subject of suffering, the reason for it, those affected by it, and the different kinds of suffering we are called upon to bear.

After a chapter on the mystery of pain, he discusses retributive suffering, and quotes St. Matt. ix. 2: "Son, be of good cheer; thy sins are forgiven thee." He then takes the point of view that suffering is the refiner's fire, and we learn that only great trials can make great saints.

The support of the Christian under trial or suffering of any kind is found in the knowledge of God's infinite love for His own children, our Saviour's own life of suffering, and the promise of victory and perfect peace at the end.

The poetry at the beginning and end of the chapters is very beautiful,

and the whole volume should be read by any of us with great profit, and specially should it bring comfort and help to the mourner and invalid.

Perhaps to a Churchman there is a lack of mention of the means of grace which are the greatest helps in times of sorrow and depression—the united public prayer and worship which lift us far above our temporary miseries and surroundings; and specially the Feast, prepared by the Master Himself, to which He calls us in all our emptiness and woe, and bids us feed upon Him, in our hearts, by faith with thanksgiving.

THE HISTORY OF DIVORCE AND RE-MARRIAGE. By H. J. Wilkins, D.D.
London: *Longmans, Green and Co.* Price 3s. 6d. net.

This book is an effort to trace the history of divorce from Holy Scripture, the Councils of the Church, and from authoritative writers. It is *ex parte* from beginning to end. Dr. Wilkins sets out to prove that which he wishes to prove, and he has no eye for a possible other side. Two chapters on St. Matthew's Gospel are typical. They are one long studied effort to depreciate the value of that Gospel either as an independent or as in any way an accurate record. If Dr. Wilkins were setting out to establish the Virgin Birth of our Lord as an historical fact, he would have cause to bitterly regret that he had written Chapters IV. and V. of this book. Later on he refers to the Canons of 1603; he quotes portions, but does not comment upon them or attempt to explain the difficulties. The Lambeth Conferences of 1888 and 1908 are mentioned, but Dr. Wilkins compares their procedure to the discussion of the physiological action of chloroform by thirty-four eminently respectable and very busy general practitioners.

Many will sympathize with the point of view that Dr. Wilkins seeks to establish, but the good sense of the Church and nation will always tend to look sceptically at a position which has to be maintained by on-sidedness of argument. We should be glad to be provided with an impartial history of divorce, but Dr. Wilkins's book will have to be entirely rewritten if it is to provide it.

EPISCOPACY AND VALID ORDERS. By Darwell Stone, D.D. London:
Longmans, Green and Co. Price 1s. net.

This little pamphlet puts the evidence for Dr. Darwell Stone's position with regard to Episcopacy and Orders as it is to be found in the writings of the Early Church. On some of the evidence Dr. Stone writes brief comments. The comments say much about uncertainty, probability, likelihood, possibility—quite enough, we should have imagined, to prevent the writer of this pamphlet from arriving at the attitude of certainty which he takes upon the subject. Here is a case in point:

"There is a great uncertainty as to the right interpretation. There is the same degree of probability that the rulers of the Church are a separate class from the Presbyters, forming a superior grade in the ministry. There is the possibility that the allusion to Clement is an allusion to a Monarchical Bishop."

Probability is the guide of life, so Butler taught us, but uncertainty and possibility ought not to be sufficient to create a cast-iron theory of Apostolical Succession.

THE ORAL LAW, AND OTHER SERMONS. By the Rev. M. Hyamson, B.A., LL.B. London: *David Nutt*. Price 3s. 6d. net.

Mr. Hyamson is the Dayan, or ecclesiastical jurist, of the United Synagogue. The volume before us contains twenty-four sermons and addresses delivered by him, mainly on various Jewish festivals. They are all readable, frequently eloquent, and replete with apt illustrations from rabbinic literature. Mr. Hyamson writes from an orthodox standpoint, and earnestly pleads with his co-religionists to uphold the authority of the Talmud. "The Oral Law," he says, "constitutes the life and soul of our religion." We are struck, however, by his frequent use of New Testament phraseology and incidental interesting touches—*e.g.*, his reference to Samuel as the founder of circuit assizes.

K. E. K.

THE IDEA OF GOD IN EARLY RELIGIONS. By F. B. Jevons, Litt.D., Professor of Philosophy in the University of Durham. *Cambridge University Press*. Price 1s. net.

