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THE CHURCHMAN

November, 1917.

The Month.

The] THE Conference of Evangelical Churchmen at Chel-
Cheltenham tenham in September, to which we referred last month.
"Findings." agreed upon the following "Findings." It was,
however, expressly stated that they are to be taken as expressing
the general sense of the Conference, and not as completely stating
in detail the views of individual members:—

That all proposals for closer union with Nonconformists should premise
that they are members of the Church of Christ equally with ourselves, and
such proposals should not aim at absorption but at combined action.

That those ministers of the orthodox Nonconformist churches who have
been called and ordained by duly constituted authority within those churches
exercise ministries which are undoubtedly ministries of grace equally with
our own.

That no proposals for reunion which would involve the re-ordination of
ministers would be welcome or practicable.

That the Sacraments are rightly and duly administered by such brethren.

That duly admitted members of those churches should not be repelled
from the Lord's Table in the Church of England merely on account of such
membership.

That the action of those clergy is to be supported who have accepted
invitations to preach in Nonconformist places of worship or have united with
Nonconformist ministers in evangelistic and devotional efforts on common
ground.

That legal barriers which prevent the parochial clergy from inviting
recognised ministers of Nonconformist churches to preach in parish churches
should be removed.

That the goal to be aimed at is some form of federation rather than
anything like organic reunion.

The Conference noted with thankfulness the steps towards mutual
recognition and united action which have taken place in the Mission
field, notably in East Africa, Western China, and Chota Nagpore.

The Conference also considered the Report of the Archbishops' Committee
on Church and State, to which it cordially gave general though discriminat-
ing support. On this subject its findings were as follows:—

That the franchise as proposed is too narrow, and that, since the Church
is national, all adult baptised persons who declare themselves members of
the Church of England should be admitted to the electorate.

That the power of originating discussion or legislation on all subjects should be extended to each of the three Houses of the proposed Church Council, and not restricted, as to certain subjects, to the House of Bishops only.

That the "powers and functions inherent in the episcopate" should be clearly defined before any action is taken with regard to them.

The Conference strongly deprecated any decisive action on the scheme as long as so large a proportion of the laymen of the Church are engaged in the war.

If it is not impertinent we venture to congratulate the Conference upon its courage. It never occurred to us that it would be possible for so large and eminently representative an assembly of Evangelical Churchmen, whose aggressive individualism so often prevents them from agreeing to any definite lines of policy on matters of real importance, would be able to come to conclusions of such a far-reaching character. The first nine "Findings," relating to the Reunion question, mark a distinct advance and should pave the way, not only for a better understanding but also for a closer fellowship among Evangelical Churchmen and Protestant Nonconformists.

The Position Challenged. Of course these "Findings" have not been allowed to pass unchallenged. The genial banter of the *Church Times* was only to be expected, but it is regrettable that they should be attacked from the Evangelical side. No doubt the phraseology of some of the paragraphs is open to criticism, but when we pierce beneath the mere words and get to the spirit which animates the "Findings" we find nothing to criticise, but much to thank God for. For what, in plain English, do the "Findings" amount to? They decline to un-church Nonconformists; they recognise the Nonconformist ministries; they declare against the necessity of re-ordination; they refuse to repel Nonconformists as such from the Lord's Table; they support clergy who preach in Nonconformist pulpits; they plead for the removal of legal barriers which prevent a return visit; and they affirm that some form of federation should be aimed at. In a sentence, it may be said that these "Findings" go clean contrary to the attitude assumed by the Anglo-Catholic party towards the Free Churches. The lines of division between the Evangelical and the High Churchman could hardly be more sharply defined; and we believe that the general adoption of the broad, generous and sympathetic spirit which prevailed at Cheltenham would be calculated to have most beneficent

results. But is there any possibility of their general adoption? The Anglo-Catholic party will fight against them to the end, but that any Evangelicals, even though they be "strong Churchmen," should find it in their heart to resist a generous recognition of these principles is strange indeed. But it was ever so. We feel confident, however, that the lead of Cheltenham will be widely followed, and the "Findings" should strengthen the hands of all men of goodwill who are seeking to find a way by which the "unhappy divisions" of Christian people may be healed. They will have, also, a still wider application. The "Kikuyu problems" and all that these stand for will most certainly come up for consideration at the next Lambeth Conference, and it is of importance that the Bishops, and not least those who represent the Church overseas, should know that there is a large and influential section in the Church of England who will hail with the greatest satisfaction anything they can do to bring about a closer and more definitely Christian relationship between the Church and Nonconformity. The approach of the Lambeth Conference makes it all the more important that every effort should be made to secure the largest possible backing for the Cheltenham "Findings."

"Whole-Hearted Support." The Cheltenham Conference also gave itself to the consideration of the Church and State Report. It had the advantage of hearing from Dr. Dawson Walker a most admirable paper which gave an illuminating exposition of the whole question raised by the Report—by far and away the best of anything that has been written on the subject. He declared himself on the side of the Report, and we venture to quote the following convincing passages from his paper:—

I suggest to you that our attitude should be one of discriminating but whole-hearted support.

We cannot acquiesce in things as they are. I think we have outgrown the framework which has supported and protected so long the growth of English Christendom. It seems more likely now to hinder than to help. The new wine of twentieth-century Christian service needs the new wine skins of more elastic texture. This consideration—as it appears to me—must prevail, on the whole, over the attractive, but, to my mind, unattainable ideals of our Erastian friends.

I think good reason can be shown why we should support the Committee's proposals.

We are—at least I hope we are—the heirs of the Reformation traditions. If so, we ought to have no nervous fears of change as such. To fear that truth will die through change is lack of faith in the power of truth. Truth

only lives when it grows ; it lives on adventure and discovery. The Church must be a seeker as well as a preserver. Provided always that we pray for the guidance of God's Spirit promised to those who humbly seek it, we may well give scope for the spirit of adventure, of discovery, of search for better ways than those hallowed by long-established custom. It has often seemed to me, in reading the Reformation period, what wanton and wilful destroyers the Reformers must have seemed to the more cautious and conservative of their Christian contemporaries. But we are thankful now for their work. We see that they were really moving on, they were adapting their Christianity to the living needs of their age, and we must beware lest, in venerating the letter of what they have taught us, we be untrue to the spirit of their teaching.

Again, I think we may support the proposals, in spite of the defects which, from the point of view of logical consistency, may be discovered in them. There is force, for instance, in the objection that they are illogical, that under them the Church is no more free than it was before ; that Parliament, with its Ecclesiastical Committee and its forty days' opportunity for considering Bills, has the fullest powers of ultimate control.

" At present," it has been urged, " in theory at all events, Parliament is the nation acting as adviser of the Crown, the Monarch being a spiritual personage. But the scheme proposed first ascertains the will of the Church as an independent spiritual corporation, and then submits that will to the approval of a non-spiritual corporation. It substitutes a definitely Erastian form of government for one which is not, at all events in theory, Erastian."

In answer to that, and in support of the Committee, it must be remembered that we are a practical rather than a theoretical people ; a main consideration with us is, not whether a thing is logical, but whether it will work. It is a truism to say that the settlement in which the English Reformation came to rest, with its large retention of older form along with change of doctrine, was an illogical thing, compared with the sharper cleavages of the Continental Reformation. But it suited our national temperament, and it worked. Let us try with honest and friendly spirit how far the reforms suggested by the Committee will work.

So, too, with regard to my friends whose main aim is to secure for the laity their rightful position of authoritative control, it may be pointed out that the Committee's proposals involve a substantial advance. It may be that further changes which some would wish to see—involving the relations of the laity to patronage and the parson's freehold—do not find a place in the Report. But if the laity use to the full the powers proposed in the Report, it seems to me they will be in a strong position to deal effectively with these problems. Much, in fact all, will depend on the use they make of the added freedom bestowed.

For these reasons, I think we ought to support the proposals heartily in face of such criticism as I have indicated.

We have read these brave words with intense satisfaction. They represent what should be the true attitude of Evangelical Churchmen towards this great scheme of reform, and we regret more than we can say that some among the leaders of the party are so fixing upon the points in the Report they do not approve as to leave it at least open to doubt whether they are in favour of the general principles of the scheme.

"The Christ We Forget."¹

AN arresting title to a notable book. Even if the book had been published anonymously, it would with such a title have commanded attention, and if read would assuredly have stamped upon the memory the picture of a Christ not to be forgotten. But it is not anonymous, and the writer is not a divine, but a layman and a well-known journalist. That the Parliamentary correspondent of the *Daily News*, whose brilliant sketches over the initials "P. W. W." are so widely read and appreciated by men of all sides in politics, should essay to draw a portrait of our Lord, is of itself a fact to appeal to the "men of to-day" whom he especially addresses. There is nothing new in secular writers, novelists in particular, discussing Christ; but they rarely manifest any close acquaintance with the Scriptures, from which alone we know anything about Him. Mr. Wilson is quite different; every page of his book witnesses to his familiarity with the Gospels, indeed with the Bible as a whole.

As we read the book, the older among us may be reminded of Professor Seeley's *Ecce Homo*, which made so profound an impression half a century ago. But *The Christ We Forget* lacks the special attractiveness of heterodoxy which characterised—or was supposed to characterise—that memorable work. The anonymous (as he was at first) author of *Ecce Homo* hinted in its pages that a further study of Christ might be expected from him; and many of us hoped that his next title would be *Ecce Deus*. But the second book, when after a long interval it did come, was less orthodox than its predecessor; and Seeley left Dr. Parker to bespeak the title *Ecce Deus*. Otherwise it might have been adopted by Mr. Wilson; for he is a firm upholder of the Christian Faith in its fullness. He does not even incline to the modernism of Mr. T. R. Glover, whose able and in many ways delightful book, *The Jesus of History*, is so strongly commended by the Archbishop of Canterbury. It is surely an encouraging sign of the times that two such books should appear nearly together: both of them emphatically fresh and striking as pen-portraits of our Lord Jesus Christ, yet both

¹ *The Christ We Forget*. By P. W. Wilson. London: Morgan and Scott, 6s. net.

loyal to fundamental truth. Comparisons are odious, and I will only remark that while Mr. Glover may more fully satisfy students familiar with "higher criticism" and modern speculations, Mr. Wilson will appeal more successfully to the average man guiltless of those studies.

Mr. Wilson does not profess to be a theologian. He does not discuss theological questions. He just accepts what we all understand to be the Catholic Faith, including the Deity of our Lord, the Virgin Birth, the Atonement, the Resurrection and Ascension; and his *obiter dicta* are unmistakable. Thus, "Either He was Divine, or He blasphemed. Since those days, men have sought to evade this supreme choice by formulating some kind of a middle solution, like Unitarianism, in one of its many guises. None of these compromises avails for more than a few years, and with a few enthusiasts. Sooner or later we have, like the Jews, to face the main question, as they faced it—either to worship the Christ or to reject Him" (p. 226). Again, "You must not ask me to tell you how it was that Jesus came to us as God and Man, for this is a mystery, which means an undisclosed truth that cannot be put into words. . . . I must be content with the Gospels. There I find that He does not expect us to *understand* what theologians call 'His substance,' but He would have us *receive* Him" (p. 178).

So with regard to the Cross. "In forgiving sin, as Son of Man, Jesus accepted an obligation to pay the penalty for sin; with Him there was no compounding with one's creditors" (p. 219). "From that universal guilt of man, He, as Redeemer, could not be excluded; and He alone could bear the penalty, for He alone knew what penalty was due" (p. 294). "He offered Himself . . . a perfect Victim, to make for all our sins a complete and final atonement" (p. 170). The supreme cry on the Cross was "the utterance of a Son, innocent Himself, but disowned." It was a cry, not to "the Father," but to "the All-Just and Omnipotent One, then exacting punishment of Him Who alone knew, because He alone shared, God's righteousness" (p. 295); but presently, "He spoke no longer of 'My God'; the Father, the Son, and the Spirit returned with His death to their everlasting Tri-unity. . . . God and Man were reconciled" (p. 296). This is not quite the language of precise orthodoxy. Some of us would use different phrases. But the spirit and intention of the words will be appreciated.

Moreover, Mr. Wilson is not embarrassed by modern criticism. “ The Bible is one and indivisible. You cannot tear it apart. It stands or falls as a whole. And it is not by neglecting the Old Testament that we gain a better knowledge of our Saviour—quite the reverse ” (p. 168). “ In the Sermon on the Mount there is not one thought which cannot be traced to the Old Testament ” (p. 167). “ It seems as if, deliberately, He put His divine *imprimatur* on those ancient miracles—the fiery serpents, the manna, the healing of Naaman, the experiences of Jonah—which criticism most furiously declares to be incredible. . . . With all respect to learned men of to-day, I hold to the Incomparable Wisdom of Him Who, as ‘ the Mighty God,’ seems to have foreseen these attacks ” (p. 170).

So with regard to the Gospel narratives : “ Some of us think that we can ignore His miracles, provided that we accept and obey His teaching. If I were to try thus to cut the Gospels in half, I am sure that I should fail over it. To tear His words from His works is to rend Him in twain. Of our Saviour’s Divinity you cannot say, ‘ Thus far shall thou go and no farther.’ Of His Birth there are two, but only two, explanations. Nor can we, on the one hand, dismiss Gabriel, and, on the other hand, retain the *Magnificat*. If peace on earth and goodwill for men was not an angel-song, what was it? Did the shepherds improvise it? ” (p. 173). “ Some of us,” again, “ would like to think that the entire life of Christ—words and works together—is an exquisite product of the human imagination, playing around an attractive Personality, who did not do or say one-tenth part of what is now attributed to Him. I ask the question, Whose imagination? . . . If our Lord be really a hero of fiction, who was the author of Him? . . . I am told that Christ did not say, ‘ I am the True Vine,’ and ‘ I am the Bread of Life,’ and ‘ I am the Good Shepherd.’ Then who did say it? Somehow or other these words came to the birth, and cannot now be got rid of. What was their origin? ” (p. 175).

The remarks on miracles are striking. Incidentally, Mr. Wilson finds that “ we have only a particular record of thirty-three : one, that is, for every year of His life, one for every month of His ministry ” (p. 194). He introduces the subject with a rather touching personal word :—

“ If you tell me that you do not believe in the miracles of the Bible, I

will not argue, for that would do harm to both of us ; but I will state simply and briefly where I stand in this matter. Life is as incomprehensible now as it was to Job in his day ; I have neither time nor strength to wander uncertainly amid its mazes ; and having found in our Lord a sure guide to truths which I can test by experience, I am ready to trust Him in this, where neither I nor any one else can prove or disprove what is stated as fact. I could not so commit my judgment to the Church ; still less to ' the results of scholarship,' which vary like the fashions. But I am satisfied that, if my future is safe with our Redeemer, so also must be my intellect. From which it follows that it is my duty, first, to discover what He thought and said^a about miracles ; and secondly, to accept what He thought and said as final " (p. 171).

Mr. Wilson points out that while Christ's " prerogative " " embraced all nature, animate and inanimate," it was " sparingly invoked." " Our Lord always displayed a reverent consideration for the established order of the world " :—

" While He walked on the water, He did not abolish the laws of gravity. Peter at once fell when the link of faith between him and the Almighty was broken. While He stilled the tempest, He left the world with air to breathe, and so taught us that our life depends even on the hurricane. He made wine out of water, not out of nothing ; and in feeding the multitudes, He used what loaves and fishes there were, however few, and the fragments that remained over were carefully preserved for the future. . . .

" In all His works, His object was not to relieve us of our responsibilities. His religion was not legerdemain. He left us still to live our humdrum lives, but showed what a difference His presence makes in the kitchen, the counting-house, the ocean liner, and the railway train. Environment remains, but He rules it " (p. 195).

Another significant personal reference is worth quoting. Being challenged as to the two reports of the Sermon on the Mount in St. Matthew and St. Luke, Mr. Wilson draws on his journalistic experience :—

" As one who has devoted his life to the task of summarising speeches, and can speak with a practical experience not possessed by any critical scholar who spends his time among books, I am entitled to the opinion that these are vivid and nervous accounts of a real utterance, by a real Teacher—the very variations showing that we have here, not error or carelessness, but the corroboration of more than one witness " (p. 5).

He challenges our whole attitude on questions of this kind. " We assume," he says, " that we are judicial persons, sitting as jurors, detached from the issues involved, whereas in reality we are parties to the case." " The only real question is whether we will or will not have this Man to reign over us " (p. 160). That is plain speaking of the most effective kind. No wonder he deprecates in several places " crystal-gazing, necromancy, spiritualism, ghostlore," " palmistry, phrenology, fortune-telling," " charms, luck,

quackery, hypnotism,” “ shaded lamps, soft music, séances.” “ On psychic phenomena the Lord Jesus said the last word ” (pp. viii, 106, 115, 196, 210). And no wonder that in the impressive Introduction he declares that what we need, what England needs, is “ a revival—a new birth of life—a resurrection.” But how is this to come about ? “ Over and over again,” he replies, “ nations have been revived by reading the forgotten Bible.”

Among the best chapters in the book are those on the Annunciation, the Infant Jesus in Egypt, John the Baptist and Christ’s Baptism, and the Temptation. Impressive as the Passion chapters are, these earlier ones seem to me superior. The Virgin Mary is beautifully sketched. “ One cannot imagine,” says Mr. Wilson, “ a girl less likely to be deluded into thinking that the Angel Gabriel had visited her. Of that scene she is, perforce, the only witness, but her evidence has stood two thousand years of cross-examination ; and when I read her story, so candid and simple, I cannot believe her capable of defending her innocence against suspicion by putting forward so tremendous a blasphemy as a fabricated Annunciation ” —and he goes on to describe the scene as St. Luke gives it to us. Mr. Wilson has no sympathy with Mariolatry. “ By sending her away with John, our Lord made it clear that she was in no way associated with His atoning work ; and when He ascended, we leave her still among His friends, praying with them, which, despite all later teaching, was her only ‘ rapture,’ her sufficient ‘ coronation.’ ” “ St. John was the Apostle to whose care she was committed by her dying Son, yet in that Book of the Revelation which bears his name, and describes heaven opened, there is no mention of the Virgin Mary—let alone of the Virgin enthroned ” (pp. 22, 23).

Egypt is viewed as the doomed land of disappointment. “ There were multitudes of Jews in Egypt, but not one of them recognized Him as Messiah. . . . Yet they had the Old Testament, with its prophecies, translated into the Greek vernacular—an open Bible—and they had the heathen at their very doors. Here surely was the ideal headquarters for a world-wide mission ! ” (p. 57). Egypt, “ the House of Bondage, was a place where men lived among the tombs. By the desperate device of embalming the body, they hoped to win the splendours of immortality, and they succeeded. You may still see the face of Rameses II in the museum of Cairo. Jesus . . . by removing from us His own most blessed and wounded

body, bearing it with Him to the throne of God, destroyed for ever the efficacy of relic-worship, which fades into a memory, having accomplished in Egypt all the human consolation of which it was capable. . . . Where our Bible is a Book of Life, the Bible of ancient Egypt was a Book of the Dead " (pp. 61, 62). " *Out of Egypt* " God called His Son, as He had called His people, " because He loved Him " (p. 59). Perhaps Mr. Wilson is a little hard on the country of Pantænus and Clement and Origen and Athanasius ; but the chapter teems with striking thoughts.

John the Baptist is portrayed with much care and skill, and the references to him would repay quotation, but I must forbear, only noticing in passing Mr. Wilson's curious thought of counting the churches in London dedicated to the Baptist, and his surprise at finding how few there are. " St. George himself is a more popular, if somewhat mythical, patron." But I pass to the chapters on the Temptation of Christ, which are perhaps the most interesting and suggestive in the book (pp. 117-143). Mr. Wilson naturally notes the fact that the mysterious narrative is " strictly autobiographical, a personal disclosure by Christ Himself." He further acutely observes that although Jesus was charged with being allied with Beelzebub, " the Slanderer who inspired the abuse " never dared to refer to the wilderness conflict. " No one suggested that during those six weeks Jesus was other than sinless." " To the accounts of the matter in the Gospels there is no alternative record. Those documents stand unchallenged, and it would be irreverent even to suggest the measureless contrast between our Lord's inner experiences and those, let us say, of Mohammed or Buddha " (p. 138). On Satan himself Mr. Wilson remarks that " before the war broke out, many doubted whether there was a Devil. They talked about environment and heredity, but they denied that Evil, like Good (or God), was personal ; and gradually God faded away too. Nowadays, we are not quite so assured of our negations." No, indeed ! " Modern history has been described as the failure of Christianity, but it is rather a panorama of astonishing conflict—grim, incessant, pitiless—in which Christ helps us, because, amid poison gas and all the trickery of warfare, He, with eagle eye and steady finger, has located, once for all, the Arch-Enemy. He drew the fire, and by His heroic reconnaissance, unmasked for all time the entrenched batteries of iniquity." . . . " He did not waste one moment on

dates and authorship, on alleged discrepancies and erasures in manuscripts, and such-like bow-and-arrow tactics. He took the words as written ” (pp. 120, 121).

It is startling in the twentieth century to find a writer who pictures Jesus as actually standing on the pinnacle of the Temple, but I am not sure that Mr. Wilson does not draw the picture allegorically. Certainly it is a very effective one. Here are a fragment or two :—

“ He stood there, lonely and unapproachable, silent and motionless, like a sculptured saint on the portal of some ancient cathedral—safe from reproach or irreverence, ready to receive the devotion of mankind. Here was the ecclesiastical Christ, Divine yet solitary, only to be met at church, or by leave of the priests ; and so far elevated above us that we cannot see Him clearly, or tell Him of our needs, still less feel His touch. . . . On the pinnacle, He could not move one inch—He was as impotent to save as a Crucifix. . . . As Jesus stood, unrecognized, on that dizzy eminence, it seemed once more that He had failed. . . . The Devil, mocking as he sought to seduce, repeated his ‘ if. ’ . . . ‘ Cast Thyself down ’ sums up all the arts of sensationalism, whereby we advertise our religion, our politics, our arts, our social position. . . . Imagine, if you can, what would have been the disaster to faith, if our Lord had flung Himself down among the people. Good men and women, anxious to follow Him, would have committed every extravagance. . . . But His wonders were never inspired by bravado. He did *not* cast Himself down. . . . The generation that sought after a sign was wicked and adulterous.”

On the third temptation Mr. Wilson writes :—

“ From the Temple, with its man-made pinnacle, our Lord proceeded to the mountain where—no longer an ecclesiastical Christ but the Christ that is universal—He surveyed the world. What Satan showed Him was the kingdoms and their glory ; what He saw was the sin and suffering to which Satan was indifferent. . . . It was the world that God loved so intensely as to send into it His only begotten Son ; and to corrupt our Lord’s ambition to save the perishing was the last endeavour of the Devil. In casting down there was danger. But to fall down and worship, what could be simpler ? A little bribery on polling-day, a touch of insincerity in a peroration, a hint of sharp practice in business, a compromise of principles, a word of flattery to the influential, some innocent wire-pulling—we all know these genuflexions to the Evil One ” (p. 142).

The chapter on the younger days and domestic life of Jesus at Nazareth reminds me of Mr. Harrington Lees’s delightful book, *The Divine Master in Home Life*. Both books draw attractive pictures in much the same way. All that Mr. Wilson says about our Lord’s love for children, and on children generally, is worth noting. For example : “ When He entered Jerusalem on His last visit, they were His chief retinue and bodyguard, His Boy Scouts and Girl Guides ” (p. 146). “ What distinguishes Christian lands from all others is, first and foremost, the education of children. Schools

and orphanages, day nurseries and infant clinics, special care of the weaklings, and play centres, cottage homes and country holidays—all these are evidences that Herod has died ; that Jesus has returned to Galilee from His exile in Egypt " (p. 56). " It is His custom to test all that we do by its effect on the children in our midst. He sees them outside the swing-doors of the public-house. It is with their eyes that He watches the pictures that we show them. He feels every hurt that war inflicts on them " (p. 74). And Christ is Himself " the Eternal Child, ever in our midst ; not only trustful, not only innocent, but also observant, listening to what we say more carefully than we say it, and then quietly but irresistibly asking us the reason why " (p. 74). Very just is the remark that " despite the language of certain hymns," the Evangelists do not apply to our Lord " the softer adjectives," " mild, and sweet, and kind." " Even in His gentlest utterance there is the salt of duty, with its savour of judgment " (p. 186). " For judgment Jesus came into the world—to show us God : the love of God assuredly, but the wrath of God no less " (p. 189). And the chapter on " The Generation of Vipers " is particularly impressive (p. 87).

I must quote almost at random some other striking sentences and passages :—

" Despite [St. Luke's] carefulness to set things in chronological order, for the sake of Theophilus, who evidently thought that emperors and tetrarchs were very illustrious personages, we do not, and perhaps never shall know, the precise date of our Lord's nativity. His coming was unmarked by clocks and calendars, and the death of Herod is an event more precisely dated. . . . Yet this unobserved nativity is now honoured more widely than any other festival. Indeed, it has become, for society and commerce, a season as unchallengeable as the tides. . . . If you were to abolish the birthday of Christ, you would inflict on mere trade a loss only to be reckoned in hundreds of millions sterling " (p. 25).

" For generations Malachi's prophecy remained unfulfilled, yet unfor-gotten. It was as if Wycliffe in the fourteenth century had foretold a Wesley in the eighteenth, and had, in the long interval, maintained England in a state of expectancy " (p. 43).

" All through His ministry Jesus taught by questions. We lay down creeds and tell people to repeat them. Jesus drafted a catechism in which each of us is left to fill in the replies. . . . His inquiries were a Holy Office in which there was no torture, no dungeon, but only candour, sympathy, and the light of day " (p. 75).

" Christianity in every era unlooses the energies of men, sending them forth as pioneers, now into the depths of the coal mine, then, again, aloft, as on wings, above the clouds ; then to the chill solitudes of Arctic ice ; yet not forgetting the pathless forests of Equatorial Africa. The telescope is Christian ; the microscope is Christian ; the locomotive is Christian ; telegraphy is Christian ; steamships are Christian ; Christian, that is, in ultimate origin

—the things that are added unto those who first seek the kingdom of God” (p. 76).

“When Mary burst in on Him, she had apparent cause for complaint. . . . Why had He thus dealt with them? Theirs was the usual complaint of parents, who habitually blame their children less for doing wrong than for giving trouble!” (p. 77).

“The God of Abraham, Isaac, and Jacob is not, as the Sadduces imagined, the God of the dead, but of the living. . . . But, on the other hand, Abraham and Isaac and Jacob each remains himself and no other. There has been no transmigration of their souls. The inexhaustible God has no need to re-issue old coinage from His mint” (p. 105).

“The farmer, whose barns were full . . . was a fool, because he only thought of his assets; forgetting his liabilities, which included a mortgage on his soul, due to a sleepless Creditor, Who foreclosed that very night after business hours” (p. 100).

“The soldiers . . . in the very presence of His mother, seized His garments as their booty” (p. 108).

“What we call the Sermon on the Mount is misunderstood because it is misnamed. It was not a sermon, preached from a pulpit to religious people, but an edict or ukase, promulgated for all His subjects by a Sovereign seated on a throne of His own choosing—not designed by men, but one of the eternal hills. . . . There is often a complete misapprehension of the scope of this ‘sermon.’ People think that it contains the Gospel of Salvation, and is therefore the essence of Christianity. . . . It was just because Christ’s law [in the Sermon] was unattainable that His Redemption had to be free to every one.” (pp. 152, 154).

“The heir to the most stable throne in the world acts by the motto, *Ich Dien*—‘I serve.’ . . . The most powerful statesman in the greatest of empires is to-day no Cæsar, or Emperor, or Sultan, or Maharajah. . . . He is the Prime Minister—the one whose duty and office it is not to be ministered unto but to minister.” (p. 206.)

“Bethany . . . was a village without history, without architecture, without social or strategic importance—the kind of hamlet that disappears under the hammering of artillery.” (p. 248.)

“This nameless owner of asses . . . takes his place, though nameless—for there was no subscription list—among the few, the very few, who freely helped our Lord. . . . He was a man who would have presented a lectern to his parish church for the glory of God, without adding ‘and in memory of so-and-so.’ His daughter would have tended the wounded, quite unphotographed.” (p. 245.)

Mr. Wilson has many passing references to current events and present-day problems. For instance, John the Baptist “avoided all such sedition against the civil power as Fenianism and Sinn Fein” (p. 82). One of Christ’s tests for society was its treatment of widows: “the widow’s mite—the widow’s house—the widow’s importunity—the widow’s son”; and “to this day the widow and her children are the unsolved problem of poor law and charity” (p. 92). An important paragraph (p. 98) deals with Christ’s “full understanding” of the problems of Labour. “It was Jesus who first advised a Labour Exchange.” A painful memory of

theatrical London is called up by the words, " Before the war, some of us were more interested in the dance of Salome than in the hideous crime of which it was a part " (p. 212). Herod the Great was " a monster of iniquity," but he was " not unique " :—

" The employer who subordinates the health of his workers to his profits, the emperor who harnesses his people to dreams of aggression, the landlord who receives rent without securing sanitation, the mother who marries her daughter for money—all these are guilty, each in his degree, of Herod's sin ; nor is there any evidence that a child under two years old in England to-day has a greater chance of life than a child of that age in Judea. We do not issue edicts of death, but we are careless, and the percentage of mortality remains " (p. 53).

On the other hand, it is refreshing to read this testimony to the success of men and nations that act—consciously or unconsciously—in accordance with the teachings of John the Baptist : " To this day, the careers of men like General Gordon and Lord Kitchener illustrate what may be achieved in Asiatic lands by John's code of financial correctitude, backed by strict military discipline. All that is great in British control of India and Egypt and Uganda resolves itself, politically, to the wisdom of John the Baptist " (p. 108).

Naturally there are references to the war. Some of the passages already quoted have illustrated the use of war phrases. Here are two or three more direct allusions :—

" The very name ' Emmanuel,' or ' God with us,' which belongs by sole prophetic right to Jesus, has been graven, large and blasphemous, on every Prussian helmet, as if God's presence among men, and His peace which passeth all understanding, could be claimed and enjoyed where the Son of God is dishonoured. ' Emmanuel ' occurs once only in the New Testament, in the opening chapter of Matthew, when Jesus, still unborn, might have been a welcome Guest. From His earliest breath His Divinity was denied, and somehow the word ' Emmanuel ' fell into disuse, as if God could not dwell with nations except upon terms of unchallenged sovereignty over kings and peoples " (p. 37).

" One reason why we are constantly cursed with wars is that sometimes nations have used for aggressive ends those great powers of the mind which He liberated from superstition and barbarism. He cannot offer us the ploughshare without also offering us the sword. On Christendom lies the choice which shall be grasped. In Him is Science ; with us is the question whether Science shall slay or heal " (p. 76).

" Jesus never denounced war, whether past or future. He knew that He Himself was raising issues which would fling man into the fighting-line. . . . The dispensation of justice precedes the dispensation of grace, and the one must be satisfied before the other can be enjoyed. Hence the judge, hence the officer, hence the prison—all stamped with our Saviour's unmistakable ' Verily.' Hence His whip of cords which twice cleansed the Temple of the

money-changers. Hence armies, hence navies, which must continue until He reigns in the heart ” (p. 192).

And here is a sentence to lay to heart :—

“ If, as a nation, we had followed John’s teaching [the Baptist], and spent on Missions what we now have to spend on war, who knows what guarantees of peace and justice we might not have established in the world ? One way or the other, we have to learn the lesson that our incomes are not our own. Cæsar will have our money or God will have it, but in Christ’s accountancy there is no third column for Self ” (p. 96).

There is one class of readers that will almost certainly fail to appreciate this book fully—those that are not familiar with the Four Gospels chapter by chapter, and verse by verse. They will not perceive how sentence after sentence in these pages, so far from being mere rhetoric, is based upon definite Scripture statements. Not that this will really hinder the usefulness of the book. It is, in fact, written expressly for the kind of men that do *not* know the Gospels line by line, and I do not question that it will impress them ; I hope it may impress hundreds and thousands. Still, it is those only whose familiarity with the sacred text enables them to recognize the point of every allusion that will fully appreciate the accuracy of Mr. Wilson’s knowledge, and the skill with which he groups his information. For there are no references, either in the text of the book or in footnotes or appendix—an omission no doubt deliberate, in order not to provoke the average man’s annoyance with continual references to chapter and verse. (Stay, there is *one* ! On p. 256 we come across a parenthesis, thus “ (ver. 24) ”—but of what chapter we are not told, though, of course, the well-instructed reader will know it well. It is a curious instance of the exception proving the rule !)

Mr. Glover’s *The Jesus of History* gives a good many references, in the text. Mr. Harrington Lees’s *Divine Master in Home Life* groups all that are needed in each chapter in a note at the end of the chapter—an excellent plan, showing his authority for every statement without interrupting the reader. Again and again, in his case, even a well-instructed reader may sometimes stop suddenly and say, Well, I never observed this : where did he get it from ?—and the same remark applies to the book before us. I confess that I myself have been at first sight puzzled here and there, but have found Mr. Wilson right ; though I must add that I am inclined to dispute two or three incidental statements—not more. The book

is manifestly the work of a mind steeped in Scripture. I am glad to see that Mr. Wilson yields to the opinion of some friends who he says wrote to him against his identification (in *The Christian*, where some of these chapters first appeared) of Mary Magdalene and Mary of Bethany with the sinful woman of Luke vii. He defers on page 250 to their representations, though the identification is still implied on at least two other pages. I wish that all who have been misled by this Roman Catholic confusion of three different women could read an article against it, final and decisive, contributed a few years ago to the *Expositor* by the late Professor A. R. Simpson, of Edinburgh.

I earnestly hope that this book will be widely circulated. I hope that cheap editions will be published. I hope that those Christian men who hold modern criticism of the Bible in more respect than Mr. Wilson does will not let this difference hinder them from using and recommending it. They avow themselves the advocates of reasonable freedom: let them show their liberality by their attitude to it. As they claim the right to accept some of the results of reverent criticism, let them recognize the right of others to decline that acceptance. Some men will probably be more open to Mr. Glover's influence; some to Mr. Wilson's; let the books of both be recommended together. Surely the memorable words which Mr. Wilson prints as a motto on his title page, "I if I be lifted up from the earth, will draw all men unto Me," will find some of its fulfilment through this volume; and many who have hitherto "forgotten" Christ will "forget" Him no longer.

EUGENE STOCK.



The Historical Attitude of the Church of England to other Churches.¹

IT is a particularly difficult task to summarize the immense mass of historical evidence which has to be taken into consideration in determining the attitude of the Church of England to other Churches in past history. I shall, therefore, refer only to what appear to be the most typical and illustrative facts in the stormy period from the Reformation to the Act of Toleration in 1689, although this omits some most instructive incidents.

I.

The Reformation involved of necessity an entirely different view on the whole subject of the Church. Up to that time the question, "What is the Church?" could obtain a very simple answer, whether correct or not we need not now enquire. The Church was virtually coterminous with Christendom; but the breach with Rome presented a new situation.

Christendom was broken into a number of different units, some of them Episcopal, some of them Lutheran, and some of them even less ecclesiastical in their Church polity. The cohesive power of the papacy was broken; all Christians no longer had the same supreme governor. Was, then, the Protestant world to remain a number of isolated units, each challenging the others? If not, where could be found some common unifying factor?

We know what the answer was: Loyalty to Scripture was the lowest common multiple accepted by the Protestants. With them the essential feature was acceptance of the test of Scripture, and acknowledgment of the teaching of the early fathers as supplementary and corroborative.

We are familiar with the way in which our Church affirmed that it stood or fell by Holy Scripture, and reference to the Articles will give us the authoritative pronouncements on this point.

With this fundamental agreement as to the authority of Scripture we would naturally expect that the Church of England would regard the Continental Protestant Churches with favour and friendship,

¹ A Paper read at the Cheltenham Conference on September 19.

and this was so. Towards Lutheranism the feeling was not so hearty, nor the intercourse so confiding, as in the case of other Reformed Churches, but there was a real consciousness of unity throughout the whole Protestant world.

The effect of the Protestant axiom, that Scripture was the final authority in all essential matters of belief, was far-reaching. How, for instance, did it affect theories of Church government? Protestants were obliged, it must be remembered, to reconstruct some fabric of Church government, for the break with the Pope had thrown the old system out of gear.

The Protestant world agreed that this could not be regarded as a subject upon which Scripture had pronounced in such a way as to make any system a divine necessity. The Continental Churches in some cases expressed regret that they had been unable to retain the ancient system of Episcopacy, and in other cases contended that their Presbyterian system was intrinsically better and more like the broad outlines laid down by the Apostles. But, generally speaking, it was looked upon as an open question, and the various opinions were not considered a barrier to unity and fellowship.

We must make careful note of our Church's authoritative pronouncements on this point. The Article which deals with the ministry resorts to a cumbrous circumlocution in describing those who should be regarded as lawful ministers, clearly so worded as to include the Continental ministries within the area of what was to be acknowledged; and the Article which deals with the Church lays down only two notes as tests of a true Church—pure preaching and the administration of the Sacraments. There is no mention of any system of government as necessary, or even as desirable; so much so, that the Bishop of Gloucester has stated in his work on the Articles that they go no further than claiming that "Episcopacy is an allowable form of Church government." Again, the Preface to the Ordinal is satisfied to make the positive statement that the threefold ministry existed from the Apostles' times; the negative clause, which occurs later on, forbidding any but episcopally ordained men from ministering in our Church, was not added till 1662, and then for a specific reason, which we shall note in due course.

These statements in our formularies were faithfully acted upon by the Bishops of those days. They looked upon all the Reformed Churches as sister Churches, and up to the end of Elizabeth's reign

it would be hard to find a representative divine who suggested ever so indirectly that the non-Episcopal Churches of the Continent were lacking in any essential whatever.

II.

This important point needs elaboration, and there is ample evidence forthcoming to prove that in all respects they were looked upon with reverence and love, and regarded as efficient and divinely sanctioned Churches. We will note some of the lines of proof.

In drawing up the Prayer Book free use was made of the advice of the Continental divines. Their opinions were eagerly sought, and in many parts of the Book their hands can be plainly traced. Indeed, it was the boast of some of our leading men that in doctrine we differed from them but "a nail's breadth," and the statement was made with no small satisfaction.

Secondly should be noted the even more practical expressions of this regard for the sister Churches across the seas, when their members were persecuted and driven from their own lands. At different times they came to England, but always, and by all classes of Churchmen, they were welcomed warmly. They were even given some of our churches to worship in, and we can find interesting relics of this fact in the church in Austin Friars and the crypt of Canterbury Cathedral, where the descendants of these refugees still worship.

Similarly, when our countrymen fled abroad in Mary's reign and at other times, the same hospitality was shown them. Where English Colonies established themselves churches were given to them for public prayer, and in other districts smaller groups were welcomed to the Reformed Churches and admitted to full Christian privileges, which were gratefully accepted. I have often thought that this most interesting chapter in our Church's history would well repay the careful examination of a leisured scholar. There is a great deal of scattered information as to the life of these English refugees on the Continent which has never been gathered together.

We have observed so far that our Church regarded the non-Episcopal Churches as equals, invited their opinions upon the Liturgy, welcomed their adherents to our places of worship, and accepted a like kindness at their hands. But we must add some additional facts to make the case complete.

There were repeated attempts to bring about a federation of all Protestant Churches. Cranmer was most zealous in this matter. In 1548 he approached Melancthon, Calvin, and Bullinger with a kind of draft programme, but the Marian persecution made his attempts abortive. Parker made a similar attempt later on, and Sancroft, definite High Churchman though he was, engaged in a correspondence with a leader of the Dutch Church, in which he expressed an eagerness for some form of union. Though nothing definite came of any of these plans, they are none the less facts of great significance.

Again, we must note that for a long period after the Reformation non-episcopally ordained men were admitted to benefices with cure of souls in our communion. The extent of this practice is a matter difficult to determine. One contemporary authority declares that he knew personally more than one of these men in foreign Orders, while Clarendon, a recognized historian of his own day, whose personal bias was all against the practice, states that "there were many and at present (i.e., in 1662) there are some" who were Incumbents of benefices in England who had received non-Episcopal Ordination in France and Holland. We cannot detail the evidence; it is surprisingly strong, and it really deserves more careful attention than it has usually received, for no fact is more conclusive as to the attitude of our Church at that time on the whole subject of Church government than this. We read not only of Bishop Andrewes appointing French ministers to incumbencies in the Channel Isles, but of Bishops here in England encouraging the non-Episcopalians, and of one of them even telling an applicant for advice, who was a little uneasy as to whether he ought to seek re-Ordination, that he did not think his scruples justified.

III.

Those of our brethren who do not favour the opinions which this paper is intended to express, disparage this evidence (now that they have abandoned the futile attempt to deny it) by saying that these things were the acts of individual Bishops for which the Church could not be regarded as responsible. For instance, Archbishop Grindal of Canterbury issued a licence in 1582 to a Scottish Presbyterian minister to serve in our Church, and as this licence specifically gives permission to celebrate the Sacraments, it con-

stitutes a very awkward piece of evidence. But the answer is advanced that this was simply the act of an individual Bishop.

Similarly, when an official deputation went from England to the Synod of Dort in 1618 the obvious inference that this act indicated the brotherly regard of our Church for the Continental Protestants is met by the statement that it is only a proof that *the deputation* (75 per cent. of whom either were, or afterwards became, Bishops) held the foreigners to be fellow-members of the Church Catholic.

We must be fair to this line of reasoning, though it is such palpable special pleading, for a society cannot be charged with responsibility for what individual members may do. But when representative and leading men systematically pursue certain lines of conduct and no protest is made by the society it is quite fair to decide that those leading men are expressing fairly the feeling of the main body. Such was the case in those days in the Church of England. It matters little what we read of contemporary writing whether it be the *Zurich Letters*, *Strype's Histories*, the *Anglo Catholic Library*, etc., the same fact always emerges in different form—viz., that our Church regarded the non-Episcopal Churches of the Continent as suffering from no vital defect in being deprived of Bishops.

Naturally enough, when powerful and learned opposition demanded that our Church should dispense with Episcopacy the proposition was fiercely contested by champions of the old ways. Indeed they said little which we here would not endorse on that point. We know that this situation actually arose when the Dissenters got the upper hand. It is a dreadful chapter in English history, and every page is shameful reading. Happily, it needs no attention here, but it was in consequence of the demand by the English Dissenters that they should retain the benefices which they had occupied during the commonwealth, and from which the original incumbents had been ejected, that the clause to which we referred in the Preface to Ordinal was added, in 1662, forbidding any but an episcopally ordained man from holding a benefice in our Church.

It was argued that those who had deliberately broken away from an Episcopal Church for insufficient reasons were in a totally different position from those who had reluctantly parted with Episcopacy as the price of loyalty to truth.

IV.

This brings us to a new question which closely concerns us to day.

Granted that Episcopacy is not absolutely essential to the constitution of a true Church, and this is undoubtedly the official position of the Church of England, what are sufficient grounds for breaking away and forming another assembly, which will do the best it can with another system of government? It is a nice question. For instance, was Wesley justified in ordaining Coke as Bishop, and Whatcoat and Vasey as Presbyters for America in 1784, when he found it impossible to make our Bishops see their responsibility in the matter? I leave the Conference to debate such questions.

But to return to old times. Though the Nonconformists were excluded from official positions in our Church in 1662 they were always regarded as members. They were expected to attend the Holy Communion in their parish churches, and grave legal penalties were visited upon them for refusal. On the other hand, many of our clergy joined them at the Lord's Supper in their conventicles in order to show their regard for them, and permitted the Nonconformists to receive the Sacrament standing when they came to celebrate at the parish churches.

Let us not forget these facts to-day when we are told that Nonconformists are ineligible to come to our Communion tables. The plain facts of history demolish such an opinion.

Schemes of comprehension were also proposed to unite Nonconformity and the Church, in which it was suggested that some form of conditional Ordination might be used. But all these good intentions and elaborate schemes were wrecked, largely on political grounds, and the inheritance of a divided Christianity at home left to us in this twentieth century.

This very hasty summary of great happenings will have to suffice, but as I said at the outset, only a rapid and superficial survey is at all possible. But I hope that the conclusion is quite plain.

Look where we may, we find in those days a larger spirit than is seen to-day. More tolerant opinions upon the question of the ministry were dominant, and even when Churchmen were smarting under the sting of cruel persecution from their non-Episcopal fellow-countrymen they behaved with a charity and caution which dwarfs

anything exhibited in our day. I do not mean to suggest that the Churchmen of those days all regarded the Nonconformist ministers as in a similar situation to the Continental ministers. We must take all the circumstances into account to estimate the position. Our forbears had endured hard things at Nonconformist hands, and yet they appreciated the need for unity so fully that they pleaded with and coaxed the Nonconformists to come and worship with them, and strove to find some easy way in which solid unity might be achieved without the sacrifice of principle on the part of either Dissenter or Churchman.

Our conclusion, then, is this: Look where we may we shall find it difficult to discover in those days the narrow and short-sighted spirit which prevails to-day. We who hold the charitable view need have no fear lest past history should witness against us; it is, indeed, one of our strongest allies. In our earnest hope for a more solid union of all Christian forces at home and abroad we are only putting into practice the prayer prescribed by Canon 55 in 1604: "Ye shall pray for the Holy Catholic Church of Christ, that is, for the universal assembly of Christian people, dispersed throughout the world." We pray *for* them, and we want to pray *with* them too.

We are bidden to satisfy our desire for unity by co-operating with our Christian fellow-countrymen merely in social and moral questions. But we want a great deal more than this, and we have a right to an answer when we ask why we should be narrower to-day than were the "latitude men" of the seventeenth century, and we are entitled to an answer when we ask why our Communion tables should be barred against Nonconformists when 200 and more years ago they were encouraged in every way by legislation as well as by more kindly methods to join us at the Lord's Supper.

This narrow spirit, which has played such havoc with English Christianity, will be even more disastrous in the Mission field if it be allowed freely to operate there. This is the crisis which faces us to-day. The men of the days of the Reformation, with the menace of Rome threatening them, felt the need for brotherhood with their fellows. We have something a great deal more terrible facing us: I mean the awful possibility of a widespread retrogression to unbelief at home, which will also handicap the work of the Christian Church in all its operations abroad.

Religion is in an anxious position. At home and abroad we are

faced with a fearful array of the enemy's forces, and we need a sense of solid brotherhood, we need a union of forces to meet the enemy with any hope of success.

Like the Reformers, we must make up our minds that it is only essential principles which shall divide us from our fellow-Christians, and, like them, I feel sure, if we study the facts we shall discover that the question of Church government is not one of these essential principles.

Otherwise, I can only utter a warning which cannot be better expressed than in the words of Sir J. R. Seeley, "We see religion suffering veritably the catastrophe of Poland, which found such a fatal enjoyment in quarrelling, and quarrelled so long that a day came at last when there was no Poland any more, *and then the quarrelling ceased.*"

H. A. WILSON.



A Canadian Sunday.

II

BUT granting for the sake of argument that we object to Sunday labour for the sake of money-making or amusements, how far do we object to amusements which do not necessarily entail Sunday labour? Must we cut Sunday off, as it were, from the rest of the week? Must we concentrate our thought on Sunday on sacred things from morning to night? Is it not rational, is it not easier, like the Roman Catholics and Lutherans, to *give* part of the Sunday to God, and to *take* the remainder for ourselves?

The answer largely turns upon the right use of the words "give" and "take." We are not denying ourselves amusements, like a Hindoo torturing himself, for the sake of giving pleasure to God, but we are denying ourselves amusements for the sake of putting our time out at greater interest for our souls and for our bodies. We know that our bodies need a "sufficing arrest" on Sunday, and if we stop to think, we would know that our souls need still more urgently a "sufficing arrest," if not upon Sunday then upon some other day of the week. We take *Sunday*, when we put it into the best use whether that best use be for the urgent need of our body and of our soul, or for the urgent need of the souls and bodies of those around us, for Sunday is a day of great opportunity as certainly as a day of great necessity.

Dean Inge tells us that neither as individuals nor as a nation can we be spiritually great until we learn to avoid frivolous amusement, to resist the secularization of Sunday, until we set ourselves, in place of searching for amusements, to read our Bibles anew, and to seek out the immediate knowledge of God possible for the human soul.

But to take Sunday upon higher grounds. After all, the right spending of Sunday is not so much a question of necessity or opportunity as of the will of God. What are Christ's personal sayings as to Sunday? What is His personal example upon Sunday? First, *as to the sayings of Christ*. If we look carefully we shall see that Christ dealt with the question on broad lines and that He took no half measures in respect to the spirit at any rate, if

not to the letter of Old Testament injunctions as to the Sabbath. It is true He clears away idle, hair-splitting superstitions. He clears away prohibitions as against rubbing grains of corn in the hand on the Sabbath Day. He clears away scruples as against healing and acts of mercy on the same day. But those idle details once swept away Christ restores the Seventh Day and gives it back to us, and proclaims the royal Magna Charta of the Sabbath. "*The Sabbath is made for man,*" that is to say the Sabbath is necessary for the health of his body and for the health of his soul, is necessary for *man as man*, and for workman and master alike. The misuse of the Seventh Day, whether through folly, mistake or ignorance, is injury and loss. The first royal Magna Charta having been proclaimed Christ appends, as it were, the seal of His royal over-lordship in the second proclamation, "*The Son of man is Lord also of the Sabbath.*"

The Seventh Day set free with Christ's own royal seal upon it is never again to be encumbered with superstitious detail. We are to remember that it is created for man, not man for the Sabbath. At the Crucifixion Christ goes one step further. He not only takes the first day of the week in place of the seventh into His own keeping, but He sheds the glory of His resurrection light upon it, thus showing that the value of Sunday lies in its intrinsic worth to us ourselves, to us as human beings physically and spiritually, and that the question as to whether the day of rest is kept on the seventh day or on the first day of the week is comparatively immaterial.

But how did Christ personally deal with the Seventh Day? Did He in action, if not in words, suggest compromise, or did He use the whole day as a great opportunity? You find no hint of compromise either in action or word. In the Synagogue in the morning, or on the road to Emmaus in the evening, Christ dealt with the Sabbath not as a restraint but as a great opportunity. The Seventh Day is even more fully occupied than the week day. He holds happy intercourse with friends, He walks in the fields, heals, teaches, but wherever He is, He is about His Father's business. At the Synagogue, at the Pharisee's feast, men's hearts burn with the consciousness of His Divine presence and teaching. He leads them past the shallow stream of amusement, past the water of which they will thirst again to the deep well-spring of holy joy and self-sacrifice "springing up into everlasting life."

If a Christian Sunday, therefore, is to be a Sunday as Christ spent

it, it must be spent in worship, kindly companionship, kindly acts of service and good will. Such a Sunday brings a quiet calm and joy which recreates in the highest sense of the word, body, soul and spirit for the work of the coming week. Furthermore, in such quiet reading, thought and prayer, there comes a foretaste of the joy hereafter in the more immediate presence of God.

Sunday exists for others as well as for ourselves. We influence others in two ways: First, by our example, that is to say, by our definite acts; and secondly, by the general atmosphere which we create, that is to say, by the unconscious trend of our own personal thought and feeling. In discussing any question, therefore, as to the spending of Sunday, let us ask ourselves how far our neighbours will be the better or the worse for our way of keeping or not keeping it. We have more influence than we suppose. So long as we Canadians as a nation and as individuals keep Sunday apart from other days, as long as we by our conduct set the seal, as it were, of God's holiness and rest upon it, even the most thoughtless in the land are reminded that there *is* a God and that there *are* men who fear God and obey Him.

But what about the men who are at work all the week; why cannot they take Sunday for a day of recreation? We should rather ask, why should they be at work all the week? Why should not employers and employed so regulate their relations with one another and so regulate their business that recreation can be taken out of the six days of the week rather than out of Sunday?

The *London Magazine* of 1825 commenting on Charles Lamb's difficulties over Sunday, tells us that "the noble old Puritans of Cromwell's day could distinguish between a day of religious rest and a day of recreation: and that while they exacted a rigorous abstinence from all amusements . . . upon the Sabbath . . . they humanely gave to the apprentices and poorer sort of people every alternate Thursday for a day of entire sport and recreation. A strain of piety and policy to be commended above the profane mockery of the Stuarts and their book of sports."

If an alternate Thursday as a day of entire sport and recreation is impossible, we can at least stand for a universal Saturday half-holiday, and on that half-holiday and Sunday give ourselves physical and moral fair play whether as individuals or as a nation. We shall have to content ourselves with less money, and take in place of money

greater opportunity for working out our physical, moral and spiritual well-being.

Then as to amusements. At the moment we are not discussing the question of amusements in themselves, but the effect which amusements, however innocent in themselves, may have upon us and upon our children. And first upon ourselves. There are only a limited number of hours on Sunday as on any other day of the week. How far will time taken from those hours and spent upon amusements crowd out what may be called the higher opportunities of life?

Take the question of motoring. The old objection against driving or motoring is gone. In old days we thought twice before using carriages or motors on Sunday because of the work involved in them, but to-day we motor freely on the ground that we are not giving labour to others and are getting fresh air and enjoyment for ourselves. So far good. But what about the loss of the opportunities crowded out of our lives by motoring? To say nothing of the effect of our influence upon others? As to our own personal loss. A young girl may boast of the 180 miles motored on Sunday and of the fresh air and amusement gained, but she omits the loss of time for reflection, omits the loss of influence of Church and home influence. How often during the coming week will she find time for the quiet reading and thought which is the essential privilege of Sunday?

Then as to example. The father of a family who motors Sunday after Sunday, defends himself on the ground of health and enjoyment. He omits the question of the loss of the Church Service for himself and for his wife, the loss of the Sunday School teaching to his children, the example to his servants, and the general lowering of the tone of his home life.

Then as to golf on Sunday. We are not dealing with the question of golf or of the right use of golf, but as to how far our personal and national life are the better or worse for golf on Sunday. In considering the question let us remember that the door once opened to self-indulgence, the particular measure of Sunday golf which we allow ourselves will no more stand still than the particular measure of any other amusement. Therefore, in discussing the question upon its rights, let us take the problem of golf on Sunday as we find it worked out in England and the States, where it has been in practice for several years, instead of discussing it where it is, as it were, still upon

trial in Canada. Wherever Sunday golf comes in the home life of children suffers, for it is not the careless or ungodly men who flock to the golf links, but the men who ten years ago would have been found with their households and children at home.

What is the effect upon the golfer himself? He tells you he plays for the sake of his health. But our soldiers at the Front, as they sacrifice their all for an ideal, reply that the gospel of health no longer holds good as the be all and end all of existence. Moreover, the golfer as he gains his fresh air and exercise, too often finds that a neglected Sunday leads the way to a neglected Bible, and that the neglected Bible leads to a neglected God.

“These hath God married and no man shall part,
Dust on the Bible and drought in the heart.”

Then as to the effect upon the caddie. In Canada, thanks to public opinion, and the law, caddies cannot be used, but in the States, where boys are only too cruelly ignorant of the truths of religion and of the great principles of right and wrong, over one hundred thousand caddies are week by week kept away from Sunday School, and if the law is relaxed, Canadian boys who sorely need the teaching, in their turn will be kept away from Sunday School.

Thirdly, as to a man's own children. Any one who has to deal with children to-day knows that home life is the crying need of children in Canada and the States, that is to say, a closer understanding, a closer contact between fathers and children. In the light of the war it is impossible to over-estimate the importance of this contact, just as it is impossible to over-estimate the importance of the rising generation, and above all of the boys who to-morrow will be the coming power of the State.

Lastly, as to the effect of Sunday amusements generally. What right have we to be careless over ourselves? What is the benefit of our work or our ambition or our pleasure on Sunday if our higher self dies from inanition? What is the benefit to our country or to our God if, in the last analysis, with nerve-wrecked body and restless soul we stand in the midst of dollars and popularity, like the ancient mariner on the salt sea, with “throat unslaked,” with “heart as dry as dust”? “Aliens, strangers, without hope, and without God in the world.”

What right have we to be careless over our children? People who motor on Sunday naturally take their children with them, and

rarely take the trouble when they return home to give the children the Scripture lesson which they missed at Sunday School. It is not as if children could afford to miss that lesson or could afford to be taught to look lightly upon Sunday, for the whole religious question becomes year by year more difficult for boys and girls. They cannot endure being unpopular, they cannot endure being called sticklers and hypocrites and laughed at for being religious and keeping Sunday. Every influence is against them. Novels and plays jibe at long sermons and caricature the strictness of what is called a Scotch Sunday, and the boys and girls who come under their influence are not of an age to understand that the writers are caricaturing, are putting hand touches here and there rather than giving a true picture of facts.

If we were certain that the tendency to Sunday amusement would stop even where it is at the moment in Canada, it would be serious enough. But if we are not careful it will go farther. In the Western States the theatre door stands open and children stream so constantly into the theatres instead of going to the Sunday School that a small boy the other day said, "I'm about fed up with murders and men killing wives, let's skate."

Where the theatre takes the place of the Sunday School, children go to bed on Sunday evening with their minds filled with murder and suggestive love-making rather than the Scripture teaching which should have been theirs. Thomas à Kempis gives as a first secret of going wrong the coming into our minds of the "bare thought of evil." We shall fail if whilst striving at home to give our children the "bare thought of good," we permit Sunday careless companionship to suggest in place of higher things "the bare thought of evil," and leave that "bare thought" to germinate throughout the daily thinking and living of the week.

But apart from the fact that children are year by year becoming more ignorant of their Bibles, apart from the fact that the future of our country turns upon the moral tone of those children, there still remains the all important fact that if we miss the home life of Sunday we miss the great influence for linking parents and children together. Every mother knows the difficulty of keeping "the home fires burning" in the midst of to-day's swift inrush of work and pleasure. It takes all a mother's wisdom and kindness to prevent boys and girls, barely in their teens, from looking upon their homes

as a place to eat and sleep in, and yet home stands out these war days as the one centre of a boy or girl's life. Letter after letter tells how the vision of the home Church, the vision of the home fireside rises before their eyes and, how "far away, they dream of home," and in the thought of home and of God go forward to what too often may be the final moment of their lives.

But Sunday home life stands for the stranger as well as for our own boys and girls. From farthest times God knows and cares for "the heart of the stranger," and draws "the stranger within the gates," that is to say, into the sunshine of Sunday rest and love. What a different city Toronto might be if every home opened its door to young students, a stranger from the country, a boy or girl making his or her first start in life. How little trouble we take to discover a lonely boy, how rarely we think of the sharp transition which such a boy passes through in coming from the home in the country where he is the light of his mother's eyes to a boarding-house where he rarely counts beyond the dollars which he represents. How little we realize his home-sickness as at the end of a busy week's work he wanders through the streets looking wistfully at home gatherings and longing that one door, one fireside might be opened to him. We recognize the pathetic appeal of a lad at the Front who wrote back to his mother to write on scented paper, so that in reading it he and his comrades might get a whiff, as it were, of his mother and of his home. But how rarely we trouble ourselves to give a whiff of hospitality and kindness to the stranger at our gates. We forget that in holding out a hand of welcome to the possibly uninteresting boy, who accepts our hospitality, there stands behind him, though we are unconscious of it, the Form of the Master Himself, "I was a stranger and ye took Me in."

Our Sunday, therefore, is a day of rare opportunity in Church, in school and in home. We are free to choose in the spending of that day the type of service most congenial to us and to carry the Christ love into the hospital, the settlement, the bereaved home, wherever our opportunity or our particular bent may lead us. We may seem to succeed or fail in our work, but in reality we rarely know this side of the grave the issue of that work. A lady who had given up Sunday School teaching as a failure, got a message recently from a dying soldier, "Tell Miss R. I have never forgotten what she told me." Thankful, yet ashamed, she took up her class again.

We cannot tell the far-reaching character of our work. Mrs. Meredith, the old woman who held the first Sunday School for Robert Raikes, found the boys "terrible bad," and the girls "worse," but by dint of rewards (Bibles, combs and shoes) she managed, unknown to herself, to make a success out of an apparent failure. She little thought that in large measure the fate of Sunday Schools the world over was dependent upon her efforts. We cannot be worse fitted for Sunday School teaching than she was, nor can we be called upon to carry out that work under more impossible conditions than "Sooty Alley." Yet in the one case as in the other, Christ takes our effort, our two barley loaves and five small fishes, and breaks and transfuses them with the sunshine of His life-giving power. Our Sundays are unimportant in themselves, but as we place them in Christ's hand, as we devote them to His service, "threaded together on Time's string," we shall find their full purpose; we shall one day see them in their true perspective in the light of the hereafter.

E. M. KNOX.



Religion and the Future :

A RETROSPECT AND A FORECAST

I

WE are all of us familiar now with the ever-recurring contrast between pre-war conditions of thought and life in England and the conditions prevalent to-day. And in practically every case the contrast is in favour of the present. That in itself is admittedly a hopeful sign. It shows that the heart of the nation is still sound in spite of the gloomy prognostications of pessimistic prophets. It proves that after all the Christian view of life as victory through suffering, sacrifice, and service was not so impossible or impracticable as many were inclined to believe. It is surely a great gain that the best minds of all classes have combined to acknowledge, not often in words, but quite unmistakably in deeds, that this Christian conception of life is the only possible one if our civilization is to triumph in this greatest of all cosmic convulsions.

But this contrast is nowhere more striking than in the realm of religion ; and without joining the unhappy throng who seem to measure the fervour of their faith by the keenness of their criticisms it may not be altogether an unprofitable task if we first notice in what respect the materialistic conceptions of the past influenced the Religion of the Church.

The Church of Christ was always intended to be in the world though not of the world, for the simple reason that in this dispensation its work lies in the world and not out of it. The monastic ideal of religious isolation may have been useful in the barbarous ages of mediæval Europe ¹ but it is utterly unsuited to the modern world. The Church, therefore, in so far as she is true to her Commission, is bound to come into contact with the world, and in consequence to be influenced, however indirectly, by the ideas and opinions prevailing in Society. This is what we should expect, and this is what we find in nearly every age ; and the last fifty years in England has proved no exception. For there were powerful forces and tendencies at work outside the Church which combined to produce a

¹ See, e.g., G. B. Adams, *Civilization during the Middle Ages*, pp. 131-136 ; but cf. G. M. Trevelyan, *England in The Age of Wycliffe*, pp. 156-162 (ed. 1909) ; and especially A. F. Pollard, *Henry VIII*, pp. 330-341.

strong spirit of scepticism or indifference amongst all classes. Foremost amongst such tendencies must be placed the current conceptions concerning the supposed conclusions of modern Science. In this case the mind of the general public was well behind the times, for in spite of the declared inability of scientists to create life or explain its origin, the prevalent idea was that Science had "disproved" religion, and that therefore no thinking man need pay any attention to its claims. If the modern man had ceased to worry about his sins it was because sin was expected to disappear with the onward progress of the race. As we shall see later the popular conception was a delusion, but it undoubtedly had a considerable vogue among all sections of the population, especially amongst those who wished to be thought progressive and up-to-date. And side by side with this pseudo-scientific idea of life went a thoroughgoing materialistic view of the ideals and objects of existence. What is man but a bundle of physical atoms and forces doomed to ultimate extinction? That was the question men asked, and in reply acted on the hypothesis that all that mattered was the material aspects of life. This philosophy appealed forcibly to the average man who was glad to find some authoritative approval of a life which largely consisted of the accumulation and expenditure of money. But there was another and perhaps more potent tendency at work amongst the middle and lower classes. Since the days of Carlyle and Ruskin the People of England have been widely stirred by the social problems presented by a complex civilization. Though their interest took many different forms—Syndicalism, Socialism, Internationalism, etc.—it was a very earnest and genuine interest and became in one sense the predominant passion of the hour. It would be beside our purpose to trace the influence of these two great writers on the thought and opinion of Englishmen. But there is no doubt that they profoundly moved the social consciousness of England and led men to abandon the individualistic philosophy of Herbert Spencer for a more thoroughgoing conception of corporate action.

But the movement did not appear to captivate the imagination of the Church of England, and in spite of the heroic examples of Kingsley and Maurice, and the noble Social traditions of both the Evangelical and Oxford movements, the Church as a whole held aloof and in consequence was widely regarded as being if not actually hostile at least largely indifferent to Social Progress.

But this Social enthusiasm did not serve to eradicate from Society the prevailing indifference to the spiritual aspects of life. In many it seemed to take the place of religion altogether. And there were only too many signs that "Let us eat, drink and be merry," was the motto of the many. The consequence was to produce an unnatural stress on the pursuit of wealth and many were content to devote their time and talents to devising the means of ministering to the body and often to the flesh. The soul became the neglected factor. The mind of course received a certain amount of attention since it was a necessary element in the attainment of these desirable materialistic ends. This was the underlying cause of our indifference to real education. Money could not be spared for true education and culture, that training into what Ruskin finely calls "the perfect exercise and kingly continence of their bodies and souls."¹ It was enough if we had to pay to equip men for the "battle of life," by which was tacitly understood the ability to take one's part in a highly competitive civilization.

This attitude towards life involved inevitably a decrease of the moral sense, a blunting of the moral faculties, and so the moral problems as distinct from the social problems of our great cities were rapidly becoming an open shame; and only a few, who were promptly dubbed misguided enthusiasts, dared to raise a voice of protest against the crying evils of the time. And it is only now in the light of the awful revelations of a Royal Commission that we are really attempting to grapple with what is one of the most insidious and subtle evils of the age.

Such very briefly were the general tendencies prevailing in the years immediately preceding the outbreak of war. In what ways did they influence Religion? To answer this question adequately involves an inquiry as to the manner in which the different Churches were influenced. And we can do this best by seeing how they replied to the challenge of the times. In the Church of England one of the predominant features of the situation was the attempt of the Oxford Movement to capture the masses by giving them what they were supposed to be sadly in need of and so anxious to obtain;—the full Catholic Faith and ceremonial. Beauty was captured for

¹ A *Crown of Wild Olive*, Lecture IV, which contains some of the truest remarks ever made on the nature of education.

religion, services became more ornate and elaborate, and many churches were filled in consequence, for after all, as Sohm says, the natural man is a born catholic. The movement was in harmony with the ideas of the time, for under the influence of Ruskin art was being more widely appreciated, and the social instincts of men found satisfaction in the doctrine of a divine Society on earth. But though the movement achieved much in various directions it cannot be said to have made the Church of England the Church of the English people, and there are not wanting signs that as a force it has somewhat spent itself.

The Evangelicals, on the other hand, who could not conscientiously turn their services into an elaborate ceremonial for soothing the senses of men and women jaded by the pursuit of pleasure or of wealth, were still too encumbered by a traditional distrust of intellectual activity to grapple with the situation ; though in the last ten years, following the lead of Bishop Lightfoot and others, that reproach has been largely removed. But unfortunately much of their energy was absorbed by controversial activities no doubt forced upon them by the rise of a new school of thought which dealt in a distinctly high-handed manner with the Articles and formularies of the Church. But that ought not to have made them forget their magnificent social tradition, which was, however, exactly what occurred. It was left for the leaders of the Oxford Movement to attempt to stir the consciousness of the Church in social matters, and to their eternal credit many of them responded to the lead of Bishop Gore, and by means of the Christian Social Union endeavoured to awaken the Church to a sense of her social responsibilities. The modern Evangelicals, however, stand in a better position for grappling with the problems of the future than any other form of Christianity. They are no longer bound by a rigid theory of verbal inspiration and they have frankly admitted the need of definite instruction if the convert is to develop into the mature and thoughtful Christian. They hold a view of Church Organization which, while thoroughly in accord with the New Testament, does not involve the uncharitable " unchurching " of other Christian societies who confess the Faith once for all delivered to the saints. They are not compelled to hand over their Nonconformist brethren to the uncovenanted mercies of God, and are free to recognize within their Churches the fruits of the Spirit of God. They can share in the glorious

heritage of the Reformation with all its boundless possibilities for the future. For that movement was not merely a great event in time but a series of events which will never close so long as there remain any forces which fight against the freedom and the truth of the Gospel. They hold a definite historical position in the Church of England and possess an honourable record of religious activity and social service. The future is theirs if only they will face its challenge with faith, confidence and courage.

In other directions the Church of England made some attempts to grapple with this problem of the silent aloofness of the masses. The Church of England Men's Society was a noble attempt, but for some reason or other even that Society has not proved the triumphant success that was predicted and expected of it. Perhaps the root of the trouble lay in the fact that the laity have yet to realize that they, and not the clergy only, constitute the Church. To the average man it must be admitted that the Church of England presented, and still presents, a melancholy spectacle of divided counsels. Her machinery for self-expression and self-government as at present constituted cannot be said to impress the imagination of working men, who in their representative trade union assemblies have set a fine example of constitutional machinery which though hastily improvised appears extremely effective.

With regard to the Roman Catholic Church she played her cards with that ability and skill which we have learnt to expect of her. But moral enthusiasm has never been a foremost constituent of her faith, and fettered by dogmas the baselessness of which was obvious even to the man in the street, she was even more incapable of influencing society than any other form of organized religion. Naturally the Roman Catholic Church appeals forcibly to those who will not be content until they have found an absolute authority for their faith, as well as to those who prefer ritual to reason and both to Revelation. She possesses indeed a theory of development which might seem to place her in thorough harmony with an age whose watchword is Evolution. But it is not the kind of development which will appeal very forcibly to the modern man when it is found to involve the co-operation of an infallible authority to determine the validity of its developments.¹ And in spite of the most diplomatic handling of

¹ The Roman Catholic theory of Development is subjected to a searching examination and criticism in Canon Storr's *Development and Divine Purpose*, pp. 24 foll.

every situation that may arise, the historic enemy of religious and political freedom is not likely to contribute much that is valuable to the solution of the problem of an essentially democratic State.

The Free Churches were in a slightly different position. They are by nature democratic institutions as apparently were the early Christian Societies, and in consequence make a stronger appeal to the masses than the more formal edifices of organized religion. They had a far greater grip of the working man and endeavoured successfully to present the social ideal of the Gospel. But they were losing themselves in the greatness of their task. They became immersed in the social side of the Gospel sometimes to the detriment of its central truths. And on the exalted plea of carrying religion into all the departments of life their ministers became in some cases politicians with a belief in Christianity rather than ministers of a Gospel which is social as well as redemptive.

What therefore is the result of our survey? Briefly and very broadly it may be put thus: that up to the outbreak of war the two great forces of organized Christianity in England—the Church of England and the Free Churches—proved for opposite reasons incapable of winning the masses. The former because she seemed too archaic in structure, and too immersed in endless theological controversies to possess a real Gospel for the working man or to care for his unhappy social condition. The latter largely failed because in the last resort men do not come to church because they are politicians; they come because every man at one time or other feels the force of the religious instinct in him and wants to satisfy it. And though politics in the pulpit may sometimes be expedient, and occasionally necessary, a too close adhesion on the part of particular Churches to one particular set of Political theories will not help to commend the Gospel to those who differ and who might otherwise be persuaded to join. The working man is not indifferent to the Gospel, but he will hold aloof from the Church if he thinks it will repel him either by the intricacies of its services,¹ the aloofness of its congregation or the obtrusive political opinions of its minister. Trivial reasons,

¹ The simplification of some of the Anglican services is what is mostly to be desired to-day, and not the indulgence of liturgical fads. As to the amount of education required for the proper appreciation of a Catholic Service, Canon E. A. Burroughs has some wise words to say in *The Valley of Decision*, p. 171 and foll.

perhaps, but powerful in their operation like many other social conventions.

And now comes the cosmic cataclysm of the Age.

It is a trite commonplace to remark that the war has created a new situation in religion as in all the other departments of life. Many theories supposed to be established beyond all dispute have suddenly been proved not only to be devoid of all infallibility but extremely precarious bases for future development and progress. As an example take the pre-war view of the evolution of Society. We thought we were well on the road towards realizing the ideal of humanity in a state of enlightenment and peace. The existing evils of society were regarded as but the inevitable shadows cast by the ever-increasing light of the dawning day. Life in time would be stripped of all its grosser elements, and under the benignant rule of Science, Equality and Fraternity we should march to the perfect day. It was a wonderful dreamland, a rosy-tinted garden but now washed with tears. And why? Because we thought that the magic words Evolution and Progress explained everything. But now philosophic theories have been brought into contact with reality. In the days of peace and plenty it was an interesting pastime to paint the future of Society as one continual progress culminating in a state of righteousness and peace, but now that the Infinite God has spoken in no uncertain voice the fragile edifices of finite mentality stand revealed in all their uncertainty and impotence. Those who basked in the sunshine of a facile philosophy of life have been rudely awakened to find themselves blundering in a welter of blood and tears. But after all that is only the inevitable nemesis of scepticism. It is the price we have to pay for living on the platitudes of a peaceful philosophy rather than on the realities of a robust religion. As Dr. Forsyth has well said in his latest and most stimulating work, "God has entered the pulpit and preaches in His own way by deeds. And His sermons are long and taxing and spoil the dinner. Clearly God's problem with the world was more serious than we thought."¹ Men had become so immersed in the world that God was forgotten; but if men had forgotten God, God had not forgotten men; and in the thunderings of His voice we are beginning to dimly apprehend the

¹ *The Justification of God*, p. 23. All who wish to enter into the real heart of this struggle should read this illuminating treatise.

intensity of His Purpose. And now that the heart of this People has been moved as never before, it is not unreasonable to expect some very drastic readjustment of pre-war conceptions and values. But so far, though the spiritual lessons of the war have not been altogether ignored, there is as yet no great indication that men are going to look to the Church for that guidance and leadership which by virtue of Him whom she represents, it is hers to give. On the contrary there still seems to be a lingering suspicion that God is not so good or so powerful as He has been generally depicted. It is not that men any longer believe in the bankruptcy of a Christianity which has never been given a chance in the modern state, but they look with suspicion upon the Church as not really representing the beneficent Son of Man of whom they read in their Gospels. They seem to perceive some incompatibility between the Christ of the Gospels and the Christ of the Ecclesiastical Societies. And so shallow are many of these spiritual impressions which some have gained from the events of to-day that there is a serious danger that human nature will assert itself all too quickly, when this "overflowing scourge" has passed away, and the inherent indolence of our mortal wills may deprive our more energetic leaders of that moral support which is so essential if they are to achieve that reconstruction of our civilization which is the imperative requirement of the present.

It must not, however, be supposed that the Church has done nothing during these strenuous days to recall the Nation to a realization of the seriousness of passing events. But there is no doubt that in the past her faith has been too quiescent. In so far as she has been an active force in the community, striving to make the Law of Christ operative in the Social Order, it has been largely owing to the enthusiasm of the few rather than the concentrated energy of the many. There has been no grand and inspiring attempt to marshal the Christian forces of England against the foes confronting the Church. Our warfare has been purely and strictly trench warfare, without the encouraging prospect of any grand advance in the future. The most we seemed capable of achieving was spasmodic and not altogether successful raids into the enemy's trenches. And the bombardment that followed, and the differences and animosities at the various Headquarters, made all such efforts appear as hardly worth the cost. The National Mission was indeed in the nature of a successful "push" by one Army, but the advance badly needs

consolidating. Our Christian warfare of the past has not been of a kind to inspire much enthusiasm or achieve great results. The consequence is that the main problem for the Church now is How can she advance on a vast front, consolidating her gains as she goes, and be ever ready and able to press towards the goal—the Christianizing of the masses of England?

Now there is one very obvious weakness which has hampered the Church in the past and which we must briefly examine before we proceed to see what elements of hope exist for the Church in the present situation.

CLIFFORD J. OFFER.

(To be concluded.)



Preachers' Pages.

HOMILETICAL HINTS AND OUTLINES

[Contributed by the Rev. S. R. CAMBIE, B.D., B. Litt., Rector of Otley, Ipswich.]

Twenty-second Sunday after Trinity.

Text: "How oft shall my brother sin against me and I forgive him?"—*St. Matt.* xviii. 21 (Gospel).

In the previous verses our Lord has been indicating the method to be pursued by Christian men in dealing with those who have wronged them (ver. 15). Peter carries the subject a stage further by his inquiry concerning forgiveness which called forth our Lord's parable of the unmerciful servant (verses 23–35) as well as a direct reply to the question of the text (ver. 22).

I. THE INQUIRER. St. Peter is the Celt among the disciples. If there is anything to be said he may be safely trusted to say it. He lacks that reserve which is at once the weak and the strong point in the Anglo-Saxon, but he possesses the ready wit and easy speech which after Pentecost served the cause of Christ so well. A study of his utterances in early days reveals the impetuous, immature disciple who is learning by his mistakes.

II. THE INQUIRY. "How oft shall my brother sin against me and I forgive him?" Peter has been brought up under the law "an eye for an eye and a tooth for a tooth"—to look forward to the opportunity for retaliation. He is now learning the "more excellent way" (1 Cor. xii. 31). Even yet there is the suspicion of a survival of something of the old spirit, for he seems to anticipate a time when he can no longer be expected to forgive the "oft"-repeated injury, but can indulge himself in the sweetness of revenge. But the inquiry is satisfactory in so far as it is in itself a recognition of the supremacy of Jesus in all the affairs of human life and conduct. When we have got so far as this, we have travelled a good way in the path of God-like-ness. See Collect.

III. THE ANSWER. The product of Christ's sum is "not four hundred and ninety, but innumerableness" (Maclaren). In the parable we have further exposition on the subject. Consider the futility of the debtor's plea—"Have patience with me and I will

pay thee all." How long would it take him to gather together so considerable a sum? How can the sinner hope to pay his debt? The pitifulness of his inability excites the Divine compassion. The lessons of the parable lie upon its surface—they throw light upon the lovingkindness of God and the obligations of those who enjoy its pleasant fruits to extend sweet mercy to their fellows.

" It is an attribute to God Himself ;
And earthly power doth then show likest God's,
When mercy seasons justice."

Twenty-third Sunday after Trinity.

Text: "The enemies of the Cross of Christ."—*Phil.* iii. 18 (Epistle).

The earnest yearning of the Apostle for a high standard of life among the members of the Church is evidenced by his language. He would have them follow the example that he and others have set them. "Even with tears," he describes those whom he terms "enemies of the Cross. We can sum up his message as contained in this paragraph under three heads.

I. THE CROSS OF CHRIST. It had, still has, and ever must have, its antagonists. Observe (1) *Their description*. They are persons governed by their own passions—"Whose God is their belly." They are shameless—"Who glory in their shame." Their interests are here—"Who mind earthly things." Note the juxtaposition and bathos. "Minding earthly things" does not strike us as a very terrible thing. It seems so far removed from "glorying in shame." "The wicked shall be turned into Hell"—that seems very reasonable, but we are hardly prepared for what follows—"all the people that forget God"—there seems such a difference between wickedness and forgetfulness! So here. (2) *Their doom*. A common fate awaits all enemies of the Cross of Christ. "Whose end is destruction." See 1 Thessalonians i. 9. The same word used by our Lord in Matthew vii. 13.

II. THE CITIZENSHIP OF THE CHRISTIAN. "Our citizenship is in Heaven." Every Philippian understood St. Paul's meaning well. Philippi was a Roman colony and everything was on the Roman model, while there were special privileges enjoyed by all. It was here that St. Paul asserted his rights as a free-born citizen

of Rome and as such scored a triumph. See Glover's *Jesus of History*, chapter ix. And for the Christian there is the heavenly model and all the advantages and all the responsibilities that attach to heavenly citizenship. See Philippians i, 27 (Gk). (The word rendered elsewhere "conversation" ἀναστροφή, should be distinguished from πολίτευμα.)

III. THE COMING OF CHRIST. "We look for the Saviour, the Lord Jesus Christ." (a) *Here, then, is the constant expectation of the true Christian.* He is in a state of preparedness (Heb. ix. 28; Titus ii. 13). (b) *Here is the final goal of creation so far as man is concerned.* "Who shall change this body of our humiliation." "The redemption of the body" (Rom. viii. 23).

Twenty-fourth Sunday after Trinity.

Text: "While Jesus spake these things (unto John's disciples), etc."—*St. Matt.* ix. 18 (Gospel).

This is one of the incidents which enjoy the distinction of being recorded by the synoptists. St. Mark and St. Luke alone give the ruler's name: in each record the woman is nameless. Several thoughts suggest themselves:—

I. OF THE ACCESSIBLE CHRIST. While He was speaking the ruler came upon the scene and, "profoundly bowing," (Weymouth) addressed the Lord. This we may presume interrupted the discourse and may even have aroused the indignation of those who considered that in the circumstances the poor distracted father's appeal to Christ was useless. But Jesus at once responded—"He arose and followed him." Race, creed, age, sex, position made no difference to the Master.

"All the fitness He requireth,
Is to feel our need of Him."

Presently comes another interruption when the poor suffering woman came upon the scene. Every moment was precious and the agonized father would probably feel irritated by the delay her intrusion caused. Her cure serves to reveal two facts:—(1) *That Jesus is no respecter of persons.* He recognizes and rewards faith wheresoever He finds it. (2) *That faith is strengthened by every display of His power.* The ruler's confidence must have been confirmed by what he saw and heard. But in each case we are reminded of the accessibility of Jesus (Isa. xxx. 19).

Note that the Divine blessing may come through the solicitude of another as well as through personal effort.

II. OF THE ESSENTIAL CHRIST. We have cause, if we only knew it, to be grateful for those necessities which drive us to Christ. Would these two persons ever have found their way to Christ but for their need? So our misfortunes are blessings in disguise if they prove to us that we cannot do without Christ. (a) *He is essential to the sin-sick, conscious-stricken soul.* "There is none other name, etc." (Acts iv. 12.) Without the at-one-ment of Jesus there is no remission (Heb. ix. 22).

"None but Jesus can do helpless sinners good."

(b) *He is essential to the soul beset with perplexities.* He is God's everlasting answer to the enigmas of life as well as to the manifold needs of the human heart. (c) *He is essential to the sorrowful soul.* To-day, in this greatly troubled world, hearts are bleeding and torn, and in some lives the flame of hope is almost extinguished. He who trod the Via Dolorosa is absolutely indispensable to the mournful and sad and, thank God, absolutely accessible! (d) *He is essential to the soul as it approaches the river of death.*

"I could not do without Thee,
For years are fleeting fast,
And soon in solemn loneliness
The river must be pass'd;
But Thou wilt never leave me,
And though the waves roll high,
I know Thou wilt be near me,
And whisper, 'It is I.'"

Twenty-fifth Sunday after Trinity.

Text: "Whence shall we buy bread that these may eat?"
—*St. John vi. 5* (Gospel. Cf. *Luke ix*).

The circumstances of life supply us with a variety of questions, some of which appear hard to answer. This question put by our Lord Himself to His disciples is one of these. The answer, His miracle, reminds us that He holds the key to all perplexities. When we look into the narratives more closely we see—

I. SOMETHING WANTED. (1) *By the disciples.* They desired the dispersion of the multitude (*Luke ix. 12*). On another occasion they demanded that a poor suppliant should be sent about her

business. "She crieth after us," they said (Matt. xv. 23). As a matter of fact she did nothing of the kind! She only wanted Him.

(2) *By the multitude.* The desire was to be with Jesus (Luke ix. 11). Mr. Moody tells how once, when preparing an address, his little boy looked in through the half-open door. "What do you want?" he asked. "Nothing, father, *only to be with you,*" replied the wee boy.

(3) *By the Saviour.* Bread. Our Lord did not originate as He might have done. The devil knew He could make bread out of stones. The miracle of every day is not the creation of something that a man hath not but the increase of what he has. So at the marriage of Cana He did not fill empty vessels with wine: they were first filled with water. Jesus wants the gift we have to bring.

II. SOMETHING OFFERED. (1) *The gift of a mere child.* The opportunity for serving Christ, and, through Him, humanity, comes to the youngest. Such are not despised by Him (Matt. xviii. 10; 1 Tim. iv. 12). (2) *A gift that cost the donor nothing.* The little lad did not go without his meal. "They did ALL eat."

"We lose what on ourselves we spend."

III. SOMETHING BLESSED. The benediction of Jesus is life's greatest need. Without it our best gifts are worthless. Only in the hand of Jesus can they become what they ought to be. Then the apparently impossible becomes possible.

ILLUSTRATIONS.

(Contributed by the Rev. J. W. W. MOERAN.)

I have just been looking at the copy of a picture in
 Jesus—our
 Brother. crayons, drawn by the Russian artist Widopff. It
 represents one of those awful acts of cruelty perpetrated by German soldiers, a story whose authenticity, unhappily, has been too well-established to admit of any doubt. After the second battle of Ypres a Canadian sergeant was crucified to a tree, and left there, until found dead by his comrades. In the picture he is drawn nailed through his hands and feet to a door. Behind, and leaning over him, with right hand tenderly enfolding the head of the poor sufferer is the "Companion in white," the Lord Himself. Into the ear of the dying man He whispers the one word "Brother." How sublime and exquisitely touching is the truth here symbolized! He who was nailed to the Cross by cruel hands, and died thereon

for the sins of the world is always near us when we are called on to suffer : able and willing to help, to comfort and to strengthen. He does not merely look down with pitying eyes from His throne far above, but He came, and still comes, as one of us, " a Brother born for adversity."

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Among the famous " War Cartoons " by the Dutch artist, Louis Raemaekers, some of which are distinctly intended to be allegorical, is one entitled " Kultur and Calvary." The Cross, with the Saviour affixed, fills up the centre of the picture. A German soldier, who has evidently been cutting his way through the forest, has come to the Cross. It stands in his way ; and so with axe uplifted he begins to hew it down ; he has already cleft the wood at the base of the Cross. Underneath is the inscription, " I crush whatever resists me."¹ The picture is a terrible indictment of Germany's purpose and conduct in the War. A godless Kultur has no respect for Calvary, no room for the Cross, no faith in the Christ. If His Redemption stands in the way of its onward progress, then " Down with it " is the cry, " raze it even to the ground." That is the bald truth, thus boldly pourtrayed by this daring artist from a neutral state. The Cross has always stood in the way of human pride and world-ambition. It is the symbol of Divine Grace and Love, saving sinners through the Atonement made by the Son of God. Satan knows this well ; and he therefore always strives to get the Cross out of his way ; using as his tools for the purpose men who are vain and proud and selfish. The axe may be called " Kultur " or " Humanitarianism " or the " Intellectualism " which substitutes man's reason for a Divine Revelation. But whatever it is, the purpose is the same, viz., to hew down the Cross, which stands in its way, and to put the Crucified out of sight. There is no need ever to doubt the final result. The German soldier in Louis Raemaekers' cartoon has begun his work of destruction with boastful threats of all he means to do. But he has not gone very far in the way of success ; and there the artist leaves him. The picture will always be the same ; and the man, with axe uplifted, will never make any more progress in his act of sacrilege. Nor can the enemies of the Cross of Christ prevail. " Thus far and no

¹ " Him who opposes me I shall crush to pieces " (The Kaiser).

farther " is the Divine fiat. The Cross of Jesus Christ will always stand, to bar the way of Satan, to provide a refuge for the sinner and a song of praise for the ransomed, and by its one perfect Sacrifice to fulfil all the requirements of the law of Eternal Righteousness.

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One of the bright colours on the dark background **Prayer and the Y.M.C.A.** of the war has been the work of the Y.M.C.A. among the soldiers. What would its founder, Sir George Williams, have thought, could he have foreseen the wonderful way in which this outcome of Christian philanthropy would minister to the spiritual, social, and physical needs of the greatest armies that have ever been engaged in warfare? I do not think he would have been greatly surprised; for he was, doubtless, a man of vision, as he was certainly a man mighty in prayer and faith. Some five and twenty or thirty years ago, I went to the house of Hitchcock and Williams, in St. Paul's Churchyard, to settle the indentures of a lad, who was being apprenticed to the firm, by the generosity of a friend whom I represented. To my surprise I found myself shown into the office of the head of the firm—Mr. George Williams, as he then was. The lad was sent for, the papers were signed, and the cheque acknowledged. Mr. Williams addressed a few words of wise counsel to the boy as he stood before his new master. After which, he turned to me and said, "I always kneel down and pray for the Divine blessing on every young man as he enters my employment." In the office we three knelt, while that good and great-hearted man prayed for the humble lad who had undertaken to serve him. The Y.M.C.A. was the child of many prayers from his heart and lips. No wonder the movement prospered and has been so richly blessed by Him Who honours the prayers of those who honour Him.



The Missionary World.

IT is the glory of the Christian message that it fits the need of every race and relates itself to every mental type. The universal apprehension of the content of the Gospel is, however, conditioned by the limitations of those who present it; some of its elements are obscured by the ignorance of propagandists, and others are unduly emphasized through the temperament or training of those who honestly desire to set forth the whole truth of God. There is no aspect of missionary study more important, whether for the advocate at home or the worker abroad, than that which deals with the presentation of the Eternal Gospel to men of various types, various races and various creeds. The most elementary experience of teaching new truth in any sphere of knowledge is enough to prove that it is necessary not only to be familiar with the subject matter of the lesson but with the mind-content of those who are to be taught. The same words may carry widely differing meaning; truth which is simple to one may be obscure to another; relationship to pre-existing thought which would ensure interest and comprehension on the part of the hearer may be wholly missed if the teacher knows his subject but not his pupil's mind. It is obvious, if this is true at home, that it must be still truer in the mission field, and every missionary is called to be a teacher, though possibly one without a school. It is essential that he should be charged in mind and heart with his message, but he needs also to be steeped in understanding of those to whom he goes.

* * * * *

Such preparation will be fostered by a remarkable group of papers in the current number of the *International Review of Missions*. The first, by a well-known New York professor, deals with "Developing the Missionary Consciousness of the Modern Man," and will be found highly suggestive by those who are seeking to impress the claims of foreign missions upon the home Church. Then comes a mature and luminous paper by Bishop Copleston on "The Approach of the Young Missionary to Buddhists and Hindus"; the closing study of Professor Hogg's striking papers on "The God that must needs be Christ Jesus," in which he outlines a line of apologetic teaching which has proved fruitful among educated Hindus; a

brilliant characterization of various types of enlightened Moslems and suggestions as to the best line of approach to each with the Gospel message, written by an American missionary on the Nile ; and a thoughtful study of "The Chinese Mind and the Gospel," also by an American professor in the University of Nanking. Taken together these papers, which are full of illuminating principles and ripe experience, offer a unique opportunity for seeing into the heart of the practical presentation of the Gospel.

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The *Church Missionary Review* continues to merit the appreciative words applied to its previous number. The October–November issue contains some excellent papers and offers a varied table of contents. We note that considerable changes are in prospect in the Society's magazines as the result of careful consideration by the Committee and the new Editorial Secretary, the Rev. C. Mollan Williams. It is easy to sympathize with those who cling to old forms and the exact style of magazine to which they have become accustomed, but the Society's supporters need to look to the future instead of thinking of themselves. What has suited a senior generation makes little appeal to the younger generation with whom the future lies. It is time now to say quite frankly that the C.M.S. periodicals are no longer leading the constituency ; in virility, in fullness of outlook, in bold approach to problems, in orderly and vivid presentation of the splendid material from the work abroad they have long been below level. From the literary and technical side they have lost in part the place they formerly held. Missionaries and home workers love them still—though they grumble not unkindly at times—but the generation of men and women who will be the missionaries of to-morrow, and the missionary committees of the following day, in many cases ignore them as not in touch with the life and thought of the time. The best of our younger clergy seek their information and inspiration elsewhere. It is because Committee and Secretary have taken action and are addressing themselves whole-heartedly to advance that we venture to write so frankly here. There is sure to be an outcry, as there was once years ago, that "the demon of change has invaded the editorial department." That demon, in this case, is an angel in disguise, and we hope that the oldest and most conservative C.M.S. workers will welcome him for the sake of the

younger men and women to whom the Society's publications should appeal.

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The *Bulletin* just issued by the Board of Study for the Preparation of Missionaries contains interesting information about Language Schools in the Mission Field and also about the courses of study arranged in London for missionaries. An active study centre is carried on in Cairo, with Canon Gairdner as director; India has two language schools still open, at Poona and at Landour (a summer school), while three have been temporarily closed (Bangalore, Calcutta, Lucknow), largely in consequence of the war. China, besides the schools open only to members of the China Inland Mission, has six schools at Peking, Nanking, Changtu, Foochow, Canton and a summer school at Kuling. There are also Chinese language schools on commercial lines at Shanghai, Hankow and Hongkong; two other schools opened by missionaries have been temporarily closed. Japan has a large and successful language school at Tokyo. These schools, as they gain experience and gradually win the confidence of the societies, should revolutionize the first year of missionary study, and make advanced knowledge of the various vernaculars the rule and not the exception in missionary ranks. The Board is wisely availing of the opportunity offered by the delay in the return of many missionaries on furlough to their stations to offer special facilities for a post-graduate intensive course of study on phonetics, social science, history of missions, study of eastern religions from native texts, school organization and hygiene, missionary business methods, etc. Inquiries should be addressed to the Secretary, 2, Church Crescent, Muswell Hill, London N. 10.

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Miss Constance Padwick, formerly on the staff of the Young People's Department at the C.M. House and now secretary for children's literature in the Nile Mission Press, contributes to the October number of the *International Review of Missions* a paper on "Children and Missionary Societies" which every parochial worker among the young should read. The paper is full of a delicate humour; the illustrations of earlier appeals to children not only raise a smile but are used to point deep lessons for to-day. Miss Padwick has the reverence for children which marks a true teacher. She out-

lines with thankfulness the modern educational policy adopted by the missionary societies. Addressing herself not to Sunday Schools but to the missionary aspect of general education, she closes a fine paper with a paragraph so well worthy of attention that we quote it in full :

“ So we stand in 1917, heirs of the past with its triumphs and its mistakes, and we look for the next step in the way of God. Around us, in these days of ‘ distress of nations with perplexity ’ the very root ideas of our national education are called in question ; never before have we seen such earnest search after the true ethical basis of all the doings of the day-school. And we missionary folk stand convinced that Christianity, as taught to the children and as practised in the nation, has been robbed of force and motive power by the strangely general omission of its missionary bearing, its missionary ideals and its missionary demands.

“ Can we be silent ? If our message is to come with any force to the great body of teachers in primary schools, we must remember that national education can only be served by us in so far as we are able to sink all thought of society propaganda and to care for primary truths and duties. Still more must we remember that we seek not to introduce a new subject into the time-table, but a new attitude in Christian teachers. We are not, as amateurs addressing one of the great professions, to take upon us the reform of syllabus and requisition list ; that is their business alone. Ours must be the sharing of inspiration and conviction. For the which task may the Only Wise God dress and prepare our spirit.”

A book for young people by the same writer, *Mackay of the Great Lake*, has just been published by the Oxford University Press, and is vivid, impressive and charged with high purpose.

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A series of paper on “ Realities of Missionary Life ” has been appearing in the *International Review of Missions*. The aim of the series has been to demonstrate, by a record of personal experience, the many-sidedness of the task which awaits the missionary and the scope afforded for every quality of character and of mind. One of the most interesting of the series appears in the current number of the *Review* written by a Swiss missionary working in Portuguese East Africa. His fresh, sane counsels as to the need for a deep and first-hand religious experience, as to the importance of entering into the social and even the political life of the people, the necessity for giving a foremost place to the study of the language if the heart of the people is to be reached, and for the gift of plain common-sense both in evangelistic work and in the up-building of the churches, are worth the attention of all young missionaries. Indeed the closing pages of the paper, dealing with dangers which arise in the growth of an African church, are so

rich in experience that older missionaries may study them with profit. Such problems as the relation between religion and morality, the danger of legalism when individual consciences are only half awake, and the place of the democratic principle in the earliest possible stage of church government are set forth with decisiveness and sympathy.

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The current number of *Mercy and Truth* contains the annual report of the medical work of the C.M.S. and provides a number of illustrations of the reality and extent of the work which preachers and speakers will do well to note and use. Take, for instance, the account of the activities of the Mengo Hospital (pp. 172, 173). We see the reed-built grass-thatched little hospital opened in 1897 with twelve beds, grown into a group of stately buildings covering not less than five acres, and able under recent pressure, when used as the base military hospital in the East African campaign, to accommodate over 500 in-patients at one time. The ordinary hospital work was carried on throughout the year, among the in-patients being the King of Ankole, accompanied by his queen; a Muganda prince and princess from Bunyoro; and the Katikiro's daughter; in addition several thousand sick and wounded, comprising Indian and African troops, not a few German prisoners, and many British and Belgian officers and N.C.O's were treated. Every possible opportunity was availed of for evangelistic work, and New Testaments in French and German were distributed and eagerly welcomed.

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The influence of Christianity in the East is strikingly demonstrated by the numerous revivals in the religions which it is its purpose to supersede. Even in Islam there have been modernizations, one of which at least, engrafting some Christian truths upon the old stock of Islam, has actually sought to root itself by active propaganda on British soil. Of the numerous reform movements in India, some have incorporated Christian thought, or at least adopted Christian methods, but it is perhaps specially in Buddhist circles that this influence of Christianity is seen. The *Missionary Review of the World* for September contains a short paper giving proof of this spirit in Japan. The Young Men's Buddhist Association is largely modelled after our own Y.M.C.A., the liturgy of

the Buddhist services is influenced by the forms of Christian worship, some of our hymns being adopted with only the mention of the name of Buddha instead of that of our Lord. Buddhist Sunday Schools have adopted our modern methods—the use of picture cards included. At first sight this is discouraging; it is really a token that the work of Christian missions is taking hold and that those concerned in the propagation of non-Christian religions are aware of the fact.

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The need for missionary sermons is widely urged at the moment, not only sermons by missionaries but by others who can press home the great principles of missions. From such a sermon recently preached by Dr. Robert Speer, one of the American Christian leaders who is also a missionary enthusiast, we select the following passage because its ringing conviction sets a true standard for pulpit work:

“All the need that there was for the Atonement in the beginning exists to-day in every nation in the world. Men need Christ and they need Him now. They need Him for their bodies' sake. . . . Men need Christ to-day not for their bodies' sake only. The moral needs of the world are as deep now as they were when Christ came, and they are everywhere. . . . In a world like this there are abysmal moral needs, rooted, many of them, in the unjust treatment of womanhood, that call for Christ. . . . There are everywhere, as there are in our own hearts, deep, unsatisfied spiritual needs. Nothing else ever contented us until we found Him. Nothing else will ever content them until they find Him. . . . We protest against any denial of Christ to the world. It has a title in Him equal to any title that we have. The world calls for Him because He is as indispensable to its life as He is to ours. . . . Who but Jesus Christ can ever bind this torn and discordant world together? We tried to do it with trade, and it could not be done. We tried to do it with diplomacy, but diplomacy failed. We have tried to do it with secular education, but secular education has been unequal to the task. There is only one way in which the world ever can be united in one: ‘And I if I be lifted up from the earth,’ said Jesus Christ, ‘will draw all men unto Me.’ In the one Head of all humanity, the one Shepherd of the whole flock of every race and every people and every tongue—only there can any hope of human unity ever be found. In a day when we are weary of the strife and hatred and war of the world, the need of the world for Christ protests against any abridgment of our will and purpose to share Him now with all the life of men.”

* * * * *

The romance of missions is not past. In the midst of a world of airplanes and wireless telegraphy there are still places where the Gospel message is carried with ingenious and toilsome care. The “Prairie Schooner,” whose work in the remote districts of Canada is described in *The Bible in the World* (October) sounds as

if it belonged to another age. One can picture the great wagon, drawn by two horses, carrying across the lonely stretches of thinly peopled land its freight of a meeting tent, collapsible forms, organ, stove, table, bedding for its three workers, and over two cwt. of Bibles, and issuing invitations which stirred the region like bugle-calls. Who would not hasten to a meeting summoned in these terms?

TENT MEETINGS 1917.

“The King’s business requires haste.”

THE BIBLE SOCIETY IS COMING TO YOUR NEIGHBOURHOOD.

In a wagon. On horseback. With a tent. With Bibles. With music. With a message.

You are Invited.

Comfortable seats. Tent heated when necessary. Hitch your Horses to our steel cable.

The record of Gospel work done by that wagon is inspiring, like most of the work to which the B. & F.B.S. puts its hand.

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Not less romantic is the story in the *Missionary Review of the World* of the work of the great Baptist missionary, Captain Luke Bickel, who until his death a few months ago evangelized the shores of the Inland Sea, Japan, from his beautiful little mission ship, winning his own Japanese crew to be eager Christian workers and gathering out a living Christian Church in the bays and islets of the Inland Sea. Twenty years ago the islanders were practically untouched by the Gospel, now some 40,000 or 50,000 of them have been reached by the Gospel ship and are steadily moving towards the light. The whole story is full of life and colour and offers a beautiful illustration of what faith and love can accomplish under circumstances of difficulty.

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From time to time some among the British missionary societies—notably the China Inland Mission and the British and Foreign Bible Society—have published paragraphs showing how deeply they cherish the hope of the re-establishment of brotherly relationships with German fellow-Christians as soon as the present clouds have cleared, and to that end they have recorded any evidence

which has reached them of a survival of fellowship in the minds of those so deeply alienated from us. The current number of *The Bible in the World* quotes without comment a letter recently received from the senior member of the Basel Mission in China, on the completion of the version of the Bible in the Hakka dialect spoken in the regions where the mission works in South China. He writes to express

“My heartiest thanks for the honour bestowed on me in electing me an Honorary Foreign Member of the Bible Society. This act of the Society fills my heart with joy and gladness. Coming as it does just at this time, it is to me a manifestation of the truth that Christianity triumphs over nationality, and that the children of God throughout the world are one body in Christ. I beg to assure you that the German missionaries in China will never forget the great help to their work given by the British and Foreign Bible Society. It is my privilege to thank you also on behalf of the Hakka Christians that you have made it possible to put the entire Bible in their hands.”

In ways which onlookers can scarcely fathom the distribution of the Scriptures is preparing the way for world-peace.

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We learn with great satisfaction that Bishop Molony has proposed, with the concurrence of the C.M.S. Committee, that a Chinese clergyman should be consecrated as assistant bishop in Chekiang and is seeking sanction of the Archbishop of Canterbury and of the Chung Hua Sheng Kung Hui (Church of China). Chinese Christians have abundantly proved their capacity for bearing responsibility and exercising leadership. We trust similar action may shortly be taken in Japan. The experiment made in the Dornakal diocese in Southern India has been eminently satisfactory.

G.



Reviews of Books.

THE SURVIVAL OF JESUS. A Priest's Study in Divine Telepathy, by John Huntley Skrine, D.D. London: *Constable and Co.* Price 5s. net.

This is a thoughtful but unsatisfactory book. Dr. Skrine believes that the so-called science of telepathy or thought-transference is going "to make all things new in theology" (p. 48), and he has written this book to prove it. He propounds his theory by means of imaginary conversations, sometimes with his own mother and sometimes with a brother clergyman.

It must be said at the outset that there are many passages in this volume which are good and helpful and might have been uttered at a Keswick Convention. For instance, the application of the appearances of the Risen Lord to the individual disciples of to-day is beautiful. The chapter on the "Priest" is sane and helpful. So is the reiteration that Christ is "the life." But when we come to examine the distinctive theories advanced, we feel that they are inadequate. For instance, let us test the Author's view as to (i) the Divinity, (ii) the Atonement and (iii) the Resurrection of our Lord.

(i) Dr. Skrine lays great emphasis on the "Continued Humanity" of Christ and does not deny His Divinity. He says: "In confessing Christ to be the Son of God, I declare my belief that Jesus alone of all men before or since lived a life unto God which was a perfect life" (p. 188). Jesus is "as God to us," because "He is able now to give life unto *all* men. In that is His Godhead" (p. 190). Such a view of the Deity of our Lord seems inadequate, because it ignores the *pre-existence* of our Lord. It was not a *Man* Who by perfect life attained to Godhead, but eternal *God* Who took flesh and tabernacled among men (John i. 14; Rom. viii. 3).

(ii) Dr. Skrine's theory of the Atonement, though good as far as it goes, is defective, because it categorically denies the *vicarious* aspect of our Lord's sacrifice. "Christ," we are told, "did not save His disciples' souls . . . by an expiation wrought through vicarious sacrifice on the bitter tree . . . but by letting His life be lived before them where the breath and the beat of it would vibrate on their spirits and provoke a life like itself to waken and live in them" (p. 68). "Jesus takes sin away by giving life. Sin is the failure of life" (p. 58). This life is conveyed to men by a faith-transference or a telepathy of spirit.

(iii) The Author applies his theory of telepathy also to the appearances of our Lord after the Crucifixion. He does not believe in the "Physical Resurrection," yet he asserts that Christ "did show Himself alive after His Passion." How then did He show Himself? We are assured by Dr. Skrine that it was by means; of *telepathy*! This is really another form of Keims' "telegram-from-heaven theory," which the late Prof. A. B. Bruce, in his *Apologetics*, pp. 392-4, has successfully refuted. This theory tampers with the Gospel narratives, does not account for the empty grave, charges all the Apostles and the disciples who had seen the Risen Lord, and conversed with Him, as weak-minded simpletons who could not distinguish between an apparition and a reality! It has the further disadvantage of claiming for telepathy powers which all the experiments of sober men have failed to warrant.

With due respect to the Author's sincerity of purpose, and with genuine appreciation of the spiritual tone which characterizes his book, we are bound to say that his theory of telepathy is by no means convincing, and that his explanation of the Divinity, the Atonement and the Resurrection of our Lord is defective.

THE APOCALYPSE OF BARUCH. By the Rev. Canon R. H. Charles, D.D., and THE ASSUMPTION OF MOSES, translated by the Rev. W. J. Ferrar, M.A. London: S.P.C.K. Price 2s. 6d.

Another volume of the Translations of Early Documents. This *Apocalypse*, which is distinct from the *Book of Baruch* in our official Apocrypha, was originally written in Hebrew some time between the years 70 and 100 A.D. The Hebrew was translated into Greek and the Greek into Syriac. The volume before us is a rendering of the Syriac. As a document of the first century of our era it is of great importance for the light it throws on the Jewish ideas of the Messiah, the Resurrection body, sin, free-will and works. Dr. Oesterley supplies an excellent introduction.

Of the *Assumption* only one MS. is known and that in Latin. The text is corrupt and defective. Still as an early first century document it is valuable. As in Hebrews viii. 6, Moses is called the "mediator" of God's Covenant.

THE SACRIFICE OF THANKFULNESS. By the late Dr. H. M. Gwatkin. Edinburgh: T. and T. Clark. Price 4s. 6d. net.

The present reviewer has the misfortune to have received his University education at Oxford, and therefore his personal knowledge of the late Professor Gwatkin has been confined to a reading of his books, to the traditional story of the four Triposes and the four senses, and to certain anecdotes of Dr. Gwatkin's mannerisms as a lecturer brought over to Oxford by Cambridge men. It was therefore a real pleasure to read the all too short memoir by Mr. T. R. Glover, prefixed to this volume of twenty-seven sermons which has been edited by Mrs. Gwatkin. On the sermons themselves it is not necessary to say much. Their nature can be readily divined by remembrance of the earlier volume called *The Eye for Spiritual Things*. The memoir only extends to sixteen pages—partly because its subject apparently did not keep a diary, and partly because a teacher's life is comparatively uneventful. Let us select for quotation a few lines from an undated letter to a Newnham student:—

"There is more revelation in life than in our thoughts; more teaching in the sober round of duty than in all our prayers." As regards teaching, the main points are thorough preparation—not of details, but of essentials, and unlimited patience—not to explain the difficulties, but to make your pupils find their way for themselves. They will do it, if you have patience to clear just the right points and no more. Keep your outline clear and formal, but let your method be as conversational as you can. . . . If you are not yourself a sermon, you will not make one."

THE RELIGION AND THEOLOGY OF PAUL. By W. Morgan, D.D. The Kerr Lectures, 1914-15. Edinburgh: T. and T. Clark. Price 7s. 6d. net.

The Author remarks in his Preface that "during the last fifteen or twenty years much has been done to elucidate the Pauline theology, and the chief outcome of the most recent work has undoubtedly been the discovery that Hellenistic religion and religious philosophy were vital factors in its formation." His aim is said to be to "give a systematic account of the Apostle's religion and theology in the light of modern research." The Author accepts all the nominally Pauline epistles as genuine except Ephesians and the Pastorals. There is no critical chapter, but we are rather surprised to meet with the incidental remark (p. 199) that one of the main reasons for doubting the genuineness of Ephesians is the extreme prominence therein of the idea

of the Church as a whole. It is a pleasure to notice that the Author has not swallowed all that has been written recently on St. Paul and Hellenism. Thus in the chapter (Book II, 6) on the "Church and Sacraments" he rejects the theory that the invocation of Jesus' name in Baptism was meant to act as a spell on the analogy of the Cults; and at the end of his discussion he writes, "At the present time the tendency is to read into Paul the crudest sacramentarianism. The sacraments are declared to be for him the Christian 'mysteries,' through which the Christian salvation is mediated. . . . It is a significant fact that while he frequently speaks of the Gospel as a mystery, he nowhere uses the term where we should most expect to find it—in connexion with the sacraments."

On the other hand, it may be pointed out, there are a great many statements which will give a mild shock to the older fashioned students of St. Paul. Thus the title *κύριος* as applied to Christ is said to be borrowed, not from the Old Testament, but from Serapis worship (p. 47). Again, the views of Paul about the flesh being the seat of sin are surely stated in an exaggerated and one-sided way. Again one wonders how for the Primitive Church "Forgiveness and Salvation were grounded not in Jesus' atoning death, but in the authority and power belonging to Him as Messiah and Lord" (p. 78), and yet for Paul "always it is with the death of Christ that the idea of atonement is connected" (p. 91).

On the whole, then, it may be said that the book is a comprehensive and careful study of Paulinism in the light of recent research; and though the reader will probably find much with which he will disagree, yet his reading will be altogether for profit, and fresh light will have been shed upon a subject of never-ceasing interest.

NO BISHOP, NO CHURCH. "Anglo-Catholic Claims Examined." Three Historical Essays by the Rev. J. R. Cohu, M.A. (Rector of Aston Clinton, Bucks, sometime Fellow of Jesus College, Oxford). *The Church Book Room*, 82, Victoria Street, S.W. Price 6d.

The intention of the writer of this pamphlet of forty-eight pages is to correct the errors of the Anglo-Catholics with regard to the theory of the ministry which they propound. He proceeds to examine their utterances in the light of the best available English theological thought as represented by Lightfoot, Hatch, Hart, Westcott, Swete and Gwatkin. His one aim has been to throw into a short, simple, popular, yet accurate form the invaluable historical facts bearing on the Christian ministry, which these authorities adduce. This is done with remarkable success, with commendable lucidity, and with considerable scholarship. There are three chapters—The New Testament "Bishop": The Catholic Bishop: The Anglican Bishop. The last chapter is an appendix to a task at one time considered completed. This book should be widely circulated and thoughtfully read. The Author lays many ghosts and banishes many bogeys. He shows up the weakness of the unhistorical theory of the mechanical apostolic succession, and demonstrates what the real succession is. There are two classes of people who will, in particular, derive benefit from this little book—the considerable number of those who have become enmeshed in the plausible arguments of the Anglo-Catholics, and those who have an inexpressible, and unconfessed, fear concerning the scriptural character of the historic episcopate. Mr. Cohu has done a great service to the unlearned in putting the case so simply and so convincingly.

THE CREDENTIALS OF THE CROSS. By Northcote Deck, M.B., Ch.M. South Sea Evangelical Mission, Aola, British Solomon Islands. With Foreword by Albert A. Head. London: *Morgan and Scott, Ltd.* Price 2s. 6d. net.

In his Foreword Mr. Head writes, "I earnestly commend this volume to the attention of all who would know more of the preaching of the Cross as the power of God unto salvation to every one that believeth; and as a stimulating and encouraging message to those who are earnestly seeking the extension of the Kingdom of Christ amongst the unevangelized nations of the world." This is a very helpful book, not only for Holy Week and Easter, but for all the year. After some very inspiring and precious thoughts on the Upper Room, Gethsemane, and Calvary, we are led in spirit along the road to Emmaus, and once more meet the Master in the Upper Room, on the evening of the great Easter Day, when His sacred wound-prints are exhibited as our title-deeds. Afterwards both in the scene by the Lake, and also on the Galilean Mountain, the great missionary call is brought home to us, while this is still further urged upon us in the concluding paper on "The Enduring Reward."

Dr. Deck evidently belongs to a family which has yielded its full quota to the missionary work of the Church, for he writes, "I know of those (apparently his own parents) who have given five of their own children to join the King's Foreign Legion. I know with what deep emotion and thankfulness each one of us in turn has been yielded up, to go forth to His glorious service in answer to lifelong prayers." Well may he add, "Such a patrimony of prayer is a never-ending benediction. It is a most precious possession, the most to be desired in all the world. God grant you the joy of obtaining it for your children."

The whole book is fragrant of the Master and of His wondrous love, just where that love was so signally manifested, viz., from the Cross of Calvary.

PRAISES WITH UNDERSTANDING. By Gertrude Hollis. *S.P.C.K.* Price 1s. 6d. net.

This is described as "a simple book about the Psalms, describing their origin, history and use in Christian worship." The authoress is well up in her subject. She seems to set the Psalter before us from every point of view, and that in a most attractive and interesting, because picturesque, manner. Their use in Jewish and Christian worship, and more particularly in our own Church, is well traced out. Miss Hollis has evidently been in Palestine and appears quite at home in noting the allusions to Eastern life, as she also is in what she writes on the natural history of this part of the Bible. She is very observant and has an eye to the beautiful. We regret that she refers as she does to what are called the Imprecatory Psalms, also that having raised a difficulty in connexion with them there seems to be no attempt to remove the difficulty by a satisfactory explanation. On the whole, however, we like the book and find it full of most instructive and valuable information.

DOMESTIC SERVICE. With a Preface by Mrs. George Wemyss. London: *Constable and Co., Ltd.* Price 2s. net.

It was the happy inspiration of "an old servant" to give us this pleasing volume of reminiscences which may be profitably read by mistresses (and even by masters!) as well as by servants. She entered her first situation at the age of ten and now looks back upon fifty-two years of domestic service in nineteen different situations—nine in Scotland and ten in England. Looking back down "the river of years" to her earliest experiences she tells how

she would gladly serve the same people again : she has seen many changes and "in many cases prefers the good old ways." So varied have been her experiences that she tells of the house in which Family Prayers were observed, and of another where the gas was turned off so that the maids should not read the Bible in their rooms ! Scattered over these pages are some excellent bits of advice to servants. She says, "Never mind if you do not have 'Miss' on your letters from them" (the employers). The writer never had "Miss" on one letter from her father. Again she says, "Never pry into places where you have no right to be and never carry tales outside." Again, "Servants should never touch the (library) books unless they have leave." She urges servants "to report all breakages at once . . . it is very mean to hide it and say nothing." Here, too, employers will find much to set them thinking. The writer has no admiration for those who "test servants' honesty by leaving money in chairs or on the floor." "You must tell the truth about every one you recommend" is a useful piece of advice which were better acted upon more frequently. There are some touching memoirs of dear women whose thoughtful consideration and genuine piety won a lasting affection, and of boys who are now serving as officers whom the writer still serves by prayer.

FIRST THINGS FIRST. By A. Gregory Wilkinson. *The Church Book Room*, 82, Victoria Street, S.W. Price 4d. net.

This pamphlet of twenty pages deals plainly with the great facts of spiritual experience. Starting at the position that "vast numbers of Englishmen live as if there were no God," the writer emphasizes the fact of conscience; the necessity to respect and obey conscience; condemnation by conscience; repentance toward God; and the obligation to honesty and purity of life.

THE WONDERFUL PRAYER. By Gertrude Hollis. London: *S.P.C.K.* Price 2s. net.

This is a simple but charming explanation of the Lord's Prayer. Primarily intended for young people, it will serve admirably as a gift-book for older folk. Attractively got up, the cover is adorned with Sir Joshua Reynolds' famous picture—The Child Samuel—which reappears inside as the frontispiece.

DISCIPLES OF CHRIST. By M. Winnington Ingram. London: *Longmans, Green and Co.*

Here is another volume of the London Diocesan Sunday School Manuals containing fifty lessons, arranged by Miss Winnington Ingram, daughter of the Archdeacon of Hereford and niece of the Bishop of London. They are specially intended for children of from seven to ten years of age who have come up out of the Infants' department. If capable teachers were as plentiful as the many excellent helps that are now provided, the Church of England Sunday Schools might take their place, second to none.

THE CROSS AND THE SWORD. By the Rev. G. R. Oakley, M.A., B.D. London: *S.P.C.K.* Price 2s. net.

Mr. Oakley has a happy knack of telling again famous stories, and in these pages he has written up the Soldier-Saints of England—"English Monarchs, representative of their times, who maintained their Christian saintliness amid the clash of arms." There are eight of these sketches from Eadwine to King Charles the Martyr, for whom Mr. Oakley has nothing but unqualified praise.

LECTURES ON THE RUSSIAN CHURCH. London : S.P.C.K. Price 1s. 6d. net.

INTERCOMMUNION WITH THE EASTERN ORTHODOX CHURCH. London : S.P.C.K. Price 1s. net.

The Bishop of London contributes a preface to the first of these volumes, which consists of four lectures on the history, constitution, doctrine and ceremonial of the Russian Church. It is only natural that at the present time our interest should be stirred up in the Greek Church, but we cannot close our eyes to the fact that there is much in her doctrine and practice with which loyal and soberminded sons and daughters of the English Church are not likely to be in agreement.

The second volume is virtually a plea for intercommunion. The writer says that "any confederation with Protestants rejecting the Apostolic Succession and Sacramental Grace would be fatal to intercommunion." This is sufficient to show his standpoint, as well as the difficulties with which his proposals are attended.

NEW TABERNACLE SERMONS. By T. De Witt Talmage, D.D. London : Hodder and Stoughton. Price 6s. net.

The sermons of this well-known American preacher, of which there are thirty-two in the volume before us, are written in an interesting and forceful style, and are never dull. There is a fascination about them which holds the reader and appeals to him, and they are moreover very sound and Evangelical. Of course we cannot line ourselves to everything he says. Thus in the sermon on "The Great Assize" we fail to see why the Judgment Day should cover no more than a space of twenty-four hours, or that the lost as well as the saved will stand before the Saviour in the air. Such points notwithstanding, we like the book. It will be an acquisition to any clergyman's or minister's library, and we can quite imagine its being blessed to conversions.

WHAT TO KEEP FROM AND WHAT TO KEEP. Friendly advice to young fellows setting out in life and to others who have already traversed part of the journey. By the Rev. Innes B. Wane, M.A. London : Charles Murray. Price 1s. net.

This little book, pre-eminently readable, is full of sound, practical counsels addressed to young men. The author seems thoroughly to understand their difficulties and temptations, and his exhortations are enforced by many an apt illustration and historical reference likely to appeal to those with whom he is dealing, and showing at the same time a wide extent and variety of reading. In his preface Mr. Wane tells us his "little work makes no pretension to any originality," and he refers to it as "scarcely more than a piece of patchwork." Even if, however, this is not an excess of modesty on his part, we venture to think that any lack of originality is more than compensated by the skill with which other authors have been laid under contribution, each being made to yield his quota at just the right place and time to serve the great purpose aimed at. The little volume should have a large circulation, and is calculated to do much good. It would be a very suitable gift to a young man.

STORIES OF THE KINGDOM. By the Rev. Will Reason, M.A. London : Morgan and Scott. Price 2s. net.

There are five-and-twenty addresses on the Parables, to boys and girls, from the pen of one who has learned how to place his ripe experience at the disposal of the coming generation without "talking down" to his hearers. Like all the writings from the pen of this author we have something in his latest work which hits the mark.

DRAWING THE NET. By the Rev. J. Morgan Gibbon. London: *Morgan and Scott.* Price 1s. 6d. net.

The author, in this volume, has laid his finger upon a weak spot in the work of the Churches—their failure to “gather in” the young; and has shown how, from his own experience, something may be done to remedy the defect. The genesis of the volume is an attempted mission chiefly among his own young people, to which there were the most encouraging results. Earnest ministers who long to know how best to bring their own young folk to a “decision” will find much that is helpful in the methods adopted by the writer.

THE GREAT WORLD DRAMA. By Mrs. E. Trotter, London: *Elliot Stock.* Price 1s. net.

This little work deals with prophecy, especially in connexion with the Jews. There is much that is interesting as bearing on the position of their people in the pages of Scripture and the purposes of God, and also relating to the part they are sustaining in the present struggle of the nations. Mrs. Trotter seems not averse to the Anglo-Israel theory, though she does not tie herself to it. “Many see in what is called Anglo-Israel the promise of the future uniting of the race. Be that as it may, there is much to create interest and careful study of the times, and if the interpretation is a Spirit-given one and not the outcome of national pride, it will develop and expand.” Yes certainly, but is it a Spirit-given interpretation? The arguments against a land like Palestine capable of supporting some three and a half millions being able to contain thirteen millions of Jews are well met. Their border is to reach to the Euphrates according to the grant given to Abraham, and so includes a large tract of fertile and rich land only lately begun to be re-developed. Then it is no more necessary that all Jews should actually be in their land than that all Englishmen should be in England. We certainly cannot go with the writer when referring to Daniel vii. she says “The lion, the bear, and the leopard are symbols fairly easy to interpret, representing Israel, Russia, England.” In her interpretation of prophecy generally Mrs. Trotter follows the Futurist position.

GOD'S MINUTE: A Book of 365 Daily Prayers sixty seconds long for Home Worship, written specially for this book by 365 of the most eminent Clergymen and Laymen in the English speaking world. *The Vir Publishing Company.* Price 2s. net.

This little volume which is printed (copyright) in the United States devotes a page to each day of the year, every page being headed by a suitable text followed by an appropriate prayer. Variety is guaranteed by the fact that each prayer comes from the pen of a different author, a list being given of the various writers. Some idea of the nature of the prayers may be formed from the fact that in this list the names may be found of such men as Professor Griffith Thomas, Sir Robert Anderson, the Rev. F. B. Meyer, the Rev. W. Graham Scroggie, and last but by no means least Canon Girdlestone. A good many are Americans. A work of this sort meant to stimulate private prayer and devotion ought to be of invaluable aid to those who are helped by such suggestions (coming in many cases from riper, and perhaps more experienced Christians) in their daily approach to God.

GLOWING FACTS AND PERSONALITIES. By Edward Smith, with a Foreword by Dr. J. H. Jowett. *R.T. Society.* Price 1s. net.

The subject of this little book was a traveller, a missionary enthusiast,

and one of the foremost leaders of the Adult School movement. Mainly through his enterprise and munificence the Temperance Institute at Dudley was erected. "The memory of Edward Smith," says Dr. Jowett, "is very bright and sacred to all who had the privilege of knowing him; he tells new stories of lives made over again by the marvellous ministries of the Eternal Love." There is no question that Edward Smith by his persistency in endeavouring to reform the habits of working men wrought an achievement which might well be considered almost incredible. This book should be read by all Adult School workers, and might with profit be used occasionally at their meetings.

J. C. W.

EZRA AND NEHEMIAH. By T. W. Crafer, D.D. Lecturer at Downing College and Fitzwilliam Hall, Cambridge. *Cambridge University Press*. Price 1s. 6d. net.

This new volume of the "Revised Version for Schools" must not be confused with the "Cambridge Bible for Schools and Colleges," nor with the "smaller Cambridge Bible for Schools," published at the University Press. In a fairly full introduction, Dr. Crafer discusses the name, the contents, the sources and the chronology of the books, and gives a short and informing account of the Persian Period and the Exile and the Return. The author's standpoint is that of a reverent and moderate critic. The notes are adequate and scholarly.

THE EMPIRE OF SILENCE. By the Rev. Charles Courtenay, M.A., Chaplain of Holy Trinity Church, Rome. London: *Sampson Low, Marston and Co. Ltd.* Price 6s. net.

Mr. Courtenay, who is not unknown to our readers, has given us a volume of over 400 pages in which the subject of silence is turned inside out and upside down. One marvels at the patient research which is revealed on every page. The chapter "Shakespeare and Silence" is an excellent example, and indeed every branch of literature and art is pressed into service to such an extent that the reviewer is defied and defeated. It is a book to buy and keep. It is brimful of illustrations in which preachers should rejoice and ordinary readers be glad.

We welcome from the S.P.C.K. some new tracts for the times. *Fatalism* by the Rev. R. H. Malden; *The Apocalypse of the Present Age*, by Canon Goudge, and *Fasting's Communion*, by the Rev. O. C. Quick (3d. each); and *A Prayer for Special Occasions*, by C. A. E. Moberly, and *Spiritualism, What is it?* by the Rev. G. R. Oakley (2d. each.)

Miss Edith A. Charter is to be congratulated upon a very bright idea. Knowing the spiritual value of John Bunyan's immortal work, she has compiled a new textbook, entitled *Some Daily Thoughts on the Pilgrim's Progress* (the Churchman Publishing Company, Ltd, 2s. 6d. net). The selections have been made with care and skill and are well calculated to have an excellent effect upon the reader, uplifting to those who know in their heart's experience the truths that Bunyan taught, and helpful and suggestive to those who are still bearing the burden of their sins. The volume covers a period from January 1 to June 30, and suitable verses and thoughts are added to each reading. A volume that many will delight in. Prebendary Webb-Peploe contributes a commendatory preface.

