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THE
CHURCHMAN

A Monthly Magazine and Review

CONDUCTED BY
CLERGYMEN AND LAYMEN OF THE
CHURCH OF ENGLAND

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THE CHURCHMAN

January, 1918.

The Month.

The New
Bishop.

THE Dean of Durham has been nominated to the the Bishopric of Hereford. It is in many ways a striking and a picturesque appointment, and he will undoubtedly bring a large measure of intellectual vigour to the episcopal bench. But Dr. Henson does not belong to the type of men who are usually made bishops. Prime Ministers have been supposed to have a preference for "safe" men, and the Dean can hardly be said to be included in that category. His career has shown him to be bold, courageous, daring, and there has always been a sort of uneasy feeling "What will he say or do next?" But he has shed many of his earlier "views," and without a doubt has, during the last few years, greatly strengthened his hold on the popular mind. He has vindicated the right of episcopally ordained clergy to preach in Nonconformist chapels, and as recently as last March occupied the pulpit at the City Temple, Holborn Viaduct. It was expected that the Bishop of London would interfere—even as Dr. Henson's old friend Bishop Gore interfered a few years previously—to prevent him from doing any such thing, but the Bishop of London is too wise a man to court a failure, and any inhibition would most certainly have been defied, even as was Bishop Gore's attempt to stop him preaching at Carr's Lane, Birmingham. It is an open secret, however, that correspondence passed between the Bishop and the Dean relating to the whole question. It was "private and confidential" and has never seen the light, which is a pity as it is understood that the Dean's letter contains an unimpeachable exposition of the principles governing his action.

It is not easy to place the new Bishop in any ecclesiastical category. He would refuse, we expect, to be classed as an Evangelical, although Evangelicals were very glad of his help in the Kikuyu controversy, and some of them are leaning heavily on his great powers of argument to defeat the Report of the Archbishops' Committee on Church and State. Nor would he now be satisfied to be placed as a High Churchman, whatever the tendency of his earliest views may have been. Moreover, he does not seem to be interested overmuch in matters of ritual controversy. Whether he would agree to be called a Broad Churchman, we do not know, but of these three schools he has certainly seemed to be nearest to the "Broad" party; although, here again, it must be stated that what were at one time regarded as "Modernist" views are believed to have been largely laid aside, and that on all fundamentals of the faith he is nearer now to the old orthodox position than he has ever been. If, then, he is neither an Evangelical Churchman, nor a High Churchman, nor a Broad Churchman, in the commonly accepted sense of those terms, what is he? Is he (to quote a phrase much loved by Archbishop Benson) a "Deep Churchman"? Frankly, we cannot say, because we have never quite understood the meaning of the term, but of Dean Henson's loyalty to and love for the Church of England we have no doubt. Perhaps the title "Independent Churchman" would fit him best, for the character of the "free lance" seems to be most congenial to him.

The Appointment Justified. For ourselves we are sincerely glad that Dr. Hensley Henson has been designated for a bishopric. Not that we agree unreservedly with his opinions—far from it; but because we feel that a man of his individuality and of his type should certainly be upon the episcopal bench to represent a class of opinion and a line of policy which needs to be given a voice in the government and administration of the Church. When he was appointed to the very pleasant and highly lucrative Deanery of Durham there was a feeling in some quarters that this would involve his being "shelved" so far as the infinitely more important work of the episcopate is concerned, but happily the fear has been falsified. There are great and anxious questions before the Church which will need for their settlement the help of the acutest minds

in the Church of England. It is fortunate, too, that his appointment has come in good time for the next Lambeth Conference, when the forces of reaction and the forces of progress enter upon what may be a decisive struggle. How nearly there was a hitch over the appointment to the Bishopric of Hereford will probably never be known, but the very long delay in making the announcement suggests that things did not go with their usual smoothness. As soon as Dr. Percival's resignation was announced it was freely stated in influential quarters that the Dean of Durham was to be his successor, and for weeks an announcement was expected. It is not to be supposed that the forces opposed to him were idle, and it is even stated that two Diocesan Bishops were asked in succession to fill the vacancy. They both refused, and the official offer was made to the Dean, it is believed, only a few days previously to the announcement. If the see had been filled by translation, would Dr. Henson have been appointed to the vacancy thus created? That would depend upon the nature of the see. If the appointment could have been by Letters Patent—probably yes; if the Bishop-designate had needed election by the Dean and Chapter—possibly no. At Hereford, of course, where the members of the Cathedral body are believed to be in sympathy with the nomination there need be no uneasiness about the election, and we assume that the various incidents of the appointment will go through in the normal way. A conflict between the Crown on the one hand and a Dean and Chapter on the other would be very awkward in the present state of the Church of England.

Nevertheless, the wish to upset the appointment is clearly manifested in some quarters. The opposition

*The Voice of
Opposition.*

of the *Church Times* can be understood, however much it may be regretted, for it represents a great constituency; but why a gathering of clergy in the diocese of Oxford, held to elect a proctor for Convocation, should deem it a duty to protest, we are at a loss to understand. These clergy passed a resolution protesting against the appointment on the ground that Dr. Henson "has frequently talked and written in a way that shows that he held principles widely divergent from the teaching of the Church of England, and praying the Dean and Chapter of Hereford to refuse to accept the nomination." This resolution is to be sent to the Prime Minister,

who would be well advised to tell these interfering clerics to mind their own business. The *Church Times'* attack is severe and is calculated to do mischief, but it is impossible to believe that even if the opposition were ten times as serious it would be successful. The protest against Dr. Gore's appointment, when he was nominated in the late Lord Salisbury's time to the Bishopric of Birmingham, failed; and the present opposition will fail. Crown nominations to bishoprics are not easily upset.

Matters of Interest. Canon Barnes-Lawrence's new volume *A Churchman and his Church* deals, according to its sub-title, with "matters of interest at the present day." More than this, the questions dealt with may well be described as matters of the deepest moment, and this "Manual for Churchmen" offers guidance and direction in regard to each one of them. And it comes at the right time. As the author says in his Preface, "the great struggle which convulses the world finds its counterpart in the conflict within the Church. In both arenas principles are at stake, so great, so far-reaching, that they forbid the antagonists to lay down their arms." But the conflict is not new: it has been going on and yearly gathering in strength ever since the rise of the Tractarians, who sought to foist upon the Church of England a new conception of what the Church is in itself and in its relation to other parts of Christendom. In more recent years a school has arisen which has left Tractarian teaching far behind and is now openly attempting to assimilate the doctrine and preaching of the Church of England to the doctrine and practice of the Church of Rome. And many souls have been entrapped, largely for want of adequate knowledge of what the Church of England is and what it teaches. A wide acquaintance with Canon Barnes-Lawrence's book will do much to strengthen and establish the faith and position of Churchmen in their own Church—their Church as it is, Catholic, Apostolic, Reformed, Protestant, and not, as some would have it, a Church of pre-Reformation principles and practices, a Church Roman in everything but name. He deals in successive chapters or addresses with "The Church and the Bible," "The Church," "The Christian Ministry," "Holy Baptism," "Holy Communion," "The Prayer-Book," and "The Relative Importance of the Means of Grace"—questions which go to the very root of

most of our present-day controversies. As indicating the style and scope of the volume, we quote the following passage from the chapter on "The Church":—

It is probable that more misery has come to Christian men through the spell of a false conception of the Church than from any other single cause. In actual experience it has probably been the most potent of instruments for enslaving the souls of men. In the third century Cyprian said: "There is no salvation outside the Church," meaning the visible Episcopal communion. The Romanist to-day says exactly the same, meaning his own exclusive Church. The modern Anglican, with wider charity but equal confusion, says: "Outside the Anglican, Greek, and Roman communities, which together constitute The Church, there is no security of salvation." Bishop Gore, the honoured spokesman of his school, writes: "Membership in the true Church depends on membership in the visible [*i.e.* the Episcopal] Church on earth." I trust that no word of mine may depreciate the importance of unity, visible unity, or of episcopacy its safeguard, when I say that such statements are alike opposed to reason, to experience, to the Prayer Book, and to the New Testament. The question which tortures thousands of souls to-day, which is the wailing keynote of Newman's *Apologia*, "In what Church is salvation to be found?" is based on fundamental error.

Nor has that error enslaved men's bodies less than their souls, for it has led to effort, repeated again and again, to compel all Christ's flock into *one* fold. Such efforts have always disastrously failed, they always must. Look back over the pages of Church history which tell of such efforts, and you will find that they are more deeply blood-stained than any other. Think of Simon de Montfort and the Albigenses; of the Revocation of the Edict of Nantes and the Massacre of St. Bartholomew; of Philip II, Alva, and the Netherlands; of Mary and the Protestants; of Elizabeth and the Romanists; of Laud and the Puritans; of Charles II and the Scottish Covenanters. Look around you and think of the Stundists of Russia, of the Protestant congregations and their disabilities in Roman Catholic States. Sum up your observations and you will confess that the only visible results of such compulsion are the martyrdom of some, the hypocrisy of others, the sullen resistance of many, and the undying hatred of all.

The book is of compelling interest, and of its importance no one will doubt. We hope it will be widely circulated. It is calculated to help the Churchman to give a reason for the faith that is in him.

There are movements towards unity both in Church and Nonconformity. They may be slow, they may be slight, but that they exist there is no doubt at all.

What was the meaning of the "Findings" of the Cheltenham Conference if they did not represent a longing desire for closer fellowship among Christians? But proposals have now come from the Nonconformist side, bolder and more far-reaching than the most pronounced optimist on the Church side has ever dreamed of.

In a letter to *The Times* Dr. H. Arnold Thomas, the greatly respected Nonconformist of Bristol, wrote :—

Would it not be possible by means of a conference summoned by Parliament, and composed of representative men of all Churches, to ascertain whether all Christian people, or the great majority of them, could not be included in the English Church of the future? The Savoy Conference failed to maintain comprehension, but to-day religious men are of another temper, and it would surely be an unspeakable gain if a new conference could restore what the former one failed to preserve.

What is chiefly needed is to secure for individual congregations some measure of liberty in regard to the Form of Public Worship. There might be a recognized standard form, but if the liberty which is taken without leave to-day were frankly and generously conceded the difficulty in the way of many Nonconformists would be removed.

No doubt the question of re-ordination is a serious one. But I take the Prayer Book to mean that in ordination the Bishop recognizes a call to serve in the Church which has already been given by the Holy Spirit. Would it not be possible for the Bishops in council formally and solemnly to recognize those who believe themselves to be thus called, and are willing to accept office in such a reconstituted Church as is now being contemplated? It is well known that the mode of ordination has varied from time to time, and in different Churches. There is no reason, of course, why individual ordination should not be the custom of the future.

Strange indeed is it that such a wide-spirited letter should have attracted so little attention. At the time of writing it has not met with a single response from any leading representative of the Church, and from Nonconformity the only substantial recognition of the proposal has come from Dr. Dinsdale T. Young, who said the letter "will awaken a cordial response in many hearts and minds":—

"A New Savoy Conference" would be a golden gift of God at this period of history. Everywhere there is a deep longing for a vividly expressed unity among Christian communities. This war—the most righteous ever fought—has accentuated the ardour of truly catholic desire. Is it not possible to secure a great English Church? Many of us can be content with no inferior type of unity. Has not Christian love warmed to such a degree as to make possible an English Church? Mr. Arnold Thomas makes suggestions which command my whole-hearted consent. I believe that many will echo his words.

We are in full agreement with the main purpose of the proposal. Whether Parliament, in its present state, is the best body for convening such a Conference may be open to doubt, but it ought to be possible, assuming goodwill on both sides, for such a Conference to be called. Dr. Thomas's letter opens up a prospect of reunion more bright than anything yet suggested. The proposal about ordination is admirable, and seems to offer a solution of one of the most difficult questions which, up till now, has baffled everybody.

But we are tempted to doubt whether there is yet a sufficiently strong feeling on either side to justify the belief that there are strong aspirations after unity. But these will come in time ; and everything that can be done to prepare the way is to be encouraged.

An Unfortunate Pronouncement. Whatever chances the movement represented by "the British Council of the World Alliance for Promoting International Friendship through the Churches" had of success have been hopelessly destroyed, we should imagine, by the most unfortunate pronouncement made, at what we suppose was the opening conference, by the Dean of St. Paul's. Just at the time when we are being exhorted by the Prime Minister and others to stand firm and to endure to the end the Dean comes forward with a resolution stating that a just and lasting peace could be secured only by the application of Christian principles of reconciliation and the brotherhood of mankind to all relationships between nations. These are high-sounding phrases and are calculated to mislead people who do not think, but they bear not the remotest relation to the actual facts of to-day. We are all for the brotherhood of mankind, but how is it to be realized when one Power is determined—if possible—to acquire world-domination and to crush the people of other nations under its iron heel? It should be obvious to every one that there can be no lasting peace in the world until the brutal arrogance of that Power has been destroyed beyond all recovery. But the Dean of St. Paul's says that the programme of destroying German militarism "was always hopeless ; we now see it is absurd." It will require more than the word of Dean Inge to induce the English people to accept that dictum ; and it is amazing how the Dean, at this grave crisis in the nation's history, could bring himself to utter such words. They are not calculated to hearten the English people ; moreover, they were entirely uncalled for. Nor was he more fortunate in his comparison between the two systems of government :—

On the one side is the Prussian system—efficient, economical, and honest—which ends in putting the civilian under the heel of the soldier with his brutal blundering diplomacy and methods of frightfulness, until that nation now stands without justice, chivalry, generosity, sympathy, or mercy. Nevertheless, Germany is in many ways the best-governed country in the world, and if, after the exhibition we made of ourselves before the war, we suppose that the Germans regard our system with envy and admiration and would like to copy it, we are vastly mistaken.

On the other side there is a squalid anarchy of democracy—wasteful, inefficient, and generally corrupt—with a government which quails before every agitation and pays blackmail to every conspiracy, and in which sooner or later those who pay the taxes are systematically pillaged by those who impose them, until the economic structure of the State is destroyed.

The contrast suggests the question: Would the Dean rather live under the Prussian system with its tyranny, than under the English system with its freedom? We should like to hear his answer. But then his views are, to say the least, singular. He thinks, for example, that after the war “the whole world will be eager to forgive and forget if only they feel they can live in peace and security.” What we shall “feel” depends upon the result of the war. A peace which is not brought about by the Victory of the Allied Cause would offer anything but security. As to forgiving and forgetting, we do not see how that is possible or even desirable unless and until Germany shows contrition and offers reparation for the unspeakable crimes it has committed in this war. The brutal and diabolical murders committed with cold calculating devilry in the submarine campaign, and the attacks by Zeppelins and other aircraft against innocent civilians will never be forgotten or forgiven by this generation. War is one thing, and an honourable foe can readily be forgiven; murder is something very different.