In this excellent introduction to the study of religion, Professor Jevons has compressed much accurate information about the mythology, worship, prayer, and idea of God, of the primitive man. He shows that a fetish was a *private* property, and its function was to fulfil the desire of individual self; whereas an idol belonged to the *community*, and was for the benefit of the whole tribe. The object of worship was "to bring the community into the presence of its Lord." The means of approach was sacrifice. It was an expression, in gesture-language, of the desire to please the Deity, not a gift or bribe to purchase his favour. In a chapter on Prayer, Dr. Jevons shows that in all non-Christian religions men prayed that their own wills might be done. "The idea of God as a being whose will is to be done, and not man's, is a distinctively Christian idea."

K. E. K.

CHRIST AND HIS CRITICS. By F. R. Montgomery Hitchcock, M.A. London: *Robert Scott*, 1910. Price 2s. 6d. net.

This little book consists of "Studies in the Person and Problems of Jesus." It is evidently the fruit of careful reading, and is written with zeal and deep reverence. It is not critical, in the ordinary sense of the term, but constructive throughout. The writer has essayed the great task of constructing not merely an intellectual, but a moral and spiritual image of the Redeemer, adequate to our needs and satisfying to the soul. We think that, in a measure, he has succeeded, though the book is (if we must say so) somewhat marred by appealing almost exclusively to the emotions. True, the tendency of theology is apt to be the other way; but there is a danger in all emotional appeals which should be guarded against—not least in a book like the present, which attempts to solve a problem and envisage a mystery. The Dean of St. Patrick's contributes a brief preface, from which we must find room for one priceless sentence: "The Incarnation is indeed the 'key of Christianity,' the centre of the Creeds which summarize our theology; without it the great doctrine of the Atonement could not be made intelligible; but when we turn from theology to life, we find that it is the Crucified Christ, rather than the Incarnate Christ, who conquers the hearts of men." Never were these words more needed than to-day.

THE PROPHETS: HOW SHOULD WE READ THEM? By Margaret Perceval. London: S.P.C.K., 1910. Price 6d.

This booklet consists of two lectures. In them the reader will find a number of brief, but useful, hints as to the way in which the Prophets of Israel should be studied.

THE ARMENIAN CHURCH. By Archdeacon Dowling, D.D., with an Introduction by the Bishop of Salisbury. London: S.P.C.K. Price 3s. 6d.

This book—dedicated to Matteos Izmirlian, Catholicos of Armenia—has been written by one who is thoroughly familiar with a subject about which few Englishmen have anything but a very hazy knowledge. Yet we should do well to pay attention to the history and doctrinal position of a Church which has the honour of being the oldest of the Christian Churches. The Armenian Church has passed through tribulations enough to extinguish any Church less firmly founded than the Church of Gregory the Illuminator; it is passing to-day through a time of intense anxiety, and English Churchmen are bound not to withhold sympathy from a Communion which (despite what we must regard as serious errors) is in many respects thoroughly evangelical and irrevocably orthodox in its teaching.

Archdeacon Dowling gives us, in the compass of some 154 pages, a satisfactory introduction to the History of the Armenian Church, and is careful to explain both its doctrine and ritual at some length. A really adequate History of that Church from the earliest times to the present is doubtless a desideratum; perhaps Archdeacon Dowling will see his way to accomplishing the work. Meanwhile, we are grateful to him for this highly interesting little book.

CAMBRIDGE LITURGICAL HANDBOOKS.

Edited by Professor Swete, and J. H. Srawley, D.D., *Cambridge University Press*, 1910.

1. THE CHURCH YEAR AND KALENDAR. By the late John Dowden, D.D., Bishop of Edinburgh.
2. THE ANCIENT CHURCH ORDERS. By A. J. Maclean, D.D., Bishop of Moray, Ross, and Caithness.

The purpose of this new series is to offer students of Liturgics such help as may enable them to study larger and more technical works with advantage. A very good beginning is made with the two books which stand at the head of this notice. They are somewhat stiff reading, to be sure, especially Bishop Maclean's little treatise, which bristles with technicalities. No doubt this was unavoidable; and, in any case, nobody is likely to read these volumes unless he is seriously anxious to make himself acquainted with a department of knowledge confessedly complicated and difficult of mastery. Bishop Maclean's book is very full indeed, despite its brevity, but the reader who has read it through will be rewarded for his trouble. The bibliographical clues are particularly useful. Both books are furnished with good indexes.

THE AUTOBIOGRAPHY OF AN ELECTRON. By Charles R. Gibson. London: Seeley and Co., Ltd. Price 3s. 6d. net.

