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THE CHURCHMAN

April, 1916.

The Month.

“THE National Mission of Repentance and Hope has In Preparation. now definitely begun.” So writes the Archbishop of York in his letter to his diocese. It is clear, however, that he is referring to preparation for the Mission rather than to the Mission itself. Yet there is a sense in which the work of preparation may be said to be part of the Mission, for upon it depends the success or otherwise of the great autumn effort to which the Church is now being called. What is the nature of the “preparation” that is looked for? In the York diocese it began with a “solemn assembly” of the clergy in the Minster, and this will be followed up by days of prayer and retreats. It is probable that other dioceses will make similar efforts; indeed some have already done so, but up to the time of writing such a movement seems to be by no means general. It could be wished that the Bishops would give the Church a stronger lead in this matter, for we are convinced that the clergy are only waiting for guidance and direction. Time is running on, and there is yet much—very much—to be done before the Church will be fitted to engage in the Mission, whatever form it may take. It is good to see that by universal consent it is agreed that the stage of preparation must begin with the clergy, for they will be the leaders of the Mission and they hold the key of the position. It goes almost without saying that in

such work of preparation emphasis must be laid upon the essentially spiritual side of the clergyman's office, a fact which stands in special need of being emphasized at this juncture. There is noticeable among large sections of clergy of all schools of thought a falling off in spiritual aspiration and spiritual power. They are losing the sense of Apostolic ministry—the ministry which had as its outstanding characteristic a passion for souls. No doubt many excuses can be offered for this failure. The work of the modern clergyman, at least in a town parish, is so beset with the perfecting of machinery, the development of organizations, and the mere serving of tables that it is not always easy to secure time for that quiet thought and meditation and communion with God by which alone the spiritual life can be fed and fostered, with the result that many men grow first lukewarm, then indifferent, and some go under altogether. It is time that our methods were changed. Much of our parochial machinery and organization should be "scrapped" if it cannot be carried on by lay people, so that clergy might have time and opportunity to give themselves more wholly to the spiritual work of the ministry. If there had not been this loss of spiritual effectiveness these months of preparation for the National Mission might not have been necessary. Indeed it may well be questioned whether even the Mission itself would have been needed, for we cannot help thinking that if, during the last twenty or thirty years, the ministry had been spiritually effective, the condition of England to-day would have been very different from what it is. But the past is gone, and cannot be recalled. It needs to be repented of, and if in facing the future there will be a strong determination on the part of Bishops and clergy to give their main attention to spiritual things—the things that really matter—the outlook is full of hope. These months of preparation will, we trust, help the clergy to get back their sense of spiritual vocation and so enable them to become qualified to be the spiritual leaders and helpers of the people in the National Mission.

Bishop Montgomery in his inspiring volume for *Some Details*. Lenten reading ("Life's Journey": Longmans, 2s. 6d. net) has a chapter on a National Mission which, though written before the Archbishops' proposals had taken definite shape, is full of suggestiveness regarding steps that may be taken to make

the witness of the Church more effective. The details he enumerates are so practical that we venture to quote the following passage, which, although rather long, will well repay careful attention—

“Let every church in the United Kingdom be open from morning till night. If in every place it needs a guardian, let it be provided as an honourable occupation. Let every church be free and open for the next twelve months, all pew rents put on one side, and the money found by other means. Let the clergy and workers freely use the church for their private prayers at all hours. Nothing helps a shy man so much as the sight of others at prayer. Let plenty of aids to prayer be provided. Let no confession of sin in any church or cathedral be said “on G” for the whole of twelve months, and let the natural voice be used as much as possible; if possible for all prayers for twelve months. Let us see to it that no prayer or service is gabbled for twelve months. I apologize to the clergy, who may rightly be insulted by this imputation. It is made for their sakes. Let solemn silences be introduced into our services, and by those who know how to utilize silence.

“Let services be held on Sundays and on weekdays at hours which may be most unconventional but yet as fitted as possible to the needs of all. Let sermons be short and devoted to the most fundamental truths, and preached from the heart; if possible written so that they may not suffer from diffuseness. Let the reading of the lessons be made a subject of prayer by the clergy, so that these passages of Scripture may be riveted on the attention of the people. They can be made such intense sermons that no other sermon seems needful. Let the administration of the Sacraments—Baptism and Holy Communion—be made overwhelmingly solemn and understood by all. Let humble and unaffected visitation become for twelve months the duty of all the clergy, as also the faithful teaching of children on weekdays. It seems to me that even such details open out before us a vista with a bright light upon it and boundless hope for the future. But all depends upon the spirit that is in us. I believe the United Kingdom is ready to respond to the highest spiritual call that can be made upon it, but not to anything less than that. I believe confirmations might be doubled or even trebled.”

We commend these suggestions to our readers. It is easy to find fault with them, to say that they are impracticable—which they are not—or to put them on one side as being too drastic. Drastic they are, but the times call for drastic measures. There has crept into our Church services an air of unreality, and until we recover the sense of reality no real progress will be made. Reform on the lines sketched by Bishop Montgomery would do much towards the attainment of that end.

Towards
Christian
Unity.

The report of the Sub-Committee of the World Conference on Faith and Order is an interesting sign of the times. It does not carry us very far “towards Christian unity,” but it is distinct and valuable evidence of the desire of English Christians to come more closely together. The

origin of the report may thus be explained: Soon after the Edinburgh Missionary Conference, a movement was initiated in America by the Protestant Episcopal Church which has been widely taken up by the Christian Churches in the United States, to prepare for a world-wide Conference on Faith and Order, with the view of promoting the visible unity of the Body of Christ on earth. In response to an appeal from those who are co-operating in America, a Committee was appointed by the Archbishops of Canterbury and York and by Commissions of the Free Churches to promote the same movement in England. The originators of the whole proposal recommended in their outline of methods to be followed that "informal conference and other interchanges of views between members of different Christian Communion be encouraged and promoted in order to prepare the way for the achievement of the purpose of the proposed Conference." Accordingly a Conference of the Archbishops' Committee and of certain members of the Commissions of the Free Churches chosen for this purpose met on different occasions for mutual counsel. This Conference appointed a Subcommittee to draw up propositions alike of agreement and of difference; and those so appointed, after considerable discussion, agreed upon a Report which sets out (1) a statement of agreement on matters of faith, (2) a statement of agreement on matters relating to order, and (3) a statement of differences in relation to matters of order which require further study and discussion. The Report is signed by the Bishop of Bath and Wells, who acted as Chairman, the Bishop of Winchester, the Bishop of Oxford, Dr. Eugene Stock, and the Rev. Tissington Tatlow, on the Church side, and the Revs. W. T. Davidson, A. E. Garvie, J. Scott-Lidgett, J. H. Shakespeare and C. Anderson Scott as representing Nonconformity. The points of agreement are of great interest, and, if in some respect the exact wording is less definite than we like, there is yet abundant ground for believing that there is a larger measure of agreement among Churchmen and Nonconformists than we had dared to hope for on such subjects as God's revelation to man through the written Word, the essential doctrines of Christianity, the Church as a visible Society, the Sacraments, and the unity and continuity of the ministry. But the area of differences is very large. Says the Report—