The Archbishop of Canterbury, supported by other religious leaders of the country, has issued a Memorial protesting against the proposed alteration in the Marriage Laws. It may be doubted whether the public at large have any conception of the nature of the change suggested or of the results which would follow if it were to receive statutory sanction, and it is right that a calm and temperate statement of the facts, such as this Memorial contains, should be brought under public notice. Stated in brief terms, the proposal is that separation orders issued by a magistrate, on whatever grounds, may, after the lapse of three years of continuous separation, have the effect of decrees of divorce. Thus any man or woman could apply for a permanent divorce from his or her partner on the mere ground that the couple had been continuously separated for three years, whether by mutual agreement or for any other reason. “This,” says the Memorial, “would apparently mean that marriage might be during pleasure only.” The proposal is one of the most drastic character,

and we feel no hesitation in saying that when once the facts are fully appreciated, the moral sense of the country will rise in revolt against so pernicious a suggestion. It is difficult to see on what solid ground the proposal rests. That there are hard cases cannot be questioned, but hard cases proverbially make bad laws, and to change the fundamental characteristic of marriage would be to sap the foundations of the moral life of the nation. The proposals, it must be remembered, run clean counter to Divine law, which the nation is bound to respect and revere. The Memorial bases its opposition on the highest grounds. The signatories include, besides the Archbishops of Canterbury and York and some of the Bishops as representing the Church of England, Cardinal Bourne, several Free Church Ministers and a large number of distinguished laymen, such as the Duke of Northumberland, the Marquess of Salisbury, the Earl of Selborne, Lord Parmoor and General Sir William Robertson. They regard the proposals as "running counter to the consistent teaching of the Church of Christ from the beginning," and they assure those who are rightly indignant at such proposals that "the most strenuous opposition will be offered to any attempted legislation of that character." Every care will be taken to make the opposition representative and effective. A Marriage Defence Committee, with offices at 8, Dean's Yard, Westminster, S.W.1, has been formed, and we sincerely hope, as we firmly believe, that this body will receive such a large measure of sympathy and support from all sections of the community that this most mischievous proposal will be defeated.

The Forms of Prayer and Thanksgiving to be used
on January 6, the Day appointed for Intercession on
Behalf of the Nation and Empire in this Time of War,

Day of
Prayer.

issued under the authority of the Archbishops of Canterbury and York, are now published by the S.P.C.K. (68, Haymarket, S.W.1). The four Forms of Service are made up into an eight-page pamphlet, which is published at 3s. 6d. net per 100. The first of the four Forms relates to Holy Communion. When there is more than one celebration a special Epistle (Rev. xix. 11) and Gospel (St. Luke xxi. 25) may be used; and before the Prayer for the Church Militant a special Bidding to Thanksgiving and Prayer in connexion with the war is provided. The second Form merely provides for

special Psalms and Lessons. At Morning Prayer Psalms xlvi. and lxxii. and Lessons Isaiah lx. and St. Luke iii. 15-23 or 1 Tim. ii. 1-7; and at Evening Prayer Psalms lxxxiii. and xcvi. and Lessons Isaiah xlix. 13-24 and St. John ii. 1-12 or xvii. 15. The third and the fourth Forms are alternative. The third may be said after the Third Collect for Morning or Evening Prayer or in the Pulpit before "or in the place of" the Sermon, and is comparatively brief; the fourth is longer, and may be used after the Third Collect "or at such other time as the minister in his discretion shall judge convenient." Provision is made for the reading of the Royal Proclamation at all Services.

The Rev. William Temple, writing as Chairman
 "Life and Liberty." of the Life and Liberty Movement, has expressed disappointment at the result of the discussion in the Representative Church Council on the Church and State Report. But there is really no ground for complaint. Such important changes as the Report proposed cannot be carried through in a hurry, and it was the highest wisdom to refer the matter to a specially appointed Committee. That Committee is to report at the next meeting of the Council, and if they support the principles of the Report of the Archbishops' Committee, it will greatly strengthen the position and open the way for application to Parliament on those lines. All Churchmen, in common with Mr. Temple, would deprecate unreasonable delay, but there is no ground for supposing that the new Committee will lose time in getting to business.



The Fundamentals of Evangelical Protestantism.¹

AN ADDRESS BY THE DEAN OF CANTERBURY

THE subject on which I am asked to address you is "The Fundamentals of Evangelical Protestantism." Well, that is a very large subject, and as I see that I must not presume to exceed half an hour, it will be scarcely possible within that time to do more than just to indicate what, as it seems to me, are the main heads of the subject.

The first fundamental which I will mention is a deep sense of sin. I think that that is the beginning of Evangelical thought and feeling, and it is a consideration which, you will agree, is not adequately appreciated as it ought to be at the present time. All the fathers of Evangelicalism commenced their career under the deepest possible conviction of sin—an apprehension of their own sin and of the consequences it must entail for them. And the better men they were, the more deeply they felt it. I recall one book which has been submerged in the course of the last century, though it was once a very favourite book among Evangelicals, and was on the shelves of the Religious Tract Society for years; it was edited by Daniel Wilson and Thomas Chalmers and Bickersteth, and other great leaders, and was entitled *The Private Thoughts of Thomas Adams*, a Vicar in the eastern counties of England at the beginning of the eighteenth century. These "Thoughts" were published from his diary after his death, and what they revealed on every page was a profound sense of his evil nature, which weighed upon him night and day, good man though he was, as we should deem him. I noticed it spoken on high authority the other day that what we need at the present time is a greater apprehension of Christ the King. Certainly we can never apprehend our Saviour too clearly and strongly in any one capacity, but I should be inclined to say that we need as much, and perhaps more, a greater apprehension of Christ the Judge.

I see people applying, as they believe, the truths of Christianity to the social and even to the political affairs of the present world, and speaking of the Kingdom of Christ as though it was to be established by the ordinary efforts of human beings in their social

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life and political concerns. But nobody seems to realize that when you are dealing with the affairs of society you are dealing with the affairs of a number of people who are, all of them, more or less sinful, more or less corrupt, more or less weak ; and that the first thing that has to be done, if you are to bring peace and love and the blessings of the Gospel into the ordinary life of men, is to make them sensible of the evil and corruption that is within them, and to lead them to the only source where it can be remedied. There is only one thing I know for certain about any body of men I meet, and I often think of it when I preach in church to a congregation with whom I am not familiar, that while I know nothing else of them, I do know that they are all sinners—that is quite certain—and I may also add—and here there is the saving hope—they are all sorry for it, and would be glad to do better and to be helped towards that better life ; so that if you are bringing the Gospel to them you may be sure of speaking straight to their hearts. All the teaching of the New Testament, the addresses of the Apostles and their Epistles, invariably begin with the assumption that men need salvation. Salvation may be said to be the cardinal word of the New Testament, and until we have grasped that fact, we have not begun to touch the fundamentals of Evangelical Christianity. But the essence of the Gospel is that it does bring that salvation—salvation in this world, and salvation from the natural consequences and doom of sin in the next. The very fact that the word which is first on the lips of every preacher of the Gospel, in the New Testament, is the word “salvation” brings home to us the need of every human being to be saved.

What is the nature of the salvation which is offered to him ? Its principles are all summed up in that one flash of Evangelical truth which occurs in the Acts of the Apostles, when the gaoler of Philippi, amidst the earthquake and the apparent ruin of everything about him, exclaims to St. Paul, “What shall I do to be saved ?” and St. Paul answers instantly, “Believe on the Lord Jesus Christ, and thou shalt be saved and thy house.” St. Paul pointed him at once to our Lord Jesus Christ as the one Saviour, and said, “Believe on Him, and thou shalt be saved.” I might almost say that the fundamentals of Evangelical Protestantism are summed up in that one incident. St. Paul did not tell the gaoler to go to a minister or to a church. He told him to go straight to the

Lord Jesus Christ and put his trust in Him, and he should be saved. That is the message which the Gospel brings here and now to every soul among us—that he should believe on the Lord Jesus Christ and he shall be saved.

The next question that arises as we consider this matter is : How do we know ? What is your authority for saying that if we believe on the Lord Jesus Christ we shall be saved ? The answer to that is very simple : the authority is the Lord Jesus Christ Himself. He told His apostles to go into all the world and to preach the Gospel to every creature, and He told them to proclaim the forgiveness of sins. After His resurrection He said again and again to them that their message was to proclaim to all people the forgiveness of sins ; and it is on His authority, and His alone, that the Apostle declared that message to the gaoler, and that we, the ministers of Christ, are privileged to go to all people and tell them that they can be saved, and how that salvation can be brought about. The authority of Christ is the one essential authority for the Evangelical message. And where do you get that authority ? Well, of course, St. Paul, as an apostle who was expressly sent by the personal authority of our Lord, was at that time authority enough to that gaoler ; but to us the authority of our Lord Jesus Christ is witnessed and afforded by the New Testament—the writings of the Apostles, and the account of our Lord's life and death, His words and teaching, in the Gospels. That is the one authority for His blessed message of salvation. In other words, the New Testament, including as it does within it the essential messages of the Old Testament—the Bible—is the one fundamental authority for the message of the Gospel, and for Evangelical Protestantism.

And the New Testament and the Bible are much more than a mere abstract authority. The New Testament and the Bible are the actual voice of God speaking to men. In the Gospels, of course, you have the very words and acts of our Lord ; in the Epistles you have the authoritative explanation and applications of those words ; in the Old Testament you have the records of the revelations which God gave to the fathers before Christ came, summed up, I might say, and embodied in one book, which is the essence of the whole of the Old Testament—I mean the Psalms. The cardinal fact for Evangelical Protestantism is that in the Bible, from the beginning to the end, but particularly in the Gospels and in the New Testament,

you have the voice of God speaking to men. That is the very greatest fact in the whole world. There is nothing whatever so momentous and supreme for human beings as the fact that you have words from God in the Bible, from beginning to end, but particularly in the New Testament, in the voice of Christ and in that of His Apostles. Our Reformers realized this aspect of the Bible with peculiar vividness. They did not regard the Bible as a collection of dogmatic statements. They saw in it Christ standing before men, speaking directly to them, and sending His messages to them also through His Apostles, and in the Old Testament—in the Psalms particularly as a type of all the rest—they heard the voice of God thundering over human hearts and revealing His nature to them. You cannot get the will and character of God made known to you in any other way or through any other sources. As St. Paul tells us, nature itself reveals His eternal power and godhead ; but the heart of God and of Christ, the will of God and of Christ, you have in the Bible alone. That is the second cardinal point of Fundamental Evangelicalism, and we should keep it continually before our minds, and ever live upon the Bible as the voice of God.

There is an extraordinary expression of Luther, whom we have lately been commemorating and who can never be honoured enough by those who believe in Evangelical truth. He refers to the woman who was healed by the touch of our Lord's garments, and he says, "If the very touch of Christ's garment was health, what must be that intimate touch of the very mind and heart of Christ which is open to us in the Gospels!" I cannot but refer in passing to an error on that subject—or at least a want of proportion in the views on that subject—which is to be found in other Churches and in some parts of our own Church. The idea which is predominant is that that intimate contact with Christ is only to be obtained through the channel of the Sacraments. I venture to say that that is the source of all superstition. The Sacraments are means whereby we receive the grace of Christ, but they are those means because they are the visible expression of the word and the will of Christ. The supreme value of the Holy Communion is that it is the actual message of the Saviour Himself to every soul that receives it, offering him forgiveness and union with His body and blood, and he who believes that promise receives that blessing. But it

is not the material element through which it is conveyed. That is not the "channel," as it has been unfortunately called in a recent book ; the channel is the word of Christ which is with that Sacrament, and upon which we lay hold by faith. Through that word we are—to use an expression I ventured on just now—in touch with Christ, His will, His promise.

Reference has been made to some weakening of that faith in the Bible as the Word of God which has arisen in our day, to some extent in consequence of what is known as the Higher Criticism. In dealing with the Bible I should hardly do justice in an assembly of this kind if I did not at the present day make some reference to that subject. Well, I will venture to sum up what I have to say in this : that no criticism, so far as I am aware, has established any thing inconsistent with the substantial truth of the Bible from beginning to end. I should always be very sorry to seem to say a single word, or entertain a single thought, in disparagement of criticism. Criticism simply means judgment ; it means the exercise of the human intellect and judgment upon the matters which are laid before us, and as reasonable men we are bound to exercise our judgment upon such matters. In proportion to the greatness of the subject is the earnestness and care and attention with which criticism should be applied to it. Therefore I say that the Bible cannot have too much criticism. Let it be criticized and examined in every way possible in order that we may understand it the better. But there is one thing to be remembered. As an admirable scholar said the other day, "Higher criticism by all means, but don't forget the deeper criticism also." The criticism we have felt it incumbent upon us to resist has been a criticism which has dealt simply with the shell and externals of the Bible, and has not gone to its inner meaning.

Questions have been most fairly raised with respect to the authorship of various books of the Bible. For a reason which, I think, may be readily understood, the authors of the Bible did not put themselves forward. They appeared to be sensible that they were not writing their own thoughts, but were the mouthpiece of a higher authority, and therefore they were glad to stand aside. But the point which we as Evangelical believers stand firm upon, and are justified in standing firm, is that the result of every discovery which has been made is that the Bible from beginning to end is true.

Whether there are some inaccuracies, if you please to call them so, in some of the narratives of the Gospels or of the Old Testament is really to any man of sense a trivial matter. God has not thought it necessary to preserve the text of the words either of the New Testament or of the Old exactly as they were written, almost as if He would teach us not to allow ourselves to be distracted by such little textual differences as there may be. But that the history of the Jews as we have it in the Old Testament, and the life of our Lord and the teaching of the Apostles as recorded in the New Testament, are true is the thing which we maintain, and which we are justified in maintaining, in the light of all modern criticism.

One other question also which I might with advantage notice, as I am passing on, is the way in which we are to know that the Bible tells us the word of God and of Christ. The answer is, on the authority of the Bible itself. The Bible itself comes before us as God speaking to men. In the Gospels He stands before the world, Himself speaking to mankind, and we accept the testimony of those Gospels because they go to our hearts and we feel them to be true. "The lion hath roared, who will not fear? The Lord God hath spoken, who can but prophesy?" In proportion as the Bible is simply and honestly read, it compels the conviction that the words in it do come from God. And as Christ is heard speaking in the New Testament, He, too, compels a like conviction. In His own words, "If I say the truth, why do ye not believe me?" In the Bible we hear God speaking, alike in the Old Testament and through the voice of our Lord.

These, then, are the cardinal stones of Evangelical Protestantism, and on them everything whatever must be built. And that being so, our salvation depends on the promise of God brought to us by His Apostles and by His ministers, on the authority of the Holy Scriptures, and our privilege is to accept that promise in full faith, without doubting, and for the purpose of personal salvation. That is the sum and substance of the whole.

It will be observed that if these truths are grasped, one negative result follows. It is not necessary, for the purpose of salvation, to have the authority of any ministerial office or of any priesthood or of any Church. The soul can stand face to face with God, trusting Him to fulfil what He has promised to it. A great part of the trouble of Christianity has been that people have asked themselves

anxiously, "Can I be saved in this church or in that church?" The answer is, "You can be saved in any church, provided you will believe the Lord Jesus Christ. And above all—above all—you do not need any priest to intervene between you and Him, or to give you any other authority than He gives you Himself." Of all the evils to which the Church of England is now being exposed by the Romish tendency within it, I am disposed to think that the greatest and most deadly is the introduction of the practice of confession and priestly absolution.

I believe for one thing, that that practice is absolutely inconsistent with a full apprehension of sin and of its nature. I venture very much to doubt whether a true confession was ever made to a human being, and this for two reasons: partly because no man fully knows himself and can tell the secrets of his own heart, and partly also because, in speaking to a human being, he is under an inevitable temptation to soften down and to explain away and not fully realize the depth of his sin. But if a man kneels before his God and confesses to God what his sins are, he knows that no excuses, no explanations, no palliations are of any use whatever. In proportion as a man is brought face to face with God in his own closet and in his own heart, he learns the depth of his sin, and he begins to understand that the only person who can possibly forgive him is not any human instrument, but God Himself. If you are to keep alive in the English people, or in any people, real truthfulness of self-examination and submission of the heart to God, you must have that self-examination made to God Himself and not to a fellow-being. I pass over all the incidental evils of confession and absolution because, bad as they are, I believe them to be quite trivial compared with the fact that these practices obscure the real nature of sin and of salvation.