An excellent little book by a scientist who knows how to teach science in language which ordinary folk can understand. The electron tells its own

story, explains its various activities, and shows how its discovery in these modern days has become an inestimable boon to man. Electricity plays so large a part in our modern life that this little book takes away our last excuse for utter ignorance.

THE CHURCH AND THE WORLD IN IDEA AND IN HISTORY. By the Rev. Canon Hobhouse. London: *Macmillan and Co., Ltd.* Price 10s. net.

The publication of the Bampton Lectures is always an interesting and often a noteworthy event, and this volume, containing the lectures for 1909, seems to us to deserve and demand special attention at the hands of English Churchmen. Canon Hobhouse's general idea is that a great change in the relations between the Church and the world began with the conversion of Constantine, and that this is not only a decisive turning-point in Church history, "but is also the key to many of the practical difficulties of the present day." He is also of opinion that "the Church of the future is destined more and more to return to a condition of things somewhat like that which prevailed in the Ante-Nicene Church;—that is to say, that, instead of pretending to be co-extensive with the world, it will confess itself the Church of a minority, will accept a position involving a more conscious antagonism with the world, and will, in return, regain in some measure its former coherence" (p. x). We have stated in full the lecturer's thesis because of its far-reaching significance. It will be seen that from the outset Canon Hobhouse is prepared to make his readers think, whether they agree with him or not. His idea is worked out mainly along historical lines, as the titles to the lectures will indicate. Lecture I. is on "The Church and the World in the New Testament." Lecture II. covers the period A.D. 95-325, and is entitled "The Church Overcoming the World." Lecture III. treats of the vast results produced by the so-called "conversion of Constantine," and is described as "The Church Secularized by the World." Lecture IV. deals with "The Church and the Barbarians." Lecture V. discusses the medieval Church under the title of "The Papacy and the Empire." Lecture VI. proceeds to consider "The Reformation and its Effects." Lecture VII. is a frank discussion of "The Religious Chaos of To-day." Lecture VIII. depicts "The Future Outlook." In the course of his treatment Canon Hobhouse gives us a fresh and forceful treatment of many of the salient points of Church history. He modestly disclaims historical specialism, but even the most careful students of Church history will find many an illuminating suggestion in these pages. We do not hesitate to say that, considered from the standpoint of history alone, these lectures ought to be read by all serious thinkers. In an appendix covering some sixty pages there are additional notes to the first seven lectures. These, too, are almost uniformly valuable and informing. On the doctrine of an invisible Church, however, Canon Hobhouse has fallen into the characteristic error of the school with which he is associated, and has entirely omitted any reference to the profound and convincing treatment of this subject by Hooker.

As might be expected from the statement of his thesis in the preface, Canon Hobhouse is compelled to advocate Disestablishment, and his argument is not lacking either in logic or in courage. The one disappointment to us in the book is the indefiniteness of its conclusion, after the

searching and trenchant treatment of controversial subjects in the earlier lectures. We feel that something very much more definite and thorough was needed by way of conclusion. There is a vagueness and an indeterminateness which contrast unfavourably with the clearness and fearlessness of the earlier pages. Perhaps this was thought inevitable in discussing "The Future Outlook," but many of his readers must desire a much more thorough application of his fundamental principles to the necessities of the present and future. But possibly Canon Hobhouse is influenced, however unconsciously, by the teaching of the school represented by the one to whom he dedicates his book, and whom he calls "Magister." At any rate, the school of High Anglicanism in the present day is virtually powerless, intellectually, in the face of the best and most thorough modern historical scholarship, and is consequently spiritually powerless, in view of the complexity of modern life. No one has spoken more frankly against the indiscriminate baptism of infants than the Bishop of Birmingham, and his recent frank confession of the powerlessness of ritual to impress and evangelize the English people will be fresh in the minds of our readers. The logical outcome of Canon Hobhouse's lectures is an Evangelical Churchmanship which is truer to the New Testament, to Church history, and to human life and needs, than the High Anglicanism represented by him and his associates. But we would not end on a note of criticism, for the book is singularly fresh, able, and, on the whole, convincing. Indeed, to the present writer it is convincing, even to the point of the treatment of the Establishment. We have read with a good deal of interest a number of the criticisms passed on Canon Hobhouse's position, which has been described as narrow and out of touch with modern conceptions. Be it so. For our part, we believe that the truth of the New Testament in regard to the relations of the Church and the world is with Canon Hobhouse. The Church and the Kingdom are not to be confused, much less identified, and the dualism between the Church and the world to which Canon Hobhouse refers is decidedly truer to the New Testament than the modern attempts, whether theologically in Ritschlianism or nationally in Christian Socialism, to identify the New Testament conception of the Kingdom of God with a regenerated modern society. We wish Canon Hobhouse's volume could be read and pondered by the younger generation of Evangelical Churchmen. If its principles were accepted, they would soon change the face of present ecclesiastical affairs. Evangelicals alone can take up the teaching at the point at which Canon Hobhouse has unfortunately left it, and carry forward to a triumphant conclusion the fundamental principles he here enunciates.