"Fidelity to our convictions and sincerity in their expression compel us to recognize that there still remains differences in respect of these matters—

"(1) As regards the nature of this visible Society, how far it involves uniformity or allows variety in polity, creed, and worship.

"(2) As regards the Sacraments—the conditions, objective and subjective, in their ministrations and reception on which their validity depends.

"(3) As regards the ministry—whether it derives its authority through an episcopal or a presbyteral succession or through the community of believers or by a combination of these."

These "differences" are vital, and we cannot imagine that any "further study and discussion" by the same Sub-Committee would lead to any very definite results. These "differences" represent the old difficulties, viz., the nature of the Church, the validity of the Sacraments, the authority of the Christian ministry. They form, we believe, an unbridgeable gulf between the Church and Nonconformists. It may be that the next Lambeth Conference may show us the way out of such difficulties on the Church side, but, frankly, we do not expect much from that Conference in this direction. If the Kikuyu issues could be satisfactorily settled there might be some hope, but every one knows the enormous efforts that will be put forth to prevent even the Report of the Consultative Committee from being accepted. Still the "Faith and Order" Report has done good if only in directing the minds of men to the great importance of Christian unity, and we hope the Sub-Committee will continue its labours.

We were all looking forward to a great reduction ~~Drink in 1915~~, in the National Drink Bill for 1915. There were several factors which should have made themselves felt in that direction. There was, first of all, the King's Pledge, which came into prominence in April. It is true that large numbers of men and women, from whom better things might have been expected, had not sufficient loyalty or patriotism to follow the King's noble example, but there were thousands who did, and cheerfully gave up the use of alcohol for the period of the war. The effects of their abstinence, of course, should in ordinary circumstances have been seen in the drink bill. Then, in the second place, many thousands of men were out of England, serving King and country at the front. Their absence should also have been felt in the bill. Then, thirdly, there were the Drink Restrictions, which in some form were in force for the greater part of the year, and in the later months were particularly stringent. These restrictions, every one thought, would have severely reduced the amount. But these things not-

withstanding, the amount expended on alcoholic liquors in 1915 is estimated by the Secretary of the United Kingdom Alliance at £181,959,000, as compared with £164,463,000 in 1914, being an increase of £17,496,000. We do not forget, of course, that the price of drink has gone up, but making due allowance for every consideration and explanation, the fact remains that in a year when the country was engaged in the greatest war in history the drink bill was still prodigious. If abstinence mean efficiency, then, on the lowest ground, statesmen are bound to give the drink problem their best attention. The Christian Church, which has the higher interests of the nation in view, is also bound to deal with the question. At present, however, neither the State nor the Church seems able to rise to the occasion.

**Zeppelin
Menace.**

A remarkable letter appeared recently in a provincial paper in connexion with Zeppelin raids. The writer, complaining that prayer for protection against the Zeppelin menace was seldom heard, expressed the view that the time was come for special petitions throughout the land that God's protecting hand may be over us to shield the innocent and helpless from this awful peril. He had a practical suggestion to offer. The Mayors in the Midlands have been meeting together to devise plans of defence; "would it not be possible," the writer asked, "for these and other Mayors, each in his own town, to call together the clergy of all denominations and suggest the observance of a day of special prayer, either unitedly or separately, in their different Churches?" This proposal has been submitted, we understand, to the Mayors of towns supposed to be in the danger zone, for their consideration, but we have not yet heard whether it has borne fruit. Yet the suggestion is in every way excellent.

The Spiritual Problems of the Great War.

II. THE CROSS AMONG THE RUINS.*

FROM the earliest days of the campaign in Belgium and Northern France we have been accustomed to stories, and photographs, of figures of our Lord upon the Cross, spared as by a miracle and left standing when all around them was in ruins. Any one who, during the first winter, spent any time in visiting as a chaplain in military hospitals will remember how often men of their own accord described such scenes and let one see the impression left by them. How general that impression is I had opportunity to notice when, in a lecture to a large audience of soldiers at one of the base camps in France last spring, I referred incidentally to the subject. At once from all over the hut went up the quick comment, "Yes, sir, we've seen that!" Months afterwards, while discussing in a mixed company some seemingly well-founded stories of the supernatural in connexion with the war, I turned to a young officer who was present—one who had lost a limb and been at death's door—and' asked had he himself met anything of the sort. He was an Oxford undergraduate, though I had never met him as such, an "intellectual," and, I believe, in former days inclined to scepticism. "No," he said, "I have not—except of course the crucifixes which one continually sees still standing among the ruins." Even since the above words were written, a letter has reached me from a village in France which is thus described in passing: "It is rather a 'has-been'; a week or two ago the Hun put 200 8-inch shells into it, and now there is very little standing but the large crucifix in the churchyard, which as usual remains significantly unharmed."