I must next speak about the Sacraments. The essential thing is to keep alive the fact that they are, both of them, promises of Christ, and their blessing is dependent on the degree in which those promises are believed in by us. One danger of the present day is the effort which is being made, and made systematically, to supersede the ordinary Morning Service of the Church of England by what is called the "principal service"—that is to say, the celebration of the Holy Communion before all the congregation. I venture to say that while this has many disadvantages in other

ways, its great misfortune is that it obscures—I had almost said profanes—the promise of Christ in the Holy Communion. Just consider that in the Holy Communion Christ is as it were standing before you, recalling His own sacrifice, and offering to you the symbols of His body and blood that you may receive forgiveness of sins and be partakers of His spiritual life ; and then consider what it means to offer that to a congregation of whom you know perfectly well that a considerable number will not at that moment accept the offer. Our Reformers, in their second Prayer Book, denounced this gazing at the Holy Communion as a high offence to Christ. The old order of the Church of England first of all prepared the soul, by the Scriptures and by prayers, for communion with God, and then desired and urged a careful preparation before men came to the still more sacred service of the Holy Communion. That is the proper way in which the Sacrament ought to be approached. It is true that in the early Church the Holy Communion was the principal service of the day, but in those times, in that first fervour of Christian enthusiasm, every Christian who was present came forward to receive the sacrament which was offered to him. As the Church went on it became necessary—using a phrase familiar at the time of the Reformers—to “fence” the Holy Communion, so that, while still keeping it open to everybody who would come, it should be administered in such a way that men would come to it after due preparation and with fitting solemnity. If that “principal service” became the rule in the Church of England, first of all the influence of God’s Word in the Scriptures and the prayers would be very much diminished, and, in the second place, the effect would be, not to exact the Holy Communion, but to diminish the sanctity with which it is regarded.

I must permit myself to pass only to one more subject, and that is the Church. The Church, as our Article XIX. says, “is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ’s ordinance in all those things that of necessity are requisite to the same.” It is the body of faithful people. Unhappily, in every place there are a number of people who, while belonging to the visible Church, are not really faithful people. No Church on earth is perfect, but it fulfils Christ’s purpose in proportion as it lives according to His Word in the reading of the Scriptures and the due use of the Sacra-

ments. And one use of the Church is that every member may help every other member. We are so constituted that we are none of us sufficient in ourselves, and it is the greatest privilege in belonging to a communion that the love and faith of all the members is united to influence others.

On that subject I regret to say that there is a tendency which is to be most deeply regretted—namely, the tendency towards separation of portions of a Church from the whole Church in order to guard, as the separatists think, some particular truth. It is the evil, in plain words, of schism, and we are beginning to be sensible of the great evil which schism produces. Schism has brought us very near to turning the teaching of Christ out of our elementary schools. I am quite sure, to mention another instance of it, that our own Church has suffered very deeply by the separation from it of bodies of earnest Nonconformists who were jealous for the particular truth they were guarding. If they had stayed with us we should not have been in our present danger of being Romanized because their influence would have steadied us. I sometimes think also—you may regard it as a curious observation—that we have suffered very much by the separation of the Church of Ireland from the Church of England, because as long as you had the united Church of England and Ireland, you had the Irish Bishops sitting side by side with the English Bishops, and the Irish Bishops at all events knew what Roman Catholicism was. That is only one illustration. Let us use every means that we can—this is a point of Fundamental Evangelicalism—and be ever on the watch for further means that may be open to us, for reunion with our fellow Evangelical Christians in this country.

And when I say this country I do not mean England only; I mean Scotland also. It is lamentable and scandalous that there should be any lack of intercommunion between the Protestant Church of England and the Presbyterian Church of Scotland. If the day could ever come when the Evangelical Church of England and the Evangelical Church of Scotland could form one body, the influence of such a union in elevating the religious life of the British Empire would be incalculable. Then we have that body among ourselves here in England whose loss is the most grievous we ever sustained—I mean the Wesleyans.

It is quite true that for the ultimate salvation of our soul each

individual can trust himself entirely into Christ's hands, but, for the welfare of Christian society, unity is absolutely essential if we are to be all that we ought to be. The only things we must guard against, and from which we must keep ourselves entirely aloof, are those churches which set up between Christ and the soul a human organization. To speak of reunion with Rome while Rome remains what it is—and it always must remain what it is—appears to me the highest form of perversity. But in this one faith of Christ our Saviour, resting absolutely on the Bible, living in the light of the Word of God as the very sun of human nature, proclaiming Him and His authority wherever we go, if we thus live together and work together in that sense, we may hope to make our country all that she ought to be, and all that we long to see her.



Thomas Scott, the Commentator.

A CENTURY has not yet elapsed since the death of one of the most remarkable divines of his age. This surely is not too great a testimony to the worth of the prominent Evangelical "father" whose *Force of Truth* reclaimed Kirke White from Deism and whose preaching was the practical turning point and early inspiration of the career of the great Baptist missionary, William Carey, and to whom Cardinal Newman declared that "he almost owed his soul."

Thomas Scott was the son of a small industrious and ambitious farmer in the village of Braytoft in Lincolnshire. Possessed of a large family of thirteen children, the elder Scott found life a great struggle. Thomas, his tenth child, was born in 1747 and began his schooling at the age of eight. When he was ten he went as boarder to a Grammar School at Scorton in Yorkshire, but he was apparently not an exemplary pupil, although he showed considerable proficiency in Latin. He returned home at the age of fifteen and was soon apprenticed to a neighbouring surgeon, his father wishing him to enter the medical profession. His career here was short-lived, as his employer soon dismissed him for some serious breach of conduct. As a result of this bad start, his father being unable to place him elsewhere, Scott was obliged to work as a labourer on his father's farm, and the strenuous, exposed and irksome life of a shepherd lad severely tried his not over strong constitution. It was here probably that he laid the seeds of the asthma which troubled him so terribly in his later life.

Young Scott soon became soured and discontented with his position and also a source of trouble to his parents, whose censures he frequently incurred. He however still continued his studies and had dreams of a future literary career. At the age of twenty-five he suddenly left home, and through the aid of a friendly clergyman at Boston he sought and obtained admission to Holy Orders and was ordained deacon in September, 1772. He soon undertook the joint curacies of Stoke Goldington and Weston Underwood at a stipend of £50 a year. Unorthodoxy was very prevalent in the eighteenth century and Scott frankly confesses that he was at this time a Socinian and denied the doctrines of the Trinity, the Incar-

nation and the Atonement. He seems, however, to have performed his ministerial duties in an exemplary manner as a zealous parish clergyman and was ordained priest in 1773 after only a six months' diaconate. He was moreover a diligent student and soon mastered the study of Hebrew.

In 1774 Scott married on an income of £90 a year and soon after accepted the curacy of Ravenstone. It was while he was here that he met his future friend, John Newton, and passed through a long spiritual crisis which resulted in a complete change of his theological views and in his firm acceptance of the Catholic and Evangelical teaching of the Church of England. He earnestly threw in his lot with the Evangelical clergy whom he had previously despised as "Calvinists" and "Methodists." By this complete change Scott earned the contempt of many of his former friends, the temporary estrangement of his relatives, as well as forfeiting the prospect of ecclesiastical preferment. In 1777 he removed to Weston Underwood, but in 1780 he was persuaded to accept the curacy of Olney which his friend Newton had recently vacated. Here for a time Scott met with great difficulties from a captious and quarrelsome congregation whose strong Antinomian sympathies were vigorously exposed by his plain and practical preaching.

In 1785 Scott accepted the joint chaplaincy of the Lock Hospital in London which then attracted a wealthy and influential congregation. He soon found his difficulties rather increased than lessened in his new sphere, since his fellow Chaplain, a popular and elegant preacher, pandered to the extreme Calvinistic and Antinomian views acceptable to the majority of the congregation but which Scott had been strenuously denouncing whilst at Olney. The Governors also deceived Scott as to his stipend, only allowing him £80 a year on which to live and keep a family in London! His preaching soon brought down upon him the charge of being an Arminian and even a Papist, but he held his ground and resolutely refused to modify or alter his convictions at the bidding of a congregation. Many of his flock, however, welcomed his faithful preaching and Scott often numbered among his hearers such celebrated names as Henry Thornton, Wilberforce, Hannah More and Lord Dartmouth. He was also most diligent and earnest in his ministrations to the unfortunate inmates of the Hospital, an un-

pleasant duty which previous Chaplains had often neglected. Scott was so keenly interested in this work that with very great effort he instigated and carried through a scheme for the erection of a Home to receive the reformed and penitent inmates of the Hospital on their discharge, the forerunner of the present Lock Rescue Home.

In 1802 Scott was chosen sole Chaplain for the Hospital at a stipend of £150, but the Governors were just too late to redeem their previous unjust and parsimonious treatment, as the year before he had been presented by Mrs. Barber, an old friend, with the small living of Aston Sandford in Buckinghamshire, which was then worth about £180 a year but was without a parsonage. Scott elected to retire to this secluded country parish as a sort of haven of refuge from the struggles, strife and contention and irksome associations of his London labours. As, however, he had at once to build a rectory house he was financially no richer than when at the Lock Hospital.

It was while he was in London that Scott became a member of the famous Eclectic Society and earnestly advocated the formation of a missionary society to the heathen. In 1799 he was elected the first honorary Secretary of the newly formed "Society for Missions to Africa and the East," and although he resigned this office in 1802 he was an ardent supporter of what was soon styled the Church Missionary Society during his ministry at Aston Sandford. Missionary students were received and trained by him at Aston, and in his tiny parish of eighty souls, all poor except two small farmers, he raised £303 for the C.M.S. during his eighteen years' ministry (1803-1821). The first anniversary sermon for the Society was also preached by Scott at St. Anne's, Blackfriars, in 1801.

It is almost certain, in spite of the increasing weakness and infirmities of his later years, that Scott was happier at Aston than in any of his former spheres of work. The tradition of his great influence and popularity as a preacher and pastor still survives. The writer, who was for a time a successor of Scott in the picturesque little parish nestling under the shadow of the Chiltern Hills, met those whose grandmothers had received all their education at his night school or whose fathers and grandfathers had come regularly from neighbouring villages to listen to his faithful exhortations or to form part of his choir. As we read Scott's *Village Sermons* we

can see there must have been a fascinating power in his practical, homely and searching presentation of the Gospel message. His preaching so attracted people from the neighbourhood, even in that dead and careless age, that a portrait hangs in the vestry showing the window from which Scott preached to the overflow congregation accommodated in the churchyard. Even earlier in his career Scott evidently possessed great power as an earnest Evangelistic preacher, for Dean Burgon records in his *Lives of Twelve Good Men* how the father of Charles Higgins, when attending Scott's ministry at Weston Underwood, was influenced by his solemn and vigorous appeals from the pulpit. The wandering attention of the lad Higgins was attracted by an energetic thrust of Scott's fist as he declared, "It is very commonly said that the devil is in you, but you little think how true it is" (p. 424).

But earnest and faithful as he was as a pastor and preacher Scott will always be remembered chiefly as a writer and commentator. He was the author of several doctrinal treatises, but his remarkable and fascinating little autobiography, *The Force of Truth*, published in 1779, at once gained him a considerable notoriety. It is a transparently sincere and frank narration of his singular religious experience, describing a gradual and most unlikely change to a full acceptance of Evangelical doctrines. Scott wrote the account because, as he says, "He considered himself as a singular instance of a very unlikely person, in an uncommon manner, being led on from one thing to another, to embrace a system of doctrine which he once heartily despised." Starting his ministry as an avowed Socinian, with a contempt and detestation of all "Methodists" and "enthusiasts," against whom he frequently railed from the pulpit, step by step he was led on until at length he became an earnest advocate of the truths he previously denied and vilified. His conversion was the more remarkable because he confesses that he was most obstinate, conceited and prejudiced in his opinions, and his ultimate acceptance of Evangelical teaching meant for him not only the loss of possible preferment but estrangement and persecution from those whose approval and friendship he greatly valued.

But all through Scott had been the sincere and earnest seeker after Truth. His firm resolve was, as he states, "to embrace it wherever I found it, and whatever it might cost" (p. 103). Scott owed his conversion to the influence of no single individual, although

his friendship with Newton, whom he vainly expected "he would have the honour of rescuing from his enthusiastical delusions" (p. 28) was undoubtedly a great example to him. While he shows clearly that the chief cause of his change of views was his diligent and prayerful study of the Scriptures, yet during his protracted three years' spiritual struggle he studied widely the writings of prominent Anglican divines and owed much to such dissimilar men as Bishop Beveridge, Bishop Burnet, and William Law, while the Homilies and Hooker's sermon gave him a firm grasp of the Scriptural doctrine of Justification. In the end, to his amazement, he came to see that the doctrines taught by the despised "Methodists" were exactly those which the Reformers had preached and enshrined in the Church of England formularies. The more he studied the works of the Reformers the more convinced was he, as Evangelicals realize fully to-day, that the Evangelicals who were then "ignorantly branded as Methodists and enthusiasts, were "zealously preaching the very doctrines of the first Reformers" (p. 115).

It is pathetic that by far the greatest and most enduring of Scott's literary labours should have been the cause of actual pecuniary loss to him as well as of years of worry and anxiety. In 1788 he began his Commentary on the Holy Scriptures, which his publisher obliged him to produce with undue haste in weekly parts. It was completed in 1792 and very soon had a wide and popular circulation in this country and in America. It reached a third edition, and although its sales soon brought in thousands of pounds to the publishers Scott received the mere pittance of a guinea a copy! His ignorance of business methods, combined with the bad faith and insolvency of his publishers, also actually landed him in serious debts and difficulties, so that in 1813 he was compelled to appeal to his influential and wealthy Evangelical friends to assist him out of his financial embarrassments.

Scott was a most careful, diligent and painstaking Bible student, and his Commentary was deservedly popular. His main aim had been to give a plain and literal interpretation of the text of Holy Scripture, avoiding all forced, fanciful or allegorical methods, and in this he certainly succeeded, and for many years Scott's "Bible" was a theological "classic." Although he himself declares that the literary labours of twenty-one years had not yielded him £1,000

profit, yet the great service he rendered by this means to the cause of Christian Truth can never be estimated, for as the epitaph on his memorial tablet in Aston Sandford Church well records, "In his writings he will long survive and widely proclaim to mankind the unsearchable riches of Christ."

C. SYDNEY CARTER.



The Suffering God.

AS we are all agreed now that Christ was the Divine Sufferer or He was no Saviour, it seems to follow logically that God was, and is, and ever will be, also the Divine Sufferer. In the very first place, the mere act of Creation must have been a most costly one, not indeed by diminishing but by increasing from our point of view His riches and resourcefulness. He gladly paid the price, because it made the Infinite to us at least more of an Infinite, and enabled God relatively to realise as not before the extent of His own wonderful Nature. Nothing could possibly cost nothing. Extensively and intensively this for us widened and deepened, with the augmentation of spiritual knowledge. Evolution, by which so far as we can see God loves to work, means perpetual Creation (genesis and epigenesis) and therefore perpetual Suffering. The doctrine of the Divine Impassibility, so dear to Pearson and all the ancient and modern "divines" so called, perhaps because they "divine" so little like *lucus a non-lucendo*, has no supporters now. The new doctrine of Divine Passibility holds the field against all comers. No artist, no poet, no painter, no sculptor, has ever wrought a single work, without its taking a great deal out of him. Indeed many human creators have been seriously ill after their arduous productions. Parturition, the labour of bringing a child to birth, is often no worse, and in the case of some comparatively light. But the "Bairns o' the brain," the offspring of the soul, involve a more painful and expansive preparation and incubation. A purely physical process lies on a different and lower plane than the birth of a great book or work of art. This is a really Divine nativity. It taxes the whole man to the uttermost, his mental, moral and spiritual faculties. It is an event, not an ordinary occurrence, and with the greatest authors a cosmical event; like the appearance of a new star in the firmament.

" Then felt I as a watcher of the skies,
When some new planet swims into his ken."

If we reflect a moment, it would be no honour, no credit to God, if His works were entirely painless. The fashioning of the lowliest leaf, the smallest flower, the meanest unicellular organism, through the course of centuries, as it slowly developed to the final and destined

form, as it attained its ultimate shape of perfection, or what we in our ignorance call imperfection—for the bud, no less than the blossom, has a perfection of its own—must have meant a world of suffering. Take for instance what is lightly called a weed, the modest Pimpernel, of which a living poet writes so appositely :

“ Kings dress in purple, Love is clothed with pain,
 And in Diviner fashion
 The Pimpernel is red from cosmic strain ;
 For it hurt God to stamp its bloody stain,
 And He made nothing without cost and passion.
 No agony is there, like giving birth
 To one small flower, as to the heaven and earth.

Let me rejoice to suffer with Him too
 Just in a mortal measure,
 And dare the marvels He can ever do ;
 Let me wax bolder in degree, and woo
 A fiercer furnace—if it be His pleasure.
 The Pimpernel, I know, must give a price
 For scarlet robes of priestly sacrifice.

What though eclipse falls on my land and sky
 Or darken flowers when singing,
 Blow follows blow and will not pass me by ?
 I shall be one of the Great Company,
 To which the roots of every life is clinging,
 And pangs are lighter down in deepest hell,
 For the red robes of Christ's dear Pimpernel.”

We see everywhere scattered about the vegetable universe the clearest marks of the Divine Passion as in the case of the “ Calvary Clover,” nor is the animal world different. The palpable cross on the back of the drudging ass is only one among many. The cruel stigmata of the thorns and nails and spear, the very symbols themselves, can be detected by the smallest amount of observation almost anywhere. There is no tree without a cross, nor does the meanest organism exist which does not carry with it a living Calvary. And since the whole Creation hangs upon the Eternal Cross, it would be strange indeed if its Author did not share in the universal agony, as His is all the responsibility. What did our Lord say, when the woman with an issue of blood touched the hem of His garment ? “ I perceive that virtue is gone out of Me.” And again, “ There went virtue out of Him and healed them all.” And the meaning of “ virtue ” or its Greek equivalent, namely *dynamis*, is of course power. When our Lord wept and groaned in spirit and sweated blood in the Garden of Gethsemane, did it not mean a most painful tragedy to Him, though “ for the joy that was set before Him He

endured the Cross and His life-long Passion—despising the shame? Aye, and every work of Creation inevitably involves travail for the Creator, though Omnipotent and Inviolable Himself. If we pile upon the Deity all the possible attributes that glorify His Greatness, we cannot escape the fact that He always has willingly suffered, and always will and always must willingly suffer. A grain of sand, a blade of grass, a drop of dew, the simplest cell, not that any cell is simple, the invisible micro-organism, imply a certain reaction and more or less pain on the part of the Creator. We do not exalt the Maker by assuming that He is beyond the reach of pain Himself, because He possesses no nervous system. Though there should be something spiritual answering even to this. We rather disparage and depreciate the Supreme Value above and beyond values. To be insensible or indifferent or irresponsive to pain in some sort of refined sense can only arouse the conception of an Unrelated Being completely out of sympathy with His many worlds. Aristotle's idea of God, as expounded in the twelfth book of his *Metaphysics*, however interesting and beautiful to the philosopher, leaves very much to be desired. We cannot extract the vital comfort out of *κινῆι ὡς ἐρώμενον*. Here we have a mere sublime Abstraction entirely out of touch with us and all His creatures, doing duty for and masquerading in a metaphysical garment as a veritable Deity.

In the Acts of the Apostles we have a curious betrayal, so to speak, of the Divine Passibility. "The Church of God, which He hath purchased with His own Blood." And again we read in St. John's First Epistle, "Hereby perceive we the Love of God, because He laid down His life for us." It was and is and ever will be absolutely impossible for God, even if He so wished as He does not, to escape from the logical, the inexorable consequences of His own eternal purposes. For in Creation began that sublime Kenosis, which was at the same time an Anaplerosis. For, as with His creature Man, the more God gives away the more He has. Giving is His innermost Being, and giving in Evolution only opens out fresh storehouses and treasures of Grace or Grandeur. For the Divine limitations mean further and further illuminations in the illimitableness of the Creator. We know that, in our dear Lord's Incarnation, He "emptied" Himself. And so, at the very Creation or the commencement of the Eternal Evolution, which properly had no beginning and can have no end, to speak in human terms,

God emptied Himself in order to fill and fulfil Himself more and yet more. Into the awful mystery of this Self-renunciation for Self-realisation we dare not pretend or presume to enter. But we know and believe that this transcendent and inconceivable act of Grace and condescension must have been as it is now, associated with infinite pain. The idea of a God in travail is a stupendous and unutterable idea, and yet perfectly true. But, this being necessarily the case, we feel assured that God for our unspeakable comfort is our Companion in suffering. "In all their afflictions He was afflicted." For the Creator and the Creation, the Creator and the Creatures, cannot but always go together. That which hurts or injures us, hurts and injures Him. He feels the picking of a flower. We are fellow-workers, fellow-doers and fellow-sufferers. And therefore, whatever the issues, they must be right and happy and good. Besides, God is our Lord, and we His subjects, in acknowledging His rule, do not doubt it is the rule of Universal Love, though appearances may present *prima facie* the very opposite. "Whom the Lord loveth He chasteneth." But also, in the same way and at the same time, He is chastening Himself. It must infallibly be so—"With His stripes we are healed." "Though He were a Son, yet learned He obedience by the things which He suffered." And the same holds equally true of the Father, who thus fulfils His Fatherhood. As was God in His early manifestations, so is God in His glory. Indeed it constitutes the chief Greatness of God, to endure all that His subjects and servants endure. Insect or elephant, mollusc or man, prince or peasant, all the relations affect the Lord of all, according to their measure in their passion—as they are one with Him. Their pangs, the merest thorn-pricks reverberate faithfully in the Divine Nature. Sympathy, that intimate tie which links together the Ruler and the ruled, the Supreme Employer and the employed, is a very vital bond of union. In pure Pantheism a complete identification takes place, but not of course in this case. For the Ruler and the ruled, the Sovereign and His servants, though closely and tenderly connected, are distinct though never separated. And, when we look upon God as a Father—and have we not all One Father?—the sympathy deepens and broadens out both extensively and intensively. Children and all Creatures both the highest and the lowest are not merely Creatures but Children, possessing definite and decisive claims on their Begetter, which He

would be the last to repudiate. For we should be more than stupid to suppose that no immediate answers to our prayers imply a blank refusal. The apparent negative may simply mean that God, seeing the leanness of a Soul, declines to impoverish it yet more by bestowing exactly what it asks and thinks it needs. And when the response seems a contradictory issue, it may be that such a contradiction is the best possible reply to a blind petition. Children often demand what may not be granted. They seek absurdities and impossibilities, like the moon or the stars. We humour them and answer them, by offering something better and more suitable. And in like manner our Heavenly Father, who as none else sees and understands our vital needs, confers on us other gifts than those we plead for in our extreme ignorance. Till at the last and before very long, when things work themselves out, we discover to our complete satisfaction that the forbidden boon would have been a curse and not a blessing. Yes, and what human father could be such a Particular and Paternal Providence, as Infinite and Everlasting and Universal Love? We must never for a moment doubt the Divine Goodness when affliction or disease or even death approaches us. *Medieus venit mors*. Whatever we may choose to think, who are able to see and know such a very little of the immensity of the Whole, we shall finally confess, if not at first, that all which has happened to us was for the best. For it is certain, and this takes away the darkness and bitterness of the fact, that God the Father suffers in us and with us and for His children. He lives with us and He dies with us. We can never get away from Him, from His invigilating care, from His far-reaching mercies, from His pursuing compassion. We fly from Him and we speedily find that we have only fled to Him. The iron bar, the insurmountable boundary, the impassable gulf—the “great gulf fixed”—the stony-hearted wilderness, the obstructive Jordan with its flooded torrent, the impregnable Jericho walled up to heaven, were really His protecting Arms. The hopeless and utter *impasse*, the abysmal *cul-de-sac* without a single clue to read its riddle, were only betrayals of His very present help. And in the grave itself we just lie down upon His breast.

From every point of view it should be clear, now that God, the Creator, the Preserver, the King, the Master, the Father, does suffer and must for ever suffer, if He is God, since (if we may use such a human expression without irreverence) He has given hostages to

Fortune. By the very primal, the very aboriginal conditions of His Existence as a Friend, and therefore frequently a kind and noble Enemy, God has made Himself liable to the same fate as ours. Nothing is impossible to God. For His flawless and faultless Immortality contains in it the Passion of mortality, and accordingly He dies daily, though each death is but a glorious life. Sin alone is the one infirmity to which He cannot stoop. The essential Holiness of the Divine Nature forbids this one solitary imperfection. All other imperfections, great and small, He gathers up into the affluence of His Character, the opulence of His Conduct. Our poor finitude lies embraced and therefore Divinely tolerable in His Infinitude, our weaknesses are included and therefore fortified in His vast Strength, our faults and follies gain wisdom by His Inerrancy. He finds room for our wildest unreasonablenesses, for our most frivolous uselessnesses, but He has no place or part in Him for the slightest Sin. And if God could cease to exist and love, that and that alone would accomplish His annihilation. As the arch and the wheel were unknown to the ancient Central and South American civilisations, so is Sin unknown to God. "He is of purer eyes than to behold iniquity." This remains as our fundamental consolation and security. We feel that in this respect He becomes a harbour of refuge, a house, a heaven, into which Sin cannot enter, on which Sin can cast no shadow and no stain. But, on the other hand, the presence of this intrusive element must add in some unfathomable degree to the sufferings of Perfect Holiness. We know how our Saviour felt it and agonised when brought into its neighbourhood. Contact, no doubt, actual contact, never occurred and never could have occurred, because there was nothing in Him when Sin was present to represent or reflect it in the faintest way. But who has not felt oppressed, darkened, polluted, by the society if but for a passing moment of some wicked person, in the street or in the room. An evil atmosphere seemed to emanate from him and to poison the very wellsprings of life. We have felt soiled even by a look, a word, a gesture, by a malignant action from a distance. And if we in our measure are capable of such awful affections, what must it be to the Creator, the Father, to apprehend everywhere the contamination of this vile disease? Its presence in the world, in every corner of the world, latent or patent, must be to Him an intolerable pain. We, limited beings as we are, can form no conception of

what such a haunting horror must be, to spotless Purity, and the pangs it must inflict on the Divine Sufferer. If it were possible, it would violate even the Inviolable. And then, if we consider that this plague-spot, this pestilence, this defiling leprosy has been going on ever since man appeared on the surface of the earth, for hundreds and thousands of years, we may well wonder how God, the One Burden-bearer, was able to bear it.

And yet this should help us to see that therefore Suffering is its own cure. For it carries with it the antidote, the specific, for immediate healing. The pain and the remedy grow on the same stalk and rise from the same root. To suffer, is to rejoice and reign with God Himself. Moreover, "the whole Creation groaneth and travaileth in pain together until now," and consequently we must be the recipients not only of the Creation's weakness but of the Creation's strength that passes into us in the course of the Evolutionary process. It is all one movement. God shares His Passion with us and with every creature, and in obedience to the law we grow partakers of the Life. So we can help the Creator to bear His Sufferings, when we are doing our duty and acting or trying to act as Christ did. He has need of us, as we have need of Him, though the two cases hardly bear comparison and but to an infinitesimal extent. And the Cross, the blessed symbol of Suffering, becomes at once Human and Divine; we accept it with joy, just as we accept the splendour of our spiritual destiny. "But if we be without chastisement, whereof all are partakers, then are we bastards and not sons." A great French writer has said: "S'il y avait un peuple de Dieux, il se gouvernerait démocratiquement." But we have, we are "un peuple de Dieux," in the Christian Church, which is a Suffering and Militant Church without distinction of rank or class before God, and the universality of its passion, its unity in Suffering, makes it a Democracy, since here there can be no feudal divisions, no difference of caste. We are all alike mortal and immortal, we are all rewarded and ennobled through Suffering by the privilege of more Suffering, wherein we enjoy the prerogatives of God Himself. We are created and kept and "bought with a price," and it is God who paid it and pays it still and must pay it for ever. Mercy or Love, if unbounded, in its action passes judgment on its objects. Nothing can be more terrible than this to the unworthy. What did Peter feel, and what did he say, when he first began to realise the Love and the Holiness

of Christ? "Depart from me, for I am a sinful man, O Lord!" And so we can form some feeble idea of the Divine Suffering, when we behold the Cross as the measure of God's Love and the measure of man's guilt. We must remember also that, while for us there is occasional respite, for the Creator and Preserver there can be none. His Cross confronts us everywhere as Eternal, and His Passion has none of our alleviations. We may and many do, drink deeply of our Saviour's cup, we must enter His Gethsemane, we must be crucified on His Calvary, but of God's infinite and endless Suffering we know but little or nothing. We can only kneel in awe and adoration at the uttermost fringes of this stupendous Mystery. Were we able to penetrate it, to comprehend it within the compass of the human mind, God and Man would change places. The first and the last provision of grace is Faith. We find it working in the assumptions of science, in the presumptions of theology, and in the subsumptions of metaphysics. The social fabric, social intercourse, trade and traffic, and the organised or unorganised hypocrisies of diplomacy, hang together if they cohere at all by the thread of Faith. And this Faith, this Divine instinct and prevision, assures us that there could be no universe, no Creation, no Creator, unless united by this gossamer which looks as if it could be blown away by the least breath of suspicion and yet supports all that is and will be. What did Kant say? "I was compelled to remove Knowledge that I might make room for Faith." What did Kant teach? That Faith is the ground of all our actions, and validity of all our reasonings. What does Religion, the practical outcome of all our spiritual experience and intuition, tell us? That the world rests upon an elephant, and the elephant upon a tortoise, and the tortoise upon the nothingness and the everythingness of simple Faith, that a child can understand and the deepest thinker cannot ultimately fathom. But, if we once accept the Christotelic life, and endeavour to the best and utmost of our abilities to bear the Cross of Christ daily, we shall soon find that the Cross rather is bearing us and eventually the supreme blessedness, not happiness which only fools and philosophers pursue, will be ours which has been "Made perfect through Suffering, *Pathos mathos.*"

F. W. ORDE WARD.



Leonidas Polk, Bishop and General.