W. H. GRIFFITH THOMAS.

RITSCHLIANISM. By J. K. Mozley. London: *James Nisbet and Co., Ltd.*
Price 5s. net.

FAITH AND FACT: A STUDY OF RITSCHLIANISM. By E. A. Edghill, M.A.
London: *Macmillan and Co., Ltd.* Price 6s.

These volumes were bracketed equal for a recent Hulsean Prize Essay, and we are glad to have them both, especially as they view their subject from quite different standpoints. The influence of Ritschl has been far-

reaching throughout the Christian world, and has affected men of almost every Church and school of thought. It would be easy to indicate traces of Ritschlianism in almost all the leading theologians of the British Isles and America. Mr. Mozley writes with evident sympathy for, though also with acute criticism of, a great deal in Ritschlianism, and in particular he is partial to Herrmann, to whom his work is dedicated. In the course of ten chapters the salient points of Ritschlianism are passed in review, and both in regard to appreciation and criticism Mr. Mozley has much to say that is truly valuable. In particular, we are glad to observe what he says about the Atonement :

“ Whatever crudities may have attached to the proclamation of these doctrines, yet it remains true that the doctrine of Christ’s substitution for us in vicarious guilt and vicarious punishment has its place in the New Testament, and must retain its place in the Church if the Gospel is to be preached with full power ” (p. 223).

His criticism of the Ritschlian Christology is also valuable and pertinent. We are particularly pleased to note the emphasis placed on the Cross rather than on the Incarnation :

“ It cannot be said too often that the Cross, not the manger, Calvary, not Bethlehem, is the heart of the New Testament. In England the influence of Dr. Westcott from Cambridge, and of the Anglo-Catholic successors of the Tractarians from Oxford, combined, has tended in the opposite direction. In the writer’s judgment, it is a perilous course to throw the doctrine of propitiatory Atonement to the wolves of Rationalism, while yet retaining the belief that the Incarnation can be preserved in its integrity ; and it is a course against which the New Testament, as he reads it, stands opposed ” (p. 261).

This is wisely and well put, especially coming from a Cambridge man. It goes to the heart of a great many matters affecting modern thought and life. Mr. Mozley’s conclusion is that a school which is alive to the needs of the time, and tries to supply them, “ should be looked upon with friendliness by all who realize the same need.”

Mr. Edghill writes from the standpoint of a strong, and even extreme, High Churchman, and his general view is best expressed when he says that “ the truest description of this new theology is an elaborate and elusive system of faith without facts.” We are glad to have so able and trenchant a criticism of Ritschl and his teaching, and to see how it all looks to one of the author’s school. The way in which Ritschl’s doctrine of the Kingdom has been used by High Anglicans in support of their doctrine of the Church, and their emphasis on the community rather than the individual, might have been expected to elicit a more sympathetic treatment at the hands of Mr. Edghill than is here given. But the book will prove a distinct contribution, even if predominantly critical, to the study of one of the most potent and fruitful movements in modern thought. Each book, from its own standpoint, may be heartily commended, and with the works by Dr. Orr and Dr. Garvie will provide English students with all that they need. We cannot help adding, however, that in spite of all that has been written since, both in England and in America, Dr. Orr’s treatment of Ritschlianism seems still to us the best and the most satisfying in the light of the New Testament.

W. H. GRIFFITH THOMAS.

A LITTLE LISTENER. By Amy Le Feuvre. London: R.T.S. Price 2s. 6d. net.

Miss Le Feuvre has contributed another to her long list of popular stories for children, and it is a worthy successor to the beautiful and helpful tales that have gone before.

ENGINEERING OF TO-DAY. By T. W. Corbyn. London: *Seeley and Co.*

Another of the excellent series of books which Messrs. Seeley are issuing to interest the growing youth of our time in the discoveries and wonders of modern science. The book covers a wide area, dealing with the marvels of steam, gas, electricity, etc. The mechanically-minded boy will rejoice in it.