Now it is easy to ridicule any emphasis on what may, of course, be only a very remarkable series of accidents. There is no proving such a matter either way, in the scientific sense of proof; though it is equally fair to remark that only an age which had lost all sense of the close relation between spirit and matter, and had even acquired a bias against the doctrine of Providence, could delight to insist

¹ A chapter from a forthcoming book, "The Valley of Decision: a Plea for Wholeness in Thought and Life," printed here by kind permission of the publishers, Messrs. Longmans, Green & Co.. It is the first chapter of Part III of the book, entitled "Via Crucis Via Pacis."

upon this fact. For myself, I wish to lay no stress on the phenomenon itself: the significant thing, for our present purpose, is the deep and general impression which that phenomenon has made on the soldiers. Of that there can be no two opinions. And, for any who believe in a purpose in things, and who know how, in their own lives, seemingly trivial causes have led to the most clearly providential results, it will follow naturally that this too has its purpose. If, in its crude condition, the impression is largely superstitious, it is for those who see more clearly to educate it into religion, by showing what it means. To many, surely, even of those who could never have expressed it, the scene did convey the three thoughts which men ever facing death most need, and which therefore the love of God would be most likely to set them thinking: first, the universal activity of God's Providence—of the care which, according to our Lord, surrounds the odd sparrow falling to the ground; secondly, the share of God in the worst sufferings of man; thirdly, the joint triumph of God and man over death itself.

But behind these more obvious messages to the men in the field, such scenes have, I venture to think, a wider and perhaps sterner message for our whole generation. In a sense they are symbolic of the world to-day as it lies beneath the gaze of God. Our material civilization, in which we trusted, is a mass of hollow ruins around us. It is not necessary that shot and shell should have passed our way. In England as much as in the actual battle areas there has been, for eyes that can see, a process of wrecking. English homes may be wrecked very thoroughly by shells that burst in Belgium or France; and life may become on a sudden a very hollow thing without any loss or disturbance of its outward trappings. We are all, surely, aware—in so far as we lay claim to any humanity—that the old life is, for all of us, wrecked for ever; that neither circumstances nor self-respect will let us return to it; and that whatever house of life we are to inhabit afterwards must be built up afresh and on other lines. But what lines? And with what encouragement for the task? On a surface view, the whole world-order stands convicted of treachery: is it worth while, with such a volcano for foundation, to try to build again at all? Why not rather yield to the feeling we most of us know so well—that, for the survivors of this ill-starred generation, the rest of life will be but a fag-end, and the merest shanty will serve to house it?

If indeed the Cross were lying shattered with all the rest, we might well sink back on an unhappy passivism. But, on any honest reading of the facts, the Cross is not down; it stands erect among the ruins, all the more conspicuous for the void around it. Before, the world's surface might have been compared to the well-known view of New York from the harbour; the old Trinity Church looking like a mere dog-kennel among the soaring sky-scrapers hemming it in. If a well-directed bombardment demolished the sky-scrapers and left the Church, its spire would once more become the landmark it was meant to be. It is just such a bombardment which has shattered twentieth-century materialism, in all its forms; in the midst of the desolation, the Cross of Christ stands out, still erect and once more conspicuous. In that lies hope, and warning, and encouragement, for those who must rebuild their lives. The shell-scarred but unconquered crucifixes of Flanders have a message for the survivors, as well as for "those that are appointed to die."

In a word, they sum up in a symbol the only safe philosophy of life, and provide the needed "working hypothesis" for a new adventure. In the familiar words of Browning—

"The acknowledgment of God in Christ,
Accepted by thy reason, solves for thee
All questions in the earth and out of it,
And hath so far advanced thee to be wise."

It is a hypothesis which, when fairly tried, has abundantly justified its adoption in the past; it has been vindicated from every point of view in the present; and one fails to see on what other it is either worth while to start rebuilding or possible to overcome the difficulties of the task.

That "the Way of Peace" should be a spiritual way is only natural. For one thing, the only guarantee of peace between nations lies in spiritual community between them. Where material possessions are in question there must always be competition, and there will therefore be friction, until it is recognized that these are but the meanest class of goods: that the higher goods of life are far above the partitions of nationality; that the wealth or poverty of one nation in these things means the wealth or poverty of all; and that to share one's own stock is the best way to enlarge it. "The most

binding of international links are not connected with State action at all. This lies at the heart of our criticism of the modern German theory and tyranny of the State, that the greatest and deepest things which bind mankind together, and create what we call 'humanity,' are independent of State control, and would grow even without State support. Religion, science, sympathy, these are the strongest bonds."¹

So even the German philosopher Eucken² claims that the State is inadequate to fulfil the spiritual ideals of mankind, for it "can only consider and maintain the common level of spiritual life, not its wider and more spontaneous experiences." What, then, is adequate to fulfil the ideals of mankind, including the ideal, never more ardently desired than now, of peace in universal brotherhood? Not "religion, science, sympathy," as commonly understood. The wars of religion are a byword and "the common level of spiritual life" has proved but too compatible with war; the savants of the belligerent countries have vied with the mob in denouncing one another's cause; and the vague "sympathies" produced by travel, common interests, literary friendships, and the like, soon shrivelled in the conflagration. We must go deeper, and we can go deeper, but only at the cost of complete readjustment of life.

The Cross is the clue. It stands, as we have seen, for the denial of all material values—even of the value of "self" as embodied in flesh and blood, the symbol and vehicle of separate identity—except in relation to spiritual ends; and it recognizes no valid end except that the will of God should be done.

"Life's but a means unto an end; that end
Beginning, mean, and end to all things—God."

This does not abolish the need for and value of material possessions, which are the source of friction; but it puts them in an entirely different light. They are valuable only in so far as they serve a spiritual end. But spiritual ends can never conflict, in so far as they *are* spiritual. My spiritual ends (whether I am an individual or a nation) have no independent existence as "mine": in fact I only attain them in so far as God is attaining His ends at the same time. "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God": only so shall we do it to our own real

¹ Marvin, "Leadership of the World" (Oxford Pamphlets), pp. 23-4.

² Quoted in "Reflections of a Non-combatant," M. D. Petre, p. 106.

advantage, and then it will be equally to the advantage of our neighbour. The glory of God is bound up with the good of *all* mankind; and I (the man or the nation) can only be gaining and growing in proportion as all around me share my gains and grow with my growth. "We are all members one of another," and the only true growth is to "grow up into Him in all things, which is the Head, even Christ." Therefore, when the situation is worked out, my material possessions, including myself and all my powers, are simply so much endowment for the benefit of the world at large through me. I (again the man or the nation) have the responsibility of deciding, in consultation with the Giver, how they may most fully serve this purpose. In that decision I shall inevitably be haunted by the selfward bias, which is the penalty of fallen individuality, the false sense of being an isolated unit, an end in myself, the centre of my own universe. And therefore the first thing needful is the correction of this bias by the obliteration of self, and the substitution of another centre for it in my universe.

For that God has provided in the Cross of Christ. It is only in so far as the spirit of the Cross, so conceived, becomes the pervading spirit of human society that there will be any guarantee of "Peace upon earth": for only then will men view themselves and their possessions—the sources of strife—in their true perspective, and put them to their intended use. And only then will humanity really find itself, through the individual and the nation alike fitting into their places in the Family of God, the Body of Christ.

In Christ, St. Paul tells us, there is "neither Jew nor Greek, circumcised nor uncircumcised, barbarian, Scythian, bond, nor free, but Christ is all things, and in all." In other words, the suppression of self and substitution for it of Christ as the Source and Guide of personal action, which is the distinctive act and habit of the Christian, has as its logical result "the parliament of man, the federation of the world." The way even to political peace must be the way of spiritual brotherhood, through the submission of each separate individuality—personal or national—to the Spirit of God, which is the Spirit of the Cross. It is in spiritual measures and spiritual men that our hope for peace between nations must lie, because only such have hold of the principle of self-suppression as the key to life.

The reassuring thing which the war has revealed to us is the fact symbolized by "the Cross among the ruins"—the fact the

human nature still recognizes, responds to, and rejoices in this principle. The passion for self-sacrifice, revealing itself often in the least likely places, and transfiguring the commonest natures with its light, is surely evidence of this. The recognition of the principle is, of course, not always conscious nor explicit. But sometimes it is. "I never enjoyed myself so much," wrote a young officer to his former headmaster the day before he was killed. "You will know what I mean. I never knew before what it was *to be taken so completely out of myself.*" It is this experience—the experience of very many in this war—which we need to make conscious and permanent in those who have it, and to extend to those who have it not. If we can do so, the future is saved, and all the great sacrifice will be justified. And, because this self-suppression is not, after all, an end in itself, but only the condition of the incoming of a new Personality—the Spirit of Jesus Christ Himself—the rebuilding of the ruins may be better and more speedily achieved than we dare to imagine. For God will be the Master-builder.

The difficulties of course are obvious : considered in the abstract and in cold blood, religious revival on a national scale seems one of the last things we should dare to hope for. And yet there are encouraging conditions too.

In the first place, history has again proved the transitoriness of force and the rapid conquering-power of ideas. M. Deschanel, President of the French Chamber, recounted lately in a speech a remark of Napoleon I towards the close of his reign : "Do you know what I most admire in the world ? It is the powerlessness of material force. Sooner or later, the sword is conquered by the idea." And "the idea" in the present case is no abstract one : it is one which we have seen to be embodied in human nature, and which has the Spirit of God behind it.

In the second place, there is a vast though vague discontent with the principles which the war has exposed and condemned, and a sense that it is time for a change. It is true that among our own people this discontent is slow to reveal itself in practical forms : so many are still too much absorbed in the commercial side of the war to give real thought to its spiritual aspects. But in France it is otherwise ; and in England the change is coming gradually. "The French people," said a leading article in *The Times* on August 7, 1915, "see that the kind of life we lived before August 1914, is

gone beyond recall. They realize that we have reached a turning-point, not only in the history of the world, but in the internal history of all the combatants; and the perception of this truth has made it easier for them to accept the changes that have already come." The experimenting with possible alternatives to the law of Christ had been done by the world at large already, in the fifty years preceding the war: and the results had already proved disheartening. "The present age," wrote an observer of that period, "is moved with thoughts beyond the reach of its powers. . . . There is hardly any limit to its despair or hope. It has a far larger faith in the destiny of man . . . and yet it is *sure* of hardly anything, except that the ancient rules of human life are false." ¹ Even on that last point it had latterly begun to feel doubts, and a shy desire to reappropriate Christianity by some other name. "He hung upon the fringe of that very modern, new-fashioned, almost freakish army that worships old, old ideals, yet insists upon new-fangled names for them. Christ, doubtless, was his model, but it must be a Christ properly and freshly labelled; his Christianity must somewhere include the prefix 'neo,' and the word 'scientific' must also be dragged in if possible." So writes Mr. Algernon Blackwood of a character in his "Prisoner in Fairyland," a few years back; and, of another character in the same story, we are told that he "abandons his schemes of 'Organized Public Philanthropy' for the harder, more important, more Christ-like duty to his neighbour. But he calls it 'collecting starlight,' and explains it in terms which Professor Bergson would recognize." Now that the war has at once smashed up unrealities and given the world a good excuse for a new start, we may surely expect from such people—and they are many—a more open following of Christ, if but a lead can be wisely given.

Thirdly, the necessary recklessness for giving such a lead, or following it openly when given, has been instilled into very many by what they have lost and suffered in the war. "Where your treasure is, there will your heart be also"; and "out of the abundance of the heart the mouth speaketh." The people who have suffered fully and suffered well are the hope of the future: for they have been driven to the needed otherworldliness, and have shed the usual temptations to conceal the fact. Their belief in the transiency of the material order and the higher reality of the spiritual is not

¹ Sir Henry Jones, "Browning," p. 74.

only their comfort, but it is the thing which determines their outlook. And as, bit by bit, they realize how much they are dependent upon it, they will begin to work and to fight for the gospel which warrants their faith. "Give me a dozen really detached men," said Philip Neri, a Roman Catholic saint, "and I will convert the world." Such detachment a great many are being forced to acquire: it only needs to be consecrated.

And, finally, there is surely a general feeling that the head has failed us as a guide in life, and now should be the turn of the heart: which opens the door to the Religion of Love. Our modern economic structure, which has gone to pieces, is based on the political economy of John Stuart Mill; and in his system, as some one has put it, there is no love. The strongest force in human nature, constructive or destructive according as it is handled, is ignored in a system which, to the mind of its own age, was going to provide society with a stable groundwork because it was so scientific. Since then we have learned, and the war has been teaching us yet further, that a little sympathy is worth a great deal of science. "The remedy for all the sufferings of the modern brain is enlargement of heart."¹ And that remedy is what religion exists to apply, especially the Religion of the Cross.

There is, then, in many ways, an opening for a forward movement in religion; it existed already before the war, and has been emphasized by it. But the cause of religion never advances by itself, nor even by the unaided act of God. There can only be divine progress where there is human faith; and the only kind of faith which casts out devils, removes mountains, and turns the world upside down—the things which must be done if there is to be progress to-day—is the faith which is indistinguishable from sacrifice, because its object is the Symbol of sacrifice, the Cross of Christ. The way of the Cross is our one remaining way to peace.

E. A. BURROUGHS.

¹ Guyau, "L'Irréligion de l'Avenir," p. 410: quoted by Sabatier.



The Fulfilment of Prophecy.¹

OUR subject is : What is Prophecy ? and How is Prophecy fulfilled ? The subject is one confessedly difficult and somewhat alien from the English mind. Is it too much to say that it pre-eminently suits the German metaphysical genius,² and that Ewald's celebrated "Introduction to the Prophets," Riehm's great work on "Messianic Prophecy," and the admirable introductions to Lange's commentaries upon Genesis and the Three Gospels, have virtually exhausted the subject ?

What makes the Prophets so unusually difficult to a Western reader is not only their Oriental dress but their highly figurative method. For example, the Epistle to the Hebrews, in order to prove that our Lord was Man as well as God, quotes only the following words from the prophecy of Isaiah : " I will put my trust in Him " (Heb. ii. 13 ; Isa. viii. 18). St. Paul, to prove our Lord's commission to the Church on earth, gives an entirely new turn to a well-known passage in one of the Psalms, namely, " He received gifts in Man," by rendering it : " He gave gifts unto men " (Eph. iv. 8 ; Ps. lxxviii. 18). Our Lord in His prophecy of the destruction of Jerusalem seems to confuse two quite different events, namely the fall of Jerusalem and the end of the world. St. Matthew, in order to show why our Lord had to leave Egypt, quotes Hosea's historical record of the fact that Israel under Moses left Egypt (Matt. ii. 15 ; Hos. xi. 1). Most remarkable of all, St. Peter quotes a maledictory portion of Psalm cix. to prove that a fresh apostle " must " be elected in the place of Judas (Acts i. 20 ; Ps. cix. 8) !

¹ Being the substance of a paper delivered at the Victoria Institute, 1, Central Buildings, Westminster, on February 21, 1916.

² As we are at war with Germany, and therefore (according to Professor Sayce) we are not allowed to give the Germans credit for any single talent but that of destructiveness, let me prove my point by three indisputable examples : (1) Coleridge has always been acknowledged as the chief English philosopher of a metaphysical cast in England for the last hundred years. It has now been proved, with some injury to his fame, that the largest part of his chief work was drawn *totidem verbis* from the German Schelling. (2) Lord Jeffrey, the best of Scotch critics, admitted that Goethe (whom he specially disliked) was the first man to open to us the character of Shakespeare's Hamlet. (3) In our own day, the Bishop of Gloucester is actually supported by the Bishop of Edinburgh in holding that our Lord's prophecy of the end of the world was merely a hyperbolic—or rather burlesque—description of the fall of Jerusalem in A.D. 70 ! Surely we are a greater race of administrators than philosophers !

These are samples of prophetic testimony which do not appeal, at any rate at first sight, to the modern mind. They are not proofs which would convince an English jury.

If we have the candour to admit these difficulties we shall advance, I think, to their complete solution. Let us take the journey in easy stages.

I. WHAT IS PROPHECY ?

Prophecy is, as its name imports (Heb. *roêh*, LXX *ὀράων*, Lat. *videns*), essentially INSIGHT into God's dealings with men in this world. It, therefore, naturally issues in FORESIGHT as to their future issues. For God is always the same. He calls Himself "the I AM." He says of Himself, "I change not." He is "the same yesterday and to-day and for ever." The same is true of Man. Geology has proved that Cro-Magnon man was just one of us. The recent discovery of Egyptian novels in the sand shows man of the XVIII Dynasty to have been of like passions with ourselves. Man's history is always repeating itself. He, therefore, who is most perfectly in tune with God and man is a prophet.

This is the prophetic gift—the art of dealing with man from the standpoint of God. And as man is a being built not only for time but eternity, a prophet is one who can declare God's eternal counsels as they appear in the midst of time, and who can see the things of time *sub specie eternitatis*. St. Paul describes the gift as the result of the spirit of man in all its freedom illuminated by the Spirit of God (I Cor. ii. 9-12). St. Peter defines Old Testament prophecy as the action of "the Holy Ghost" upon "holy men" (2 Pet. i. 20). And both Amos and St. John agree in looking on the Spirit of God as constituting them prophets (Amos iii. 7; Rev. i. 1). The Nicene Creed reminds us that "He spake by the prophets." And our Lord forewarned us that "He will show you things to come."

II. WHY IS PROPHECY CONFINED TO THE JEWS ?

Every nation has its special endowment (*χάρισμα*). The French are the greatest naturalists of all time : witness Buffon, Lamarck, Cuvier, Geoffroi St. Hilaire, the Abbé de Gaudry. The Germans, as we have seen, are the greatest metaphysicians in Europe. The Romans were the greatest jurists of all time. The Greeks brought the arts to their highest perfection. The Egyptians were the

world's greatest builders in stone. Every nation has its gift : and, therefore, every nation will be represented in the final City of God (Rev. xxi. 24, 26).

But all nations have not the same gift. And the reason is obvious—

“ One subject only will one genius fit—
So vast is art, so narrow human wit ! ”

The one great gift of the Jews was “ religion.” As our Lord reminded the woman of Samaria, “ Salvation is of the Jews ” (John iv. 22). Other nations felt the need. They alone supplied it. “ To them were committed the oracles of God.” They alone proved to be, as Dillmann says, “ the men of revelation.” They alone “ provided,” as Lange beautifully puts it, “ the maternal bosom for the Son of Man.” “ Of them Christ came, Who is God over all, the Blessed One for ever.”

Why was this God's choice for them? Was it due to favouritism? No, “ there is no respect of persons with God.” But this: they were the most human of men. It was because they were the most representative of the sons of men that they were the most naturally fitted to produce THE SON OF MAN. Take Abraham's petty falsehoods, Jacob's petty thefts, Peter's petty shams at Antioch, Judas's petty bargain over selling Christ—why, they were like the people of our own age! Take, again, the awful inconsistencies of character between the meek and the hot-headed Moses, between the David who wrote the Psalms and that other David, between the bold professing John the Baptist and the doubting Baptist, between the two Peters, the two Marks, the fiery and the loving John, the doubting and believing Thomas, the saintly and sinning Magdalene. Even the Apostles after Pentecost were most quarrelsome fellows—almost as bad as our great Reformers, who ran the Apostles close in their possession of spiritual gifts. Here is a cameo of portraits for all time. Here is human nature cut to the life. And the Jews supplied not only the fount but all the types of human history writ legible in man. God, if He wanted to take human flesh, could not do better than seek His habitation among the Jews. “ God, Who in old time . . . spake unto the fathers by the *prophets*, hath in these last days spoken unto us in His SON.”

Hence it was to the Jews and born of Jewish nature only that the GOD-MAN appeared. “ He came not to lay His hold on angels.”

They were not bad enough specimens of the race for that. "But on the seed of Abraham He layeth hold." "It is evident that our Lord sprang out of Judah."

Hence all Jewish history became bound up with the future fortunes and misfortunes of the Messiah. "These things happened unto them as TYPES" of Christ and of His Church to come (1 Cor. x. 6). When MOSES spoke of "a Prophet" raised up "from among your brethren like unto me" he thought of himself as a symbolic fragment of the Messiah, a chip of the block to come, a stone of the new temple. When Moses refused the crown of Egypt it was "the reproach of Christ" that he "esteemed" as being "greater riches than the treasures in Egypt" (Heb. xi. 26). When he passed through the Red Sea and fed his people with manna in the wilderness he was prefiguring *Christian* "baptism" and the Lord's Supper (1 Cor. x. 1-4). When he was forbidden to pass into the Promised Land it was because he forgot himself when he ventured to lecture, not the historic people of Israel, but "the Church in the wilderness," which was "the Body of Christ" and the "Israel of God" (Acts vii. 38; Gal. vi. 16). It was in this sense ABRAHAM, by his willing sacrifice of Isaac in the hope of his resurrection, "saw Christ's day" (John viii. 56; Heb. xi. 19), and that DAVID, thinking of his own resurrection, "spake of Christ" (Acts ii. 31), and foresaw also His ascension into heaven when the ark of God's presence, mounting the steps of the temple at Jerusalem, "received in the Man" of God's choice gifts of gold and silver from the tributary heathen nations—gifts which were to be given back as thankofferings to the people of David's choice (Ps. lxxviii. 18, 30, 31). It was in this way that all the prophets *fore-felt*, as Ewald says, His coming Whom in their life's strange experiences they dimly represented. "Behold I and the children whom the Lord hath given me are for SIGNS and wonders in Israel" (Isa. viii. 18).

And what signs they were! How JEREMIAH's *Lamentations* typify the Man of Sorrows! "Is it nothing to you, all ye that pass by? Behold and see if there be any sorrow like unto my sorrow!" (Lam. i. 12). ZECHARIAH's pastorate valued at only thirty pieces of silver (Zech. xi. 13); DAVID "pierced" in "hands and feet" (Ps. xxii. 16); ISAIAH promising his disciples a resurrection from the dust of the earth together with his own "dead body" (Isa. xxvi. 19); HOSEA prophesying the coming of Him Who should be the "Death of death" and Who should resurrect His people

“after three days” (Hos. vi. 2; xiii. 14)—all these men were in some dim, mysterious way partakers “beforehand” of Christ’s sufferings and also of His glories to come: “unto whom it was revealed that not for themselves but *for us* they did minister” these anticipations of the Gospel-message (1 Pet. i. 11, 12).

The people of Israel, then, was not like other nations. It was a TYPICAL nation. It was a PROPHETIC nation. The Jews were REPRESENTATIVE of Humanity in the concrete, or rather of God’s dealings with man. Hence they were a photograph of THE MAN to come. “To Him bare all their prophets witness.” “The testimony to Jesus is the spirit of prophecy.” And Christ by His coming not only fulfilled their predictions to the letter as an afterthought completing God’s original design. But more than that: *God foreseeing CHRIST to come antedated His historic appearance by fore-tokens of His coming*: so that Israel even left the Promised Land and went down into Egypt, and Moses fled from Pharaoh “till the men were dead which sought” his “life,” as a symbolical anticipation of another Child fairer than Moses Who, too, should find refuge in Egypt and return to His country another way when “the men were dead which sought the young Child’s life” (Matt. ii. 20; Exod. iv. 19).

HE is the Desire of all nations. In Him not only God and Man but all the cross-roads of History and Prophecy meet. His First Coming was the goal (τέλος, Rom. x. 4) of ancient history. His Second Coming is the goal for which even now the whole creation is in earnest expectation. The Jews were the symbolical nation whose VISIBLE CONQUESTS over Nature prepared the barbarian nations for His first personal coming. The Christian Church, which is (as Ignatius says) the bearer of His SPIRIT, is by her SPIRITUAL CONQUESTS the harbinger to the modern world of His Second personal Coming (Rom. viii. 19; Eph. iii. 10, *ἵνα γνωρισθῆ νῦν . . . διὰ τῆς ἐκκλησίας ἣ πολυποίκιλος σοφία τοῦ Θεοῦ.*

III. HOW IS PROPHECY FULFILLED?

God’s Word is, like His mind, eternal—“not for an age but for all time.” His word is, therefore, unlike men’s words. It is never exhausted in one fulfilment (2 Pet. i. 20, *ἰδίας ἐπιλύσεως οὐ γίνεσθαι*). It refulfils itself through all the cycles of man’s history—

“As the world goes spinning
Down the ringing grooves of time.”

In the education of the race (to use Lessing's great phrase)—

"The old order changeth yielding place to new,
And God fulfils Himself in many ways."

And what is true of the race of man as a whole was specially true of the Jewish nation in particular. In all the pangs of its life-long experiences as a nation it was giving birth to Christ (Micah v. 2; Rev. xii. 5; Gal. iv. 19, 26). The spiritual crises in its long-drawn history were but the travail-pangs of Him in whom its Laws and Types and Prophecies and Ceremonials found not only their fulfilment but their exhaustion. He was the groundwork of all their peculiar history. All their partial and fragmentary glimpses of the future found in Him their perfected and completed likeness. He was the solution of all their enigmatical history, the mirror in which stood reflected all their personal and national hopes and fortunes.

But until He came the word of prophecy was dark, even to the prophets themselves (1 Pet. i. 11). They were specially perplexed by the fact that prophecy never exhausted itself in a single historical fulfilment (2 Pet. i. 20, *ιδίας ἐπιλύσεως οὐ γίνεται*). They forgot that the eternal Word, being the expression of God's mind, was not bounded by the age which produced it. It saw the end before the beginning. That is to say, it often saw the whole mountain-range of the future without always counting the intervening peaks. For example, Isaiah sees the "SERVANT OF THE LORD" fulfilled first in Cyrus, then in Israel, lastly—when neither of these accomplished the whole tenor of the prophecy—in Israel's future Messiah. Jacob prophesied of a SHILOH ("Rest") to come, which was very poorly fulfilled in the first resting-place of the ark of the God of Israel. It was not less inadequately fulfilled in Sol-omon, "the man of rest" (1 Chron. xxii. 9). But only truly was it fulfilled in the Prince of Peace in Whom we find "rest unto our souls." It was the same with the VIRGIN-BIRTH. Isaiah sees one fulfilment in the mother of Hezekiah, who was at the time of the prophecy a "virgin" (Isa. vii. 14). In his last chapter he regards the re-birth of Israel to a new hope after the exile as another metaphorical fulfilment of his own prophecy (lxvi. 7, 8). Micah seems to add to this prophecy of the Jewish nation, the "virgin-daughter of Israel," the fact of the birth of a Deliverer at *Bethlehem* in David's line

(Micah v. 2). But the people of Israel were not content till the prophecy was literally fulfilled in Him in Whom all prophecy found its goal.

It is the same with "THE DAY OF THE LORD." Every rise and fall of the city of Jerusalem typified the nearer coming of the true King of kings. The treachery which should find "a man's chief foes" to be "of his own household," and which should "call to the rocks to fall on them and the hills to cover them," was only partially true of the Jewish Captivity to the Assyrians (Mic. vii. 6; Hos. x. 8). Our Lord by His quotations showed that this was more drastically fulfilled in the more awful siege of Jerusalem by the Romans (Luke xxiii. 30). But our Lord's and the prophets' words will only truly be fulfilled, as St. John points out, in that literal end of the world, of which these were only typical foreshadowings (Rev. vi. 16). Again, one hears of people objecting to the MALEDICTORY PSALMS. But David was no ordinary king cursing an ordinary traitor. David was a type of the Son of David. Ahithophel's treachery to the Messianic king was the first of a series of treacheries to God and His Church which refulfilled themselves in Jewish history. JUDAS'S was one example. The treachery of the Jewish Church to the young Christian Church, when it betrayed it to the Roman government,¹ was the next example. "The Jews," says Chrysostom in his Commentary on the Psalms, "have literally fulfilled these awful predictions." Then came the apostasy of the Church itself to the truth, first by infusion of Jewish sacerdotal principles (Acts xv.; Gal. ii.); then by admitting the speculative errors of the Gnostics² (1 John ii. 18; Col. ii.); lastly, by that admixture of *both* Jewish and Gnostic principles, which produced by the end of the fourth century that combination of St. John's "Antichrist" and of St. Paul's "man of sin," which in every age of the Church's history—from the age of Hippolytus to our own age—has been referred, by Catholics and Protestants alike, to the Church of the Papacy!

Is there not a pregnant truth hidden in all this apparent indefiniteness before the definite fulfilment of God's aim? God's

¹ Baur (alas, another German!) has investigated this problem with his usual thoroughness and originality ("Ch. Hist." ii. 132 n., cp. Gibbon ii. 228, 243 n. 61, ed. Smith).

² Lightfoot has correctly detected traces of Gnosticism in the legendary glosses with which Ignatius in his genuine epistles has overlaid the Scripture narrative. Already in the early Church the Mystery of Iniquity was at work!

march through history is impeded by man's slowness to keep pace. Hence, it is only through the long process required in the education of the race that man rises at critical conjunctures in his history to see God's hand in the event towards which Grace and Nature are always leading him.

IV. DEFINITE FULFILMENTS.

But are there to be no final fulfilments before the end? Is there no OPEN VISION of the whole without this complicated cross-reference to all time? Are there no definite stepping-stones in time to lease us in this march of God across history? Yes, the seventy years of Israel's captivity at Babylon were literally fulfilled (Jer. xxix. 10; Dan. ix. 2), and paved the way for those seven times seventy years, before the end of which Messiah was to appear to put away sin by the sacrifice of himself (Dan. ix. 24; Ezra vii. 8—i.e. roughly 450 B.C. to A.D. 30). Again, BABYLON has for the last thousand years fulfilled to the letter Isaiah's circumstantial prophecy of her desolation. It is only in our own time that the very trace of her existence has been discovered. TYRE, "the mart of the nations," still remains, as Ezekiel prophesied she would be, a bare rock on which the fishermen spread their nets! PETRA, the stronghold of Edom, was rifled, as Amos foretold, by the Romans. "How have the hidden treasures of Esau been searched out!"

These nations were picked out by the bold hand of prophecy that they might be a warning to future nations whose principles they represented. Babylon is the type of godless security repeated in Rome, at Paris, at Berlin. Tyre is the representative of that cosmopolitan commercialism whose merchant marine enables her to traffic in all waters—the type of Venice, of Holland, of England. Edom is the eternal symbol of spiritual treachery to the people of God. Do we wish to see how the worship of wealth, with its business frauds, provokes God to bring on war? Let us read Hosea xi. 7, 8; Amos vi. 1–14 and viii. 4–10; Zeph. i. 4–19. Do we wish to see spiritual privileges abused by a lukewarm clergy? We have only to look at the modern picture drawn for us by the hand of Malachi, *i.e.* i. 6–ii. 9. Would we see the Prussian infantry and cavalry described? Let us read it in the portrait of the ancient

Chaldeans, and see the purpose for which they are hurled against a guilty nation like our own—

“ ‘How long, O Lord?’—thus I cry, but Thou hearest not. I complain unto Thee of violence, but Thou savest not! Why dost Thou let me see wickedness and causest me to behold crime? Day by day I witness robbery and violence, whence ariseth strife and contention. And the law is powerless and justice is paralysed. The wicked prevaieth over the righteous and the judges judge unjustly.

“ Behold ye among the heathen [for My answer, saith the Lord]. For lo! I raise up the Chaldeans. They are a cruel and ferocious nation. Their hordes run far and wide to dispossess the nations of their homes. They are terrible and dreadful; *they own no law but their own, and from their pride there is no appeal*. Their war-horses are swifter than leopards and fiercer than famished wolves. Their horsemen scour the coasts; yea, their horsemen heed not distance in their pursuit; they are as swift as the vulture that swoopeth to her prey. They come only to destroy; their faces are eagerly bent on destruction like the east wind, and they heap up prisoners as the sand on the seashore. They scoff at kings, they laugh at nobles; they mock at strongholds, and take the highest ramparts. And though they change their mind many times, and transgress and make themselves guilty, yet *their own might is the god that they worship*. . . .

“ Thou hast ordained the Chaldean, O Lord, to execute Thy judgment, and hast raised him up to chastise Thy people. Yet Thou art of purer eyes than to behold evil and canst not look indifferently on wrong. Why, then, dost Thou look on while this nation dealeth treacherously, and why dost Thou keep silent when the wicked devour a nation more righteous than themselves? . . . The Chaldean casteth his line and catcheth all nations in his net and sweepeth them up in his drag. . . . Therefore he worshippeth his own might. . . . Shall he always empty his net in triumph? Shall he never cease to harry the nations? . . .

“ And the Lord answered me. . . . Behold, the Chaldean’s soul is lifted up with pride; there is no uprightness in him. . . . Rather, he is inflamed by drunkenness and pride, and his home cannot content or contain him. Therefore he is greedy as the grave and insatiable as death. He seeketh to subdue all nations and to despoil all the peoples of the earth. But [the time cometh when] all these shall laugh him to scorn and shall hurl their taunts at him, saying: ‘Woe to him that groweth rich by robbery! His time is short. . . . Thou hast spoiled many; therefore shall many spoil thee. . . . Thou hast planned the overthrow of many peoples: but by so doing thou hast planned ruin to thine own house and hast sinned against thine own soul. . . . The glory of the Lord shall be seen in your destruction.’” (Hab. i., ii.).¹

It was in crises like these that men rose to a firmer faith in God, which proved their salvation (Hab. ii. 4; Rom. i. 17); that DAVID beheld (or forefelt) in his spiritual agony the terrors of the Cruci-

¹ I gladly announce my indebtedness in this paper to two remarkable works, *Half-hours with Isaiah* and *Half-hours with the Minor Prophets*—two admirable paraphrases of the Prophets by a scholarly Hebraist, the Rev. J. P. Miles, of the Old Baptist Chapel, Devizes (3s. 6d. and 2s., Marshall Bros.). The former of these works has only just been issued, and deserves a greater circulation. They would both have won the encomium of Bishop Horsley and Dean Milman.

fixion at the hands of his own people (Ps. xxii.); that DANIEL beheld the four kingdoms, in the last of which—the Roman—the beginnings of Christ's Church should be set up; that ISAIAH beheld the Messianic Deliverer, Who should be born of a Virgin in a period of great spiritual darkness and should grow up "despised and rejected of men" not only as "a Man of sorrows and acquainted with grief" but to be "reckoned among transgressors" and to "make His grave with the wicked" on the Cross "and with the rich in His death" (Isa. liii.).

It was precisely in such a horror of great darkness that our own PITT in 1805, unable for "*ten years*" to see any future for Europe, calculated the date of Waterloo, and foretold (in some rough notes left in his handwriting) that England's future danger would lie in the confederation of the German states, and that her future allies would be her then present enemies—France and Russia! It was in 1844, over seventy years ago, that DISRAELI—then a young man with all the melancholy and forebodings of disappointed ambition—foretold in the fifteenth chapter of the fourth book of his great novel, "*Coningsby*," this very war, which he prophesied would be largely a war brought about by professors and would lead to a greater revolution than the German Reformation, yet no Englishman would believe it! He later forewarned us of the German navy some forty years before it was built. If these things are permissible to political prophets in the secular world of statecraft, how much greater is the likelihood that God should reveal to His chosen more definitely still the things which belong to their eternal peace!

We are witnessing now the break-up of old Europe—the Europe of Caesar, of Charlemagne, of the Papacy and old Feudalism. The German nation is once more employed in the process, as it was in the days before Caesar's Empire fell. May we not see in these things the exhaustion of the Gentile power "in order that the way of the Kings of the East"—that is, the empires of China and Japan, of India and Africa—"may be prepared," and that the Jews may return to their own land once more as the Head of the Nations before the end come?

A. H. T. CLARKE.

"The Glad Tidings of Reconciliation."

AT the consecration of bishops the imposition of hands is immediately preceded by a prayer for grace that the newly ordained Bishop may "evermore be ready to spread abroad Thy Gospel, the glad tidings of reconciliation with Thee," and is at once followed by the charge, "Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost." The ministry of reconciliation and help is rightly regarded by the Bishop of Manchester as "a duty which our Church solemnly imposes on her bishops at their consecration and as taking precedence of all disciplinary authority that is committed to them." He therefore selected these glad tidings as the subject of his charge at the recent visitation of his diocese, which is now published in volume form.¹

A similar emphasis of the duty of declaring to all men this important message is laid upon every priest or presbyter of the Church since, at the moment of his ordination, the Bishop delivered into his hand a Bible, not the paten or chalice according to the pre-Reformation use, bidding him "Take authority to preach the Word of God and to administer the holy sacraments." At all times and by all persons the proclamation of the Glad Tidings is the paramount duty of the ministry in our Church. The reminder of this, always necessary, is particularly opportune at the crisis through which the country is now passing.

The historical and scriptural treatment of the subject was inevitable, and, however great the desire to exclude controversy, contact with the teaching of science, the claims of critics, and the disputes of ecclesiasticism could not be avoided. Certainly the three indisputable facts of the Christian revelation are the unique personality of Christ, the unique power of the Bible, and the unique society of the Church. But interpretations differ. The progress of human thought has brought us to a period when nothing is immune from searching analysis and inquiry: we are still in a transition age, and general agreement has not yet been attained. We need not fear the results; already the gains are great, and clearer light will come as the human Reason, itself