IN discussing the lawfulness of clergy engaging in military service insufficient notice has been taken of the recent precedents furnished by the American Civil War, where a number of clergy took part as combatants, at least on the Confederate side. At the beginning of the war a battery of artillery "commanded by the Rev. Dr. Pendleton, Rector of Lexington, an old West Point graduate, who was afterwards distinguished as Lee's chief of artillery, and recruited largely from theological colleges, soon became peculiarly efficient."¹ Jackson's chief of staff was a Presbyterian clergyman.² But the most distinguished of such clerical combatants was Bishop Leonidas Polk of Louisiana. His life, written by his son,³ is also in other respects of great interest.

Polk came of a leading family in North Carolina. His grandfather and father won distinction in the War of Independence. James K. Polk, President of the United States, 1844, was of the same family. Leonidas, born in 1806, entered the Military Academy at West Point in 1823. While there he was converted under the ministry of Dr. McIlvaine, then Chaplain, afterwards Bishop of Ohio. His example and influence led to the conversion of many other cadets; and Dr. McIlvaine was told that if he had chosen one man out of the whole corps whose example would have the greatest influence on the minds of his comrades, he should have chosen Polk.

At the completion of his course, he decided to give up the Army and to enter the ministry. He was ordained in 1830, taking a curacy at Richmond, but being threatened with consumption he was ordered a sea voyage and a visit to Europe, and was on his return recommended to live as far as possible in the open air. He therefore turned to farming his own land in Tennessee, at one time taking charge of a neighbouring parish, and later officiating regularly to a congregation consisting of his own and his brothers' families and their servants. But in 1838 he was consecrated as Missionary Bishop of the South-west; an enormous jurisdiction, embracing Alabama, Louisiana, Mississippi, Arkansas, Texas, and the Indian Territory; his visitation took him from home six months at a time.

¹ Henderson, *Life of Stonewall Jackson*, I, 123.

² *Ibid.*, 181.

³ Longmans, 2 vols.

He performed episcopal acts wherever there was occasion ; but his main work was that of an evangelist, preaching from house to house as he had opportunity, and constantly exhorting the people to care not only for their own souls, but for the spiritual welfare of their negroes. In 1841 this jurisdiction was divided, Polk becoming Bishop of Louisiana. He had already determined, in order to be near his work without being too far away from his family, to purchase a plantation in that State ; feeling that in order to exercise the best influence on a community of planters he must himself be a planter, and believing that an example of dutiful care of his own people on his own estate would be the best possible exposition of the duty of the master to the slave. In this he succeeded,¹ but his episcopal duties interfered with proper attention to the management of the plantation, and he lost nearly all his money. In 1853 he removed to New Orleans, accepting the Rectory of Trinity Church there ; and was at once recognized as a great power in that city. The progress of the Church in his diocese is shown by the fact that while in 1842 he had found only five clergy, in the Diocesan Conference of 1853 twenty-five took part ; and in eighteen years he saw the number of clergy increase sevenfold, that of communicants more than tenfold, and that of parishes and missions more than twentyfold.

Dr. Fulton, Bishop Polk's curate at New Orleans, gives several examples of his good sense.

" I would not have you be anybody but yourself. If the good Lord had not some use for you in the world, you would not be here ; and if He had wanted you to be any other sort of man, you would have been a man of that sort, and not the man you are. Your part is to consider how the Lord Jesus Christ would wish a character like yours to be developed and restrained. . . . Only be your best self, your ideal self. Keep yourself well in hand. When a man gives the rein to his own peculiarities of character, he is sure to miss the purpose of his life, and to become a caricature of the man God meant him to be.

" There is nothing so good as a word in season ; but there are few things more likely to do harm than good words out of season. Learn to wait for your chance. . . . Make it a point to leave no man further off from spiritual things than he was when you met him ; and when men are moved, be content to carry them as far as they will go freely."

The idea of a great University for all the Southern States came originally from Polk ; it was worked out mainly under his influence and that of Bishop Elliott of Georgia. Hitherto no real University

¹ *Life*, vol. I. ch. v, "The Plantation Home in the Diocese of Louisiana."

existed in any of these, except in the border State of Virginia ; for higher education it was necessary to go to the North, while the divergence between North and South was steadily growing. Polk in particular felt painfully the dependence of the South on other parts of the country for the supply of clergy. His plan, published in 1856, was for a fully equipped institution of learning provided by the Church and governed by the Church, but open to all the people of the South and intended for the benefit of all. The scheme was soon accepted by many various dioceses, and Sewanee, on high ground in Tennessee, was eventually chosen as the site, a charter being granted by that State. The foundation-stone of the " University of the South " was laid in October, 1860. But the outbreak of the Civil War brought everything to a standstill ; everything except the splendid site was swept away in the War, and at its close all had to be begun anew. But the University of the South, though only fulfilling a comparatively small part of the original grand conception, yet holds a high place among American Universities. " It yields to none of its wealthier and more imposing competitors in the affectionate reverence of its sons." Among theologians it is especially associated with the name of Dr. Du Bose, whom Dr. Sanday calls " a real sage and seer " (*Life of Christ in Recent Research*, chap. x.-xi.).

The rest of Bishop Polk's life is mainly concerned with the conflict between North and South. In December, 1860, he wrote to President Buchanan, expressing his conviction that Louisiana and the neighbouring States had deliberately and inflexibly resolved to cut themselves off from the Union, and that any attempt to prevent this by force of arms would bring about a conflict to end only after the most ruthless carnage had desolated the land. (It must always be remembered that the question at issue was the rights of individual States as against the whole Union ; these rights had always been emphasized in the South.) After the withdrawal of Louisiana from the Union (January, 1861) Polk declared this action to have removed the diocese from within the place of the Protestant Episcopal Church of the United States, avowing, however, that the loss of Church union in legislation did not involve breach of unity in Christian doctrine and Catholic usage. He and Bishop Elliott took the lead in calling together the convention of bishops and delegates from Southern dioceses at Montgomery.

In June, 1861, he went at the request of the Governor of Tennessee, to Richmond, to impress on President Davis the importance of prompt measures for the defence of the Mississippi Valley. As one of the best known men in that district, recognized as a natural leader, he was asked by the President to take charge of the defences of the Mississippi above the mouth of Red River, and was urged by many to accept the post. Believing the cause of the South to be a righteous one, he never doubted that to draw the sword in its defence would be consistent with his vows to the Church; the one question was whether his services were really needed. After a week's thought and prayer, and having taken counsel with the most judicious of his friends, he found himself unable to refuse the call of Providence. He wrote, "I have undertaken this work, because it seemed the duty next me, a duty which I trust God will allow me to get through without delay, that I may return to chosen and usual work." A friend half seriously exclaimed to him: "What! you, a bishop, throw off the gown for the sword!" "No, sir," was the instant reply, "I buckle the sword over the gown." Later on he said, "I feel like a man whose house is on fire and who has left his business to put it out. As soon as the war is over I shall return to my proper calling." At first he regarded his appointment as merely temporary. When General A. S. Johnston was appointed to the Army of the South-west, Polk, feeling that things were now in thoroughly competent hands, sent in his resignation, but the President refused to accept it, and he was told on all hands that he could not be spared. A few months later he again thought his services could be dispensed with, but the authorities again thought otherwise.

This is not the place to go through the history of the war in the South-west, nor even to describe in detail the part taken by Polk. In November, 1861, he defeated Grant at Belmont. As Lieutenant-General in the Army of Mississippi he shared in the battles of Shiloh, Perryvale and Murfreesboro, and took great part in the victory of Chickamauga, the fruits of which were lost by subsequent inaction. On his appointment to the charge of Alabama and Mississippi, he foiled Sherman's advance into the latter State. When in May, 1864, Sherman began his march into Georgia, which turned out to be the beginning of the end, Polk brought a considerable force to support General J. Johnston, now at the head of the Army of Tennessee. Soon after his arrival General Hood was baptized by him,

one evening in a room dimly lighted by a single candle ; and a few days after, General Johnston also. The Confederates slowly retired before Sherman's superior force. On June 14 Generals Johnston, Polk and Hardee, with their staffs, rode out to examine the position on Pine Mountains. Guns opened upon them, and as Polk turned to take a last view, he was killed by a cannon shot. He was buried at Augusta, by the Bishops of Mississippi, Arkansas and Georgia, the last of whom, his old friend Bishop Elliott, delivered the Burial Address. Of his death, Jefferson Davis says in his *Rise and Fall of the Confederate Government*, " Our army, our country, and mankind at large sustained an irreparable loss in the death of that noble Christian and soldier, Lieutenant-General Polk." He sets this side by side with the fall of A. S. Johnston at Shiloh and of Jackson at Chancellorsville.

Polk's history is a proof, if any were needed, that a devoted clergyman may feel himself called to combatant service without losing either his own religious ideals or the respect of his fellow churchmen.

HAROLD SMITH.



Lessons from Chaplaincy Work.

BY A TEMPORARY CHAPLAIN.

DURING the last two strenuous and anxious years few topics have been more popular than the alleged "failure of the Church." The charge, as usually made, is quite a general one. Those who make it rarely condescend either to particulars or proofs. In regard to this charge one may suggest with a large measure of truth, first, that general charges, especially if unsupported by definite evidence, are not always widely true; secondly, that if any charge is made sufficiently often, and with sufficient boldness, those who listen to it may gradually, even without any real reason, come to believe in its truth.

I am not going into the charge as a whole. What I would suggest is this: that any period of exceptional stress or strain must reveal weak places in both individuals and societies. The medical wards of our War Hospitals offer thousands of proofs of the first. Is there any single national constitution in Europe which during the last two years has not shown some evidence of the second?

Wise people learn from these experiences, and they try to amend and strengthen what has been found wanting. The war has certainly revealed several weak places in the Church's work which, if we are wise, we shall try to strengthen and improve. All I would do now is to try to point out two or three of these. In what I have to say I will draw entirely from personal experience, from knowledge gained absolutely at first hand. Before doing this let me say very briefly how this knowledge has been acquired.

Since the war opened there have been very few weeks in which I have not addressed one or more parade services with congregations varying from seventy-five to 850 men. During the last two years, as senior chaplain of a large War Hospital—in which the number of sick and wounded has gradually risen from 350 to 1,500—I have sat by the bedsides of some thousands of these men. For the last eighteen months I have also been chaplain of a Military Prison or Detention Barracks, holding from 110 to 120 men, and almost always full. It is with my experiences in this last that I would specially deal. Probably eighty to eighty-five per cent. of these men are registered as members of the Church of England, though the real

number of Churchmen is much less. With each one of these men I have at least two private interviews, with some of them more. Though before taking up this work I had worked for more than thirty years in six large parishes, besides being both a hospital and a prison chaplain, I must confess that through these private interviews I have learnt more in at least one direction than in the whole course of my previous experience.

The inmates of a Detention Barracks are a strangely mixed crowd. I have come across almost every variety, from the lowest type of the wastrel and casual labourer, up to the public school boy and young professional man.

A large proportion are charged with military offences—from being late on parade, or asleep when on duty, or being absent without leave, up to actual desertion. Besides these there are those charged with intemperance, obscene language, assault, and various forms of theft. It must, of course, be remembered that the army now contains a very considerable proportion of the male criminal population between the ages of eighteen and forty-one years.

For my present purpose I would divide the whole of these men into two classes: first, those under, and then those over, twenty-five years of age. The vast majority of the younger men or boys (for many of them are but lads) are in simply for various breaches of discipline. Of the older men I fear that quite a large proportion would have come into the hands of the civil as they have come into the hands of the military police.

It is with the younger men I now propose to deal. The first thing I try to do in dealing with young men either in the Barracks or the Hospital is to get some conception of their home life, of their "bringing up." Then I often talk to them of their school days, of their experiences both in day and Sunday school, also about their work, their interests, companionships, and the way they have spent their leisure time. From those under twenty-five years of age I always try to get definite answers to the following questions: (1) Whether they ever have been and still are total abstainers; (2) whether they have been confirmed; (3) whether they have been at any time accustomed to say their prayers, and whether they still continue to do this. (These inquiries are not in order of "importance," but in order of difficulty.)

(1) I have been more than agreeably surprised by the very large

number of men, at any rate under twenty years of age, who are abstainers. Generally I get to know where and when they took the pledge. In most cases it has been at some Band of Hope in their early boyhood; occasionally it has been at some Y.M.C.A. tent. No one can exaggerate the good that has been done by our little Bands of Hope. In connection with these a few earnest humble-minded men and women, often in some small school or mission room in the back streets of our great towns, have done an inestimable service, not only to thousands of young men and women, but to the nation as a whole. Here let me point a moral: they have aimed at a single concrete object or purpose about which they have been perfectly clear, and they have in large measure achieved it.

(2) With regard to Confirmation, the result has been far different. It is difficult to give statistics, and these, if given, would be vitiated by the large number of men who register in the Army as "Church of England" without having any connection whatever with the Church. Roughly speaking, I should be inclined to say that of those who might be regarded as belonging to the Church one in three state that they have been confirmed. One cannot always accept a lad's affirmation on the subject. On one occasion I was assured it was so, but that "it was at a Gospel Hall and certainly not by a Bishop." In answer to the preliminary question, "Have you been confirmed?" I have scores of times had such replies as: "What is that?" or "I don't understand what you mean," or "I don't think I have," or "I was once, but it was a long time ago, when I was a child." I have several times had such answers from choir boys, and dozens of times from boys who had been for several years in Church Sunday schools, to say nothing of Church day schools. Does not this indicate one failure on the part of the Church? I have my own views of the Sunday school, viz., that it is a part of the Church's organization with a very definite function: to prepare the baptized children of the Church to discharge the duties and responsibilities of Church membership. Regarded from the human point of view, Confirmation is, or should be, the Church's declaration that those who present themselves have been so intelligently instructed in these duties that they are fit to discharge them. A Sunday school is not a place in which only to tell Scripture Stories, or to describe Jewish customs, or to give instruction on the history, geography, zoology or botany of Palestine. What we need is

far more clear, simple, definite teaching about the really important things. I rather dread the word "spiritual," but in its true sense, of dealing with forces and the relationships created by forces, we want far more spiritual teaching. Our teaching must be far more practical, that is, more definitely applied to the ordinary matters of the everyday life and the actual circumstances in which young people find themselves at the present time. Speaking from a long experience, I maintain that the most efficient Sunday school teachers I have ever known have been thoroughly earnest, spiritually-minded working men, who knew the home-life and the work-life, the difficulties and needs, of the boys they taught. Both in teaching and preaching I fear we have been far too much concerned with what interested ourselves, and not with supplying the real needs of those, we flattered ourselves, we were trying to edify. Again and again we have been told that the Germans have failed through their bad psychology: we have failed either from ignorance of or inattention to one of the most elementary of all psychological laws—that you cannot gain admission for an idea unless there is already something in the mind to which this idea can attach itself. We have used language which conveyed nothing to those to whom we addressed it. We have employed words and terms which had absolutely no meaning to them. Not one clergyman in ten, I believe, realizes that a very great deal of what he says to the ordinary working-class congregation is practically unintelligible to a large proportion of his hearers.

(3) In regard to prayer: it is much more difficult to get really definite and satisfactory evidence. One of the secrets of dealing with the soldier, and especially with the young soldier—who is only the ordinary young man in khaki clothes—is to remember that he is an extraordinarily shy person—how very shy one only realizes after long experience. It is very difficult to question any man on the contents of his prayers. You and I would strongly resent such an examination, and we must respect the feelings of others. But this I have certainly learnt, that in our Sunday schools we must pay far more attention towards teaching the children *how to pray*. We must teach them more frequently and more simply what prayer is. We must, as far as possible, teach them to pray in their own words. We must teach them that prayer is just "talking with God," and, as far as possible, we must teach them how God speaks to us through our conscience in answer to what we say to Him. We must teach

them that there is a listening as well as a speaking in prayer. We must show them that they can pray anywhere and at all times and under all circumstances. We must get them to form a habit of silent ejaculatory prayer. I have dwelt upon this subject at some length because I feel there is none which is more important. I have found the value, at any rate at small parade services, of at least one extempore prayer. I generally use this immediately after the address. The address has shown the need and the duty of doing certain things—of fighting against certain temptations, and of carrying out certain duties. The prayer consists of simple direct petitions for God's help, for His guidance and His strength, in connection with or in reference to these. During this prayer—some of my ancestors were Scotch Presbyterians—I find the attitude of standing far more conducive to both reverence and attention than that of kneeling.

Let me gather up very briefly a few of the reforms which personal experience convinces me are specially needed—

We must make all our teaching much more lucid, much more definite, and much more practical. We must show our hearers much more clearly how exactly to apply Christian truth and Christian principles to ordinary, everyday life.

We must go back much more frequently to the fundamental ideas of religion. The conceptions which many of our hearers have of God, of the Lord Jesus Christ, and still more of the Holy Spirit, are terribly vague. Till we have absolute proof let us be profoundly sceptical that words convey ideas—

Denn eben wo Begriffe fehlen,
Da stellt ein Wort zur rechten Zeit sich ein.

We must be far more self-sacrificing in our teaching. We must think far less about what interests ourselves and far more about what is really needful to those we would teach.

So far I have dealt with what I have learnt from intercourse with the younger soldiers, in other words, with the ordinary young men of the working classes. I would now state very briefly what I have learnt from intercourse with the younger officers, that is, with the average young man of the so-called middle and upper classes of society. Here I admit that owing to circumstances my knowledge is much less extensive and much less directly personal; but I have acted as one of the officiating clergymen to four different divisions

—to one of these divisions for nine months and to another for six months ; also since the war opened I have had hundreds of these younger officers billeted in my parish. Necessarily I must speak in somewhat general terms, and to what I have to say I am thankful that there are many exceptions, but on the whole what I have learnt from these young men in regard to their attitude towards religion gives me cause for the gravest anxiety, indeed unhappiness. So far as I can judge, the average junior officer in our new armies takes very little interest in religion at all. Apparently he very seldom realizes what a help it might be to him in dealing with his men, and especially with the younger men.

Not long ago we heard much about the defects of public-school religion. Have we not at least some evidence of this here? I have no wish to bring any charges against these young men. What I regret is the apparently small place and small influence that religion has in their lives. I am compelled to doubt whether they have ever been taught its value and its power. I presume that most of them have been taught something of the contents of the Bible. They have learnt a certain amount of Scripture history. At school they must have attended the chapel services and listened to, or at least been present during, many sermons. What I surmise, indeed what I fear, is that religion has been regarded by them either as a branch of learning or as a custom. Bible and Greek Testament lessons and Scripture history have belonged to the category of more or less unimportant subjects. They have occupied a similar position to what modern languages and science occupied in the old classical schools. They were not regarded very seriously. Probably it was a rule of the house or of the school to have prayers daily and to have one or more "chapels" on a Sunday. This rule, like other rules, had to be obeyed, but I fear that the effect which these prayers ought to have had upon character was realized by comparatively few.

Where lies the seat of failure? I am inclined to go behind the public-school master. Unless he is quite an exceptional man he is much more of a channel or an instrument than a source. Like the great majority of men he simply transmits what he has assimilated or been taught. The religious knowledge which he imparts is very much what he received in his own school days and at the university. Thus he is to some extent the product of an evil tradition which is

apt to be handed on from generation to generation. This tradition, so far as I can see, can be broken in only one of two places : either in the home or the university. The influence of the home will act only in individual instances, and these, I fear, may be few and far between. The influence of the university, could it be brought to bear, would be far more general. Here, I am inclined to think, is the crux of the question : But how is it to be solved ? We might begin at the top—with the divinity professors. But their answer would be that their work is to teach theology, not to apply it. Theological learning does not necessarily imply spiritual or even Christian influence. Not every theological professor is a Westcott or a Maurice. Let us leave the theological honours men : few of them become public-school masters ; still fewer masters took a theological pass degree. There are the deans and the chaplains of Colleges. But these men, so far as I know, are rarely chosen because they exhibit exceptional power of spiritual influence.

The actual facts we have to face are as follows : the *power* of religion in life and conduct is not recognized by these young men ; God—and all that God should mean—is hardly “ in all their thoughts ” ; the infinite virtue and beauty and value of Christ’s character are not recognized ; the evil of sin, and the true means whereby sin may be conquered, are not understood, and this is so because these have not been explained with sufficient clearness.

What we need most of all is to raise up a body of teachers whose spiritual power and whose scholarship shall both be of the highest order. We must then, by every possible means, encourage such men to become schoolmasters. This will be most effectively accomplished by pointing out to them what a magnificent field of the widest influence for good will then lie open before them.



Morality and Religion.

THE fact must be faced. The moral teaching of Christianity is no longer taken for granted in the civilized world generally as a code, from which there lies no appeal.

“Tito,” in the finest of George Eliot’s achievements in psychology, exemplifies the repugnance of self-love to accept the Christian precept of self-sacrifice for others. But, conventionally, at least, in theory if not in practice, the old Decalogue of the Hebrews spiritualized by the Christ on the Mount, deepened, heightened, expanded on every side by Him, has ever since the old Paganism died out, been professed in Europe. Even those, who like the Late Professor Goldwin Smith demurred to the supernatural element in the creeds, appreciated, as a rule, the high level of Christian unselfishness, though sometimes caricatured by fanatical excesses. Now this morality is assailed, not merely in this or that detail, but fundamentally, “root and branch,” in that, which is the very heart of the New Life, which came nearly 2,000 years ago into a world, jaded and hopeless in the vain search for happiness in the worship of Self. The self-sacrifice for others which culminated on Calvary, is once more arraigned and set at nought before Pilate, and a fiendish disregard for the welfare of others is unblushingly proclaimed in the lecture rooms of German professors, and by princes, whose selfish vanity has plunged the world back into chaos, on the battle-field. Old duties of man to man, of man to God, which should be restraints on cupidity and cruelty, are torn up, trampled in the mire, like a worthless “scrap of paper.” Perhaps the conflagration of this world-wide war may burn the selfishness out of us.

Religion and Morality are connected very closely. Are we to think that Morality rests on Religion, or is it the other way? Very much depends on the answer to this question.

The old distinction, current a century ago, between Commandments moral and positive is reasonable only so far as it means, that obedience is due to One who has a right to it, even when the reason for the command cannot be discerned. It is inconceivable, because it is incompatible with the attributes, which the conscience of man,

at its¹ best assigns to the Deity, that any commandment from God can be immoral or even non-moral. To suppose this would be to contradict what any one (who stops to think) may find as in his own life, so in the onward trend of civilization, an endeavour, an inspiration, a "tendenz" (too often frustrated by the machinations of an Evil Power, and by the weakness of man's traitorous Will), to rise to a higher life. Man cannot know, what God is *absolutely*. This is beyond the keenest vision of saint or seer. In the fogs and mists of earth : indeed man cannot know anything absolutely. But child or peasant, for God is no "peculium" of the learned, may know God *relatively*. Even the Revealer of heavenly things to man had to express them to men in man's own way of speech and thought. But God's goodness is the keynote of Christ's teaching. The sceptic, unless in a very pessimistic mood, acknowledges, that "God is a Something in the Universe making for righteousness."

Morality owes much to religion. Morality not only gains a sanction, which nothing else could give so effectively, and which is sorely needed by the waverings of human nature, but can be also deepened and refined thereby. For instance, in the career social and political of Islam and still more clearly in the decadence of imperial Rome, as one of the most eloquent of philosophers shows in his *De Civitate Dei* false notions of the Deity deprave² the life of a nation. But to say that religion is the first and last cause of morality, is to invert the pyramid, as if it could start on the apex of itself.

Is it not an axiom in reasoning, that in learning anything one must proceed from what is known already to what has to be acquired? Each rung in the ladder must be as sure as it can be, before the next step is taken. This process, which begins in the cradle, starts like the Giant-killer's Beanstalk from earth, from the cabbages in the kitchen garden, to lose itself in the sky. The schoolmen in the Middle Ages had a logic as acute as had Huxley or Tindall, a dialectic as unerring, for logic is essentially mathematical, but the flaw, which too often vitiated their reasonings was, that these were based on an assumption, not on facts tested and proved

¹ The Verdict of the fittest to judge. Cf. *οἱ φρονίμοι, οἱ σπουδαῖοι οἱ πεπεισμένοι. Eth. Nicom.*

² In his *Tantum religio potuit suadere malorum* the greatest of Roman poets points to the superstitions of the "pagani" of his day.

by experience. The *Novum Organon* revolutionized science by insisting, that what is called technically "the major premiss in the syllogism" (the general principle in question) must itself be made as firm as it can be, before it can be applied by deduction to any particular instance. Bacon in our seventeenth century was echoing what had been whispered centuries ago on the banks of Ilissus by the philosopher, who taught the world as one would teach a little child and by his pupil, most exact of psychologists, "il maestro di tutti, chi sanne." Induction slowly but surely gathering together her samples, must lead the way; and though she can never demonstrate, if demonstration means actual certainty, for at any moment the discovery of facts to the contrary may upset the conclusion hitherto arrived at, a good induction is the nearest approach to certainty possible to man.

If the danger is great, of arguing from the unknown or the less known, in discovering the secrets of the material universe, it is greater far in the wide domain of mental and moral science. In a little child the first beginnings of religion, whence come they and how? Surely through the affections and the intelligence (as yet undisciplined nor fully developed) being daily, hourly exercised on the persons who stand nearest and are in closest touch with the small personality, as the tendrils of a plant catch hold of whatever support is at hand. Our sensations are the first steps always. Abstract notions follow in time. Whatever can be seen or handled takes precedence.

Segnius irritant animos demissa per aures
 Quan quel sant scalis subjecta fidelibus, etque
 Ipsi sibi tradit spectator.

It is not so much by hearing about God, as by realizing continually, how the father's strong arm is a protection, how a mother's tender bosom cherishes, that a child learns to look up gratefully to an Unseen Beneficence. Gratitude is, or should be, the diapason of all that the soul wants to say to God. The mutual love of brother and sister, and all the other duties and amenities of home, open out a vista of things yet more beautiful. So the soul is prepared not only for the altruistic precept "Love your fellow creatures," but also for that other precept "Love your Creator," which is the foundation of what religion means. Morality is the bedrock of

religion. If a man "love not his brother, whom he hath seen, how can he love God, whom he hath not seen."

And there is indeed a practical, a "working" consent generally as to what is right and wrong ethically. Even those, whose habitual standard of morality is eccentric, pay homage to the real thing, when they come face to face with it. Truth, fortitude, temperance, kindness—about these there is consent generally; some races excelling in this, some in that, just as some climates favour one sort of vegetation, some another. The Hindu may have inherited the habit of thinking it a fine thing to deceive, but he bows down before the probity of the Englishman. Of course there are everywhere abnormal monstrosities, which need not be taken into account. So in considering various modes of cookery, cannibals and savages, who are said to eat dung, need not be counted. The things which sever man from man are almost infinite in number, too often *infinitesimal in value*.

Morality binds men together. In art tastes and fashions shift with the wind, in science theories displace one another continually. Even religion, which should cement mankind together, too often estranges; the jarring watchwords of theologians bewilder the seeker after God. But the deeper you probe the mysteries of man's microcosm, the more surely you hear the whisper, Thou shalt, thou shalt not. Kant,¹ sanest of philosophers, was right. Even the whisper is "imperative." It may be stifled, misheard, misunderstood. Conscience may be drugged, hypnotized, but there it is, deepest of all the deep things in man. It needs no demonstration. It is an ultimate fact in psychology.

Herbert Spencer wished that a good *raison d'être* could be found for the distinction, generally recognized by those who are fittest to judge, between virtue and vice.

The explanation offered by the utilitarians Mill, Bentham, etc., confuses motive and result. The old adage is true. "Honesty is the best policy, but the man who acts honestly from this motive is a rogue." What to our imperfect vision looks, for the moment, like success may be failure in the end. It is only to omniscience, that virtue and the final triumph are one.² The essential difference

¹ Kant, like our Bishop Butler, knew where to stop. Hegel and Fichte lost themselves in the clouds.

² To the moral philosophy of the eighteenth century virtue instead of being self-sacrifice for others, duly regulated by prudence, was too often a

between Right and Wrong lies deeper down. Perhaps it is not very far to seek.

Of all the friends who make up so largely the happiness of Life, who are those who stand first and foremost? Not always the cleverest, nor the most agreeable, but invariably those who are most unselfish, who have no *arrière-pensée* for themselves, in what they do for others, whose self-sacrifice is least tainted by the alloy of self-love. Of all the saints and heroes, pedestalled in history, this is the hall-mark: they have trodden self under foot, they have counted self but "as a pawn" to be staked in defence of others. Patriotism is a noble thing. It is the defence of hearths and homes; but it does not ring true, it is a false coin, if selfishness creeps into it. In all codes of morality framed by wise law-givers each of the precepts enforced resolves itself into the vital question.¹ Who shall have the first place in my aims and endeavours, my self or my fellows? So it is in the old Hebrew Decalogue, the high-water mark of morality, till Christ came. So it is far more emphatically in the teaching and most of all in the life of the Sinless Sufferer, His Self-sacrifice on Calvary sums it all up. And as He brought into the world the real meaning of a word too often profaned, so that word is the surest of all His credentials and the surest test of all who claim to follow Him.

But, it has been said, if the principles of self-effacement for others' sake were adopted generally, the result would be suicide all round. Not so. The instinct of self-preservation is too deeply rooted in man's nature. Indeed, self-preservation and self-culture are indispensable to self-sacrifice; for without due regard to self, there could be nothing worth offering when the occasion demands it.

Is not the ubiquitous agony of this world-wide ordeal as by fire an object lesson against the madness of ambition?

"I demens et soevas curre per Alpes, Ut pueris placeas et declamaticæ fias!"

I. GREGORY SMITH.

prudential calculation of advantages to Self, tempered by so much regard for others, as would not interfere with this.

¹ Thus St. Paul calls adultery a form of *πλεονεξία*.



The Missionary World.

IN a country house belonging to a well-known supporter of the C.M.S., a member of the family in the early days of the war put the claims of military service before the lusty stable boy. "I have something else to do besides thinking of my country," was the stolid reply. Should there be one among the thousands of active missionary workers throughout the country who is tempted to think that the pressure of his own work for foreign missions is so great that he is absolved thereby from giving himself at the opening of this year to prayer on national questions, we would urge him to remember that the future of foreign missions depends to an extent far too little realized upon the welfare of our country, upon the justice of its government, the righteousness of its laws, the ethics of its industries, the purity and honour of its sons. Whether the end of the war sees us with enlarged territorial responsibilities for dependencies of the Empire or protected states, or not, it is certain that no country will have a heavier responsibility for reconstruction work or larger burdens to carry on behalf of peoples of alien race. If we would serve the nations of Africa and the East and bring the Kingdom of Heaven to their doors, we must pray "God save England" with a new intensity, and work towards the answer to our prayers. January 6 bears almost as closely upon the broadest issues of foreign missions as it does upon the military and political issues of the war. Let us, as we join in thanksgiving, confession and intercession, have a missionary "intention" in our mind, seeking that fullness of Divine blessing for our country which shall cause the ends of the earth to know our God to be God indeed.

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The Survey of the Year 1917 in the January number of the *International Review of Missions* is being awaited with special interest. Few speakers or students have power to make a world-wide survey for themselves, and the office of the Continuation Committee in Edinburgh has unique facilities for collecting material from the most authentic sources. At a time when great currents are sweeping over the world it is essential for all who play a leading part in the advocacy of missions, who desire to support the work by

gifts, or to fructify it by prayer to seek the widest possible range of thought and the most inclusive knowledge. A study of the Survey will prove a stimulus and guide in every form of missionary activity.

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A first number of any periodical excites curiosity, even if it be only the first number of a new series in which an old friend reappears. But when the periodical is a C.M.S. one it excites what might almost be termed an affectionate interest. We congratulate the Editorial Secretary upon the start which he has made in the first issue of the *C.M. Review* as a quarterly. He has escaped one peril which besets editors of first issues—that of producing a prodigy number out of all proportion to numbers yet to be. We incline to think that the second number will be at least as good as this one, and the third and fourth better still. There is “a sound of going,” a sense of purpose and plan, a quiet confidence and a sure outlook about the first number which suggest an annual subscription forthwith. Notwithstanding the existence of other well-worked missionary quarterlies, such as *The East and The West*, the *Moslem World* and the *International Review of Missions*, there is ample room for a review dealing with missionary questions from the angle from which they are looked at by a great society like the C.M.S. We purposely give no clue to the contents of the number—except to say that there is an article on Mass Movements in Nigeria which is of outstanding value—because we want to make sure that every reader of THE CHURCHMAN makes it his business to examine this first issue for himself.

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One of the central responsibilities in the mission field which calls for generous consideration and prompt action is the training of Christian men of Eastern race for the ministry. As education has developed, Christian laymen in many places surpass the clergy in culture and knowledge, and as a result there has been a reluctance to welcome religious instruction given by inadequately equipped men. There is unmistakable evidence that poorly qualified ministers tend to repel educated men who are weighing the claims of Christianity. On the other hand, Christian graduates in the East have been slow to offer for ordination, partly because scope has not always been given in the ministry, partly because they have been conscious that the available equipment was not adequate to

prepare them for responsible work. In China the whole subject has been receiving close attention, and the standard in almost every theological college has been raised. In India a splendid move forward has been made by the reconstitution of Bishops' College, Calcutta, which now offers a first-rate theological training in English to Anglican candidates for the ministry from any part of India. The C.M.S. are to be congratulated in having been able to set free such a man as the Rev. Norman Tubbs of St. John's College, Agra, for the principalship of Bishops' College. Under his supervision there is absolute guarantee that the College will work for the spiritual and intellectual equipment of its students. The project should be supported with thanksgiving and prayer.

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Events in Palestine are marching quickly, and before these pages are issued to the public several mission stations long closed will have reopened and relief will be pouring in to the suffering people in the land. (Jerusalem itself has come into the hands of the Allies since this note was first penned.) Our interest is focused on the calls—clear and reiterated—from Bishop MacInnes for doctors and nurses to reopen C.M.S. medical work at Gaza and at Jaffa, and also for funds to relieve the pressing needs of the people and enable them to sow their land and begin again a settled life. The need for staff and money is urgent, for the door now open may close. We trust that while medical needs are promptly met, the opportunity afforded by the interruption of work will be utilized for a full reconsideration of the whole policy of missions in Palestine. Many students of missions and not a few missionaries themselves believe that adjustments might be made which would unify the work and thus render it far more effective. Palestine is one of the most difficult and most deeply loved of mission fields. The pressure of immediate work will be heavy, but we trust Bishop MacInnes will use his gifts of statesmanship to guard against a mere reversion to the general conditions existing before the war.

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The Jewish people have once again taken a central place on the stage of the world's history. While uncounted thousands are still passing through fires of suffering in the war zone, a sudden fruition of hope has dawned for the influential section of Jewry which has long desired a return to some form of national existence

in the Holy Land. All lovers of the Jews—and in this class all lovers of the Saviour who came of Jewish race should be eager to class themselves—rejoice at the announcement made by Mr. Balfour to Lord Rothschild, and at the omen for good afforded by the presence of Armenian and Moslem representatives at the great meeting held in London to express gratitude for the proffered boon. But one point calls for watchfulness and prayer. Will room be kept, in the social fabric of the reconstituted state, for men and women of Jewish race who have found in Jesus of Nazareth the Messiah for whom the orthodox Jew still looks with unseeing eye? Members of the Hebrew Christian community cannot forgo their right to a share of any boon bestowed upon true Israelites, and for them, of all the seed of Abraham, the Holy Land has the richest store of sacred association and memory.

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A course of weekly missionary lectures held at Lambeth Palace during the three closing months of 1917 under the chairmanship of the Rev. W. Temple have been of singular interest. The aim of the lectures was to let the workers interested in one missionary society know what others are doing. Nine of the larger British societies were represented by one of their leading speakers, who based his lecture on a missionary pioneer in his society and then gave an outline of its policy and work. The societies came in chronological order: first the S.P.G., then the Baptists, then the C.M.S.; the China Inland Mission and the Friends' Foreign Mission Association coming at the close of the series. Those present were enthusiastic over the course. The plan is one which might be adopted on a smaller scale with great advantage in other centres. Possibly a Bishop's palace, or at least a local Church House, might offer hospitality as Lambeth did, and some one of like mind with Mr. Temple be found to preside over the gatherings. In the Lambeth course the tickets of admission were divided proportionately between the missionary societies, for their supporters' use.

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The United Council for Missionary Education has again been successful in issuing a study text-book which is likely to make a real mark. *The Goal of India*, by the Rev. W. E. S. Holland, is not only full of enthusiasm and hope, but it embodies a knowledge of the inner life and thought of educated India which gives it a

value quite beyond that of any mere compilation of facts. It is an infectious book, and one which will stimulate thought. It lends itself well to use as a sequel, as far as India is concerned, to last year's text-book, *The World and the Gospel*, the influence of which still continues to deepen and spread. We do not know how far Mr. Holland's book is finding its way to the trenches. It will be appreciated by men whose contact with India or Indians during the war has given them cause to think. Used as a text-book in study circles in the home parishes it will help to build up a generation of younger men and women who will think aright about India and our trust towards that land.

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For those in search of interesting missionary matter to read or reproduce we may recommend in the December magazines vivid papers on women's work in Africa, in Papua, and especially in Madagascar in the *L.M.S. Chronicle*; papers in the *Bible in the World* on Persia (by William Canton) and on a new translation into "Lunda of Kalunda," a tongue spoken in part of the Belgian Congo; a long article of great interest in *China's Millions* on the tragic events in Chengtu, Central China, during the fighting of last July; and in the *Missionary Review of the World* (November number) a valuable study of the missionary occupation of Africa, with maps and statistical tables, prepared by the Director of the Bureau of Statistics of the Foreign Missions Conference of North America.

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Reviews of Books.

TWO BOOKS ON INDIA.

BEGINNINGS IN INDIA. By Eugene Stock, D.C.L. "Romance of Missions" Series. S.P.C.K. 2s. net.

THE GOAL OF INDIA. By the Rev. W. E. S. Holland, M.A. *Church Missionary Society*. 2s. net.

There is no more fascinating field of missionary enterprise than India, and every volume that has something new to tell us about that country is to be welcomed. These two new books on India, each by a missionary expert, therefore, will be widely welcomed. It is good that India finds a place so early in the "Romance of Missions" series, and the S.P.C.K. is to be congratulated upon securing Dr. Eugene Stock—our greatest missionary historian—to contribute the volume. *Beginnings in India* gives a bird's-eye view of the whole work of Anglican Missions in India (and not merely those of the C.M.S.) from the earliest times to the present day. It starts with "the spacious days of great Elizabeth" and ends with the consecration of Bishop Azariah, and in between we are told of various "beginnings." Thus we are shown among other things the first Mission, the first work in Bengal, the first bishops, the first Christian villages, the first educational missions, the first Indian clergy, the first work among women, the first Divinity Colleges, the first Medical Missions, and the first step towards an Indian Church. The book has only 120 pages and it is packed full of facts. It is safe to say that no one else could have written it with anything like the same fullness of knowledge. Dr. Stock has given us a volume not only of deep interest but of real usefulness, and no student of missions can afford to neglect it. As we read his chapter on "The first step towards an Indian Church," we wonder what the next step will be. At present the proposal for a "Church in India" in communion with the Church of England "has been pronounced impossible" owing to the Established position of the original dioceses, and many aspirations have been nipped in the bud. But Dr. Stock is sanguine, for the happiness of Bishop Azariah's consecration "has so far been in every way most happy." But the Anglican Communion is only one of many Christian communions in India, and Dr. Stock pathetically asks, "Must we take it for granted that all our home divisions are to be perpetuated in India?" Much may result from the election of the National Missionary Council, but until a better spirit prevails in the Home Church what are the chances of unity abroad? We thank Dr. Stock for another valuable volume, and the very full index adds to its usefulness.

It is easy to see, even if we did not know, that the Rev. W. E. S. Holland, who gives us *The Goal of India* is a missionary enthusiast and a missionary statesman. He has been in India for several years and is now Principal of St. Paul's Cathedral Mission College, Calcutta. His work deals not with India as a whole, but only with Hindu India, for it is among Hindus that all his work has lain, and he speaks of them as "this most lovable and loving people." It is a book to be read carefully and studied deeply. The opening chapter on "The Spell of India" is a moving piece of writing of which it is impossible not to feel the thrill. "Twilight in India" gives us a very mixed picture of the characteristics of Hinduism. There are high ideals which tend to ennoble, but the dark side is very dark.

"The terrible thing in India is that the evil things are not only done, but justified. Religion is often a reason for them, not against them. There is an immeasurable gulf between the ideals and the practices of Christendom. Therein lies the hope that we shall rise. All the time Christ stands utterly above us, calling us up. Hinduism is hopeless because, as a whole, it sets before a man an ideal no better, sometimes worse, than himself. It drags men's ideals down to the level of their practices. It makes its gods in the image of man, and often of very beastly man. I say 'Hinduism,' in spite of all that is noble and beautiful in that religion, because it has in itself no fan to separate its own wheat from its chaff, no test by which to select the good (and there is infinitely much of good in Hinduism) and to condemn the evil (of which too, alas, there is also infinitely much). . . . India needs saving from its religion, not because it is all bad, far from it; but because it is mixed, and cannot unmix itself. India waits for Jesus Christ."

The chapter on "A Medley of Religions" is most interesting and illuminating, as is also that on "The other half of India," contributed by Mrs. Urquhart, who writes picturesquely on the different stages of the Indian woman's life. Of the succeeding chapters that which speaks of "Dawn" interests us most. Speaking of our "divisions," Mr. Holland asks:—

"What right have we to force our Western divisions upon a single movement of the Holy Spirit? May we not grieve the Spirit and stay His working? Time will not wait for us to settle our problem of inter-communion. While European Christendom delays to heal its quarrels, we are doing an injury grievous beyond all telling to the infant Churches of the Orient. It is not a matter of the ancient schisms. We are rearing new-born Churches. Is Christ divided? Yes.

The formation of the National Missionary Council is "a matter for deep thankfulness," but "we are yet far from clearing the way so that the Church of India may be one. There lies by far the gravest missionary problem of the Church. And the roots of the difficulty are not in the mission field, but at home." The chapter on "The Makers of New India" puts the date when New India was born as 1834 and leads up to the conclusion, "India reborn in Christ." "At the present time we are baptizing in India at the rate of about 350 converts a day, or over 10,000 a month. There are twice as many converts each month as there are foreign missionaries in India." Mr. Holland looks forward to a glorious future.

THE GOSPEL OF THE RESURRECTION.

LIFE IN THE WORLD TO COME. By the Rt. Rev. G. H. S. Walpole, D.D., Bishop of Edinburgh. *Robert Scott, 2s. 6d. net.*

"The days in which we live," says the Bishop of Edinburgh in his Introduction to this excellent volume, "call loudly for this Gospel of the Resurrection, just as twenty-five years ago they called for the Gospel of the Incarnation, and those that followed the Wesleyan Movement called for the Gospel of the Atonement. And unless the Church meets the want we shall find that many, both men and women, will be drawn away into strange forms of belief such as Theosophy and Spiritualism." These sermons are an attempt to deal with the question, and those who know Dr. Walpole's quality will not need to be told that they are marked by deep spirituality of tone, clearness of vision, and adaptability to modern conditions. The volume is in two parts, the first dealing with "The Promise" and the second with "The Fulfilment" of Immortality. In the first section the Bishop discusses in succession "The Natural Hope of Immortality," "The Jewish Hope of Immortality," "Immortality as preached by Christ," and "Immortality as preached by the

Apostles ”; and in the second he discusses the revelation of the Risen Christ (1) to the stricken mother, (2) to the desolate friend, (3) to the disappointed patriot and (4) to the depressed Church. There are several striking references in both sections to modern attempts to pierce through the veil which hides the unseen. “It is strange,” he says, “that having this glorious certainty [of life in Christ] based upon the most certain testimony, the Church should be reproached because she is said to be now closing her eyes to the progress of Psychical Research.” One answer to that reproach is “that the promise which Psychical Research so far as it has gone gives us ‘of a homely continuation of such conditions as are apparent here’ does not stir us in the very least. . . . We wish for a change, a changed body, a changed mind, a changed spirit . . . and above all we wish for a clear knowledge of God in Christ, to be rid of doubts and fancies and to see Christ face to face. We find no promise of this outside the Resurrection.” Later (in the Introduction to Part II) he has a telling refutation of another modern development:—

Nothing that has yet come to light, from the assumed communications of *Raymond* or others with their earthly friends has added any useful knowledge to that which we had before. We are just where we were. And in the second place, beyond the fact that there is no positive advantage, it may be said that both the method and substance of the communications have raised their own puzzles with thoughtful and religious minds. Suppose that the reality of these communions with the departed alleged by Spiritualism were indubitably established, we should have lost more than we gained. Against the scientific certainty of immortality, whatever advantage might accrue from it, there must be set the sacrifice of those idealistic conceptions of the life beyond which have been the staple of men’s hopes in all parts of the world for generations. With such knowledge as faith gives us the imagination is free under the power of the Spirit to make helpful and stimulating pictures of the life of the departed, but directly the voice has been heard and the outlines drawn we are limited and shut up within the limitations the conversations suggest. Having deliberately chosen the impressions of sense they become our master and we reject everything else, no matter on what authority it comes, that appears to contradict it. It was on the ground of the narrowing effect of the human form and expression on the imagination that Our Lord remained no longer visible on earth. “If I go not away the Comforter will not come unto you.”

The revelations of the Risen Christ were made only to believers, and those who have faith will find in the Bishop’s exposition of these appearances much to stimulate, edify and inspire. The last chapter “The Revelation to the Depressed Church” is a very fine conception. But the whole book is uplifting.

MR. GLOVER’S VOLUME.

THE JESUS OF HISTORY. T. R. Glover, M.A., with a foreword by the Archbishop of Canterbury. London: *Student Christian Movement*. 3s. 6d. net.

A book published with the authority of a foreword by the Archbishop of Canterbury and the prestige of the Student Christian Movement commands careful attention. The title indicates that the work is a study of the human life and character of our Saviour. While the subject suggested is a perfectly legitimate sphere of investigation, the reader must at all times bear in mind its limitation; and it must be regretted that our author does not adequately remind us that our Lord was God and Man. For this reason a volume which may be heartily recommended to all who are well grounded in the fullness of the Christian Faith—and such will derive no small benefit from its perusal—may prove an untrustworthy guide to the many who in these days loosely hold the Deity of Christ.

Of the many excellent thoughts which Mr. Glover brings before us space would prohibit appreciation in detail. We content ourselves with two illustrations which will elucidate the caution required in their acceptance. Our Lord, we are told, did "not understand" the fear of the disciples in their desire to awaken Him during the storm on the lake. Certainly as Man such distress was alien to His own emotions. But the phrase creates a barrier between the Teacher and His followers which renders it harder for them to understand Him. At all times "He knew what was in man" (John ii. 25). This knowledge did not arise from any previous struggles on His part to overcome error and weakness: in Him Divine and human intuition are blended: the two cannot be separated.

Not long ago it would have been considered irreverent to have attributed humour to Christ. But in recent years so many theologians have discussed the idea that we have become familiar with it. Humour is a gift of God. It is not incredible that our Lord occasionally used so powerful an instrument of instruction. But the topic is dangerous to handle. To some minds the element of humour is destructive of solemnity. For all the most earnest meditation is necessary to show our Saviour strictly subordinated its use to the further revelation of eternal Truth. To the present writer light has thus been thrown on some of the most perplexing utterances of the Lord, but he fails to find that Mr. Glover has gone so far in his studies. Without this view of its purpose, it is difficult to maintain a just balance of our Lord's methods as a Teacher of men.

The book is modernist in tone. It helps us to understand the modern method of approaching the study of Christ. It displays the deficiencies of modern methods. The clergy will do well to read it, but should be careful to whom they lend it.

CHRISTIANITY AND THE WORLD.

THE ACHIEVEMENTS OF CHRISTIANITY. By the Rev. J. K. Mozley, B.D.
S.P.C.K. 1s. 6d. net.

A short volume of only eighty-six pages, but full of thought and compelling ideas. It is in reality an apologetic, and Mr. Mozley shows how the world has been made better by Christianity. It is a scholarly production, yet marked by great simplicity, so that while the cultured student will appreciate the strength and ability with which Mr. Mozley presents his case, humble folk will also read it with pleasure and understanding. The author starts off by showing that "Christianity's great religious achievement is itself," and that "it has done what it has done for men because itself is not from men but from heaven." The longest essay is on the Political and Social Influence of Christianity, which shows how vastly Christianity has changed the face of the world. But the war? Mr. Mozley does not evade the question; he boldly faces it, and his treatment of the problem is masterly and effective. To the question "Is it ever right for a Christian nation to go to war?" he returns an affirmative answer. "We need not be ashamed of or apologetic over the fact that the Christian Church has never taught—whatever individuals may have said—that under no circumstances may a Christian nation go to war, or a Christian man take part in that terrible reality." But he offers a salutary word of warning. "The influence of Christianity upon the national spirit ought to act as a check upon the exaggeration and perversion of that spirit, which we used to speak of as 'jingoism,' which expresses itself in such words as 'My country, right or wrong,' and may lead to the most harmful and evil indifference to the righteousness of a nation's cause." "The time has come,"

he adds, "for the Christian conscience to apply itself more seriously to this problem, to instruct itself that it may be able to teach others." The chapter on Christianity and the Arts is delightful reading, but the most effective chapter of all is the last on "The Christian Character." We quote the following impressive passage :—"So long as the society of the believers in Christ remains (and we Christians can put no end to its existence), so long as there are men and women who display the treasures of the Christian character, and show what it means to take Christ as Lord and Guide and End, so long will there be ever new achievements of the Christianity which is Christ—and to the world an everlasting appeal."

REVELATION AND HISTORY.

THE WORLD DRAMA IN REVELATION AND HISTORY. By the Rev. J. Gill Ward, M.A., L.Th. Elliot Stock. 5s. net.

There is no more suggestive book in the Bible for those who seek to study the signs of the times than the Revelation of St. John the Divine. Mr. Ward speaks of it as "the most solemn and mysterious book." Mysterious (in the best sense) it is, and, because of this, it is too much neglected, but with these tremendous happenings in the world it behoves us to study it afresh with such light and guidance as we can obtain. Mr. Ward's volume is eminently sane and reasonable, and will be most valuable to all who seek to know "What saith the Scriptures" concerning the great world drama now being enacted before our eyes. Students of prophecy do not always agree among themselves; there are various "schools of thought" in this as in other matters; and it is possible that the author's conclusions will not always be accepted. But it is no drawback to a volume that it is suggestive rather than dogmatic. Reverent in tone, and guarded in statement, *The World Drama* will be read with pleasure and profit, and will certainly stimulate the reader to dig farther and deeper into the solemn mysteries of prophetic truth. The volume is really a collection of twenty-six sermons on the Apocalypse, and the design is to show how Satan first held the dominion of the world and held it until our Lord came and the means he took to retain it against the Kingdom of God. It shows also the means which God takes to induce mankind, acting according to his own free will, to serve Him, and the way in which mankind acts in the contest between Good and Evil. The appeal of the final chapter, "And the Spirit and the Bride say Come," is very solemn.

A REPLY TO MR. WELLS.

LETTERS TO MR. BRITLING. By the Rev. F. W. Worsley, M.A., B.D., Chaplain to the Forces in France. *Robert Scott*. 2s. net.

A most brilliant contribution to present-day discussions. In a series of letters addressed to one of the most notable characters in modern fiction, the author—himself a Chaplain serving with the troops in France and therefore in touch with what men are thinking about Christ and His Church—takes up the challenge thrown down by Mr. H. G. Wells in *Mr. Britling sees it Through*. In their literary style, their clearness of statement and their cogency of appeal, these "Letters" are quite the most effective answer to Mr. Wells we have seen. Let the quotation of a single passage suffice :—

"I have no desire to attempt to make either the Church or its creed 'popular.' A religion which makes a gibbet its chief sign, one who died a felon's death the object of its worship, and 'sacrifice' its motto, could never

be popular. Yet it is our privilege to preach and, so far as may be, to live this Gospel, with a repellent husk but a kernel of purest gold, for we *know* that myriads have found their only safety in the shadow of that Cross, their greatest guide, philosopher and friend in Him who hung upon it, and real happiness in making His motto their very own. To attain popularity there must needs be lowering of standards, lessening of moral demands, loss of ideals, all of which God forbid."

THE POSITION OF WOMEN.

WOMAN'S PLACE AND POWER. By J. T. Budd. *Robert Scott*. Price 1s. net.
WOMEN AND CHURCH WORK. Edited by the Rev. Cyril C. B. Bardsley.
Longmans, Green and Co. Price 2s. 6d. net.

Two books on women's work. We will take the smaller one first. Mr. Budd has given us a very charming volume which sheds a flood of light upon the ministry of women in Home and Hospital, Church and Commonwealth. It is not necessary to have "views" on the Woman Question to enjoy Mr. Budd's delightful pages, each one of which has some appealing story, illustration or incident. He must have gleaned over a very wide field, and the whole work is put together in the most sympathetic and loving spirit. The volume will appeal to women of all ages—young, middle-aged and old; and of all classes—the highly cultured and the less instructed, the woman of leisure and the woman cumbered with much serving. It will prove to many an inspiration, and will create a longing in the mind and heart to use every talent for the Master. Dr. Eugene Stock contributes a warmly appreciative "Foreword," from which we quote the following:—

One thing is certain, and is obvious on the face of the book, that its writer has ever in view the growth of the Kingdom of Christ in the world, and, to that end, its growth in the individual hearts and lives of all the men and women in the world. He rightly sees that one-half of the population of the world is now called upon, in the Providence of God, to a larger share of responsibility and influence than has been hitherto accorded to it. And, naturally, the desire of one so closely linked with the Keswick Movement as Mr. Budd has been, is that every development, "in Home and Hospital, Church and Commonwealth," shall be in accordance with the supreme principle, "All one in Christ Jesus."

The volume edited by the Rev. Cyril C. B. Bardsley, discusses at some length and with marked ability the principles and arguments which need to be considered and weighed in coming to a decision upon the important question of the position of women in the Church life of to-day. It is a composite volume and each essay needs to be studied with care. The Editor introduces the question by claiming that "inasmuch as it is essentially and fundamentally a spiritual matter, and one which is inseparably linked with the life and service of the Church, we can immediately ask that it shall be treated as one which is a call to prayer, and a challenge to learn our Lord's will." He then adds:—

As we approach our subject from this standpoint a reason commonly urged for its consideration is immediately left behind. It is not merely a question of meeting the demands of women, of making concessions or of discovering a *modus vivendi*, it is a question of the Church's best service for our Lord. If the Church is to be its strongest and saintliest every member must have the fullest possible scope for the use of every capacity and power. Each member is equally precious to Christ, for each He died. Each one is a member of His body. Every personality is of equal worth, the prayers of all, the offerings of all, the fulfilment of the vocation of all, their devotion and love are equal in His sight. This truth underlies the words of the reso-

lution of the National Mission Council : " The aims and ideals of the Woman's Movement, apart from its political and other claims, are in harmony with the teaching of Christ and His Church as to the equality of men and women ; equality of privilege, equality in calling, equality in opportunity and service." Equality, not identity. Here has come in the confusion in some minds. There is no thought of men and women fulfilling the same functions. " For the body is not one member, but many."

There are seven essays. Dr. Guy Warman treats of " Women in the New Testament," and he discusses the many vexed passages which bear upon the subject with clearness, reasonableness and restraint. It is interesting to note that his very careful examination of St. Paul's teaching leads him to the conclusion that " in the light of these two verses (1 Cor. xi. 4 and 5) it is simply impossible to allege that St. Paul, as a matter of principle, denies woman universally the right to pray and preach." But the whole essay is illuminating. Other chapters deal with " Women in History," concerning which Mrs. Brooke has much to say that is useful when we come to the practical application of theories ; " Co-operation between men and women in social work," upon which the Rev. William Temple writes with vigour ; " Women and Social Purity " ; " Women in the Church on the Mission Fields," the writer, Miss M. C. Gollock, pointing out that while " at home we shall have to retrace our steps, repair our mistakes, rebuild [our breaches, in the mission fields we have *almost* a clear path before us, and we can even yet save the new Churches from stumbling " ; " Women and Church Work at Home," the writer being the Rev. Cyril C. B. Bardsley ; and " Women and the Spiritual Life of the Church," upon which Mrs. Thornton asks some important questions :—

How far has it been possible for the Church to receive fully the contribution of women ? How far has ecclesiastical law, biased by heathen conceptions, put barriers in the way and thus stunted the growth of the Body ? Has not the time come, and more than come, when the question should be : How can the largest provision be made whereby woman may freely contribute to the spiritual life of the Church those individual gifts which Christ has " measured out " to her for this purpose ? Are we in this respect often making " the Word of God of none effect " by our customs and traditions ; customs and traditions based not on the Gospel of Jesus Christ, but on the views of a world which had forgotten or ignored that woman and man were together, as one flesh, created in the image of God ?

It will readily be seen that this volume is one which deserves close attention. It sheds much light upon a difficult and anxious problem.

THE GOLDEN HARVEST SERIES.

The six little volumes included in this series call for the warmest commendation. Each one is beautifully arranged and delightful to handle. The artistic ever invites attention, and when we open the books and explore the treasures within our sense of satisfaction is great indeed. The series has been compiled by " J. E.," who has shown genius, sympathy and skill in his selections from the authors he has pressed into service—poets, divines and other writers. *The Sunshine of Life* is well described as " a little book of choice thoughts"—choice, indeed, they are and not a few of rare beauty. *The Charm of Nature* is " an anthology for all lovers of nature," to whom it will be a happy companion all through the year. *The Human Touch of Sympathy* is most moving in its appeals. *Consolation and Comfort* will awaken deep and tender feelings. *Joy and Gladness* has essentially the human touch which appeals to all hearts. *A Cheerful Courage* is bright and breezy. The series is published by Mr. Robert Scott at one shilling net

each volume, with superior bindings at higher prices. Any one of these will make an acceptable present; the series of six would be greatly valued. They would adorn the drawing-room table or the library shelf.

FOR DARK DAYS.

A **LITTLE BOOK OF COMFORT.** Compiled by the Rev. P. H. Ditchfield, M.A., with Introduction by the Bishop of Edinburgh. Price 2s. net.

This interesting compilation represents an attempt to provide spiritual help for those who, just now, are passing through dark days. The Bishop of Edinburgh, himself a devotional writer of discernment and power, warmly praises it. "Many messages," he says, "have been already given, but the paths by which they reach us are varied and therefore make separate appeals. There are some who prefer poetry, others prose; some are helped by the voices of the past, others by those of the present. Mr. Ditchfield's *Little Book of Comfort* combines all these elements within its small compass. It takes in the old as well as the new, the familiar as well as the fresh. And many will, I think, be glad in this time of doubt and difficulty to seek in its pages for that light and guidance which they need." We think so, too, and for this reason we warmly commend this sympathetic volume.

OTHER BOOKS.

THE PURPOSE OF AFFLICTION. By R. B. *Elliot Stock*. 1s. net.

This is a very choice little book, and will be a real help to those who are afflicted by bereavement or in other ways by this terrible war. Its great value is that it is based upon the Word of God. The writer has chosen most carefully a number of precious texts and upon these he bases short meditations designed to show the purifying influence of affliction and its effect in leading the soul back to God. Those passing through the deep waters of sorrow, suffering or bereavement will find strong comfort in these sympathetic pages.

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'TWTIXT DUSK AND DAWN. By Lucie Henley White, M.S.A.(Paris). *Elliot Stock*. 1s. 6d. net.

A collection of poems forming Vol. IV of "The Parnassian Series" edited by C. F. Forshaw, LL.D. We quote from "The Silver Trail" the following verse on "The dedication of the Acolyte as a fighting man"—

"Go in the Name of Him Who bruised the heel
Of arrogance and power, and simply craved
That men as Brothers should the world endower
With rarer gifts of sacrifice and love.
Sometimes His fallen Angels hover near
As striving humans growing fresh new wings
Of purity and faith to bear their weight
Of pitying sorrow and fond Hope's desire
To make a free world cleaner, richer far.
So, sighing—fighting—sore—at last attain—
To bear all nations' Spirits to His Bar."

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JEWISH FAIRY TALES. Selected and Translated by Gerald Friedlander. Illustrated by Beatrice Hirschfield. *Robert Scott*. 1s. 6d. net.

A volume quite out of the ordinary and of wide interest. Of course its primary appeal is to Jewish children, but Christians—adults as well as children—will value the opportunity of becoming acquainted with the style and purpose of these legends. The translation is admittedly rather free, and each story is presented in a modern setting.