MEDIAEVAL LONDON. By William Denham, D.D., F.S.A., and Charles Welch, F.S.A. London: *Seeley and Co., Ltd.* Price 3s. 6d. net.

This book describes, in a concise and eminently readable manner, the London of medieval times. Its two hundred odd pages are packed with historical information, but, at the same time, the authors have shown considerable tact in avoiding all unnecessary and tedious details. The excellent illustrations are not the least interesting feature of the book.

IN THE LAND OF THE LAMAS. By Edward Amundsen, F.R.G.S. *Marshall Brothers, Ltd.* Price 3s. 6d. net.

The method of imparting knowledge in the form of a story is not generally very successful, but this book is an exception to the rule. The characters and incidents are evidently the result of personal observation, and give a vivid and extremely interesting picture of social and family life in the little-known land of Tibet.

ANDREW GURNETT'S WILL. By Edith C. Cowper. London: *S.P.C.K.*

An interesting story of fisher-folk on the south-west coast of England. The characters are natural, and Nellie and her lover Jack deserve all the good that comes to them in the end. The Rector of the parish commands our love and respect. This book would prove a suitable gift to young servants or to members of Bible-classes.

BROTHERS FIVE. By Violet T. Kirke. London: *S.P.C.K.*

The story of the five brothers is woven into the history of the struggle of the Netherlands against the power of Spain. Louis, and his namesake Count Louis, will be loved, and the other characters admired by all readers, whether boys or girls. The interest is sustained well to the end of the story.

THE DAILY WALK. By Alex. Smellie, D.D. London: *Andrew Melrose.* Price 6d.

A simple little booklet, and as beautifully written, concerning the Christian's daily life.

THE HOPE OF CATHOLIC JUDAISM. By J. H. A. Hart, M.A., Fellow and Lecturer of St. John's College, Cambridge. Oxford: *Parker and Co.* Price 3s. net.

This is the first of a series of studies, under the editorship of Rev. A. Lukyn Williams, discussing the history and doctrine of Judaism from a Christian standpoint. Here Mr. Hart examines the Jewish conception of hope as expressed in Philo, Josephus, the Apocrypha, and the Rabbinic literature. He arrives at the conclusion that the essence of Catholic Judaism was hope in God and hope for God, and, ultimately, hope in a perfect Man. This hope was realized in Christ.

Received: SHOULD NOT THE REVISED VERSION OF THE SCRIPTURES BE FURTHER REVISED? By the Rev. W. J. Heaton. Erith: *Times Office.* Price 6d. Somewhat disparaging to the Revised Version, and asking for a revision of it. **A CROWDED INN.** By S. D. Gordon. New York: *Revell Co.* Price 6d. One of Mr. Gordon's, well-known quiet talks. **MARRIAGE AND THE CHURCH: A LAYMAN'S VIEWS.** London: *Longmans, Green and Co.* Price 1s. Statistics of Anglican, Nonconformist, and civil marriages, the country through. The writer sees in Prayer-Book reform the solution of some of his difficulties. **THE MAN IN THE DARK, and THE BREAKING DAY.** London: *Morgan and Scott.* Price 6d. each. Two nicely written little booklets, the first for the doubter, the second for the bereaved, both useful for their purpose. **THE GOSPEL STORY and THE OLD TESTAMENT STORY.** London: *S.P.C.K.* Price 1s. each. Two Bible story-books for children who are able to read, illustrated with coloured pictures. The pictures are highly coloured daubs, inelegant and inartistic. **GOLDEN SUNBEAMS.** Price 1s. 4d. **DAWN OF DAY.** Price 1s. *S.P.C.K.* The annual volumes of these two magazines, the former intended for children, the latter for the parish. **TWICE-BORN SOULS.** London: *Charles Thynne.* Price 1s. A series of stories of conversion. **CHRISTIANA.** Price 4d. **SOCIALISM.** id. *Charles Thynne.* **GREAT BRITAIN'S SLAVERY AND INDENTURED LABOUR.** By Archdeacon Potter. London: *Robert Banks.* Price 6d. An effort to arouse interest in Britain's responsibility in certain discreditable happenings in other lands. **GREAT ENGLISHMEN.** By Sydney Lee. Price 1s. **THE ONE BEFORE.** By Barry Pain. Price 7d. **THE WOMAN IN WHITE.** By Wilkie Collins. Price 6d. The usual issues of Messrs. Nelson's excellent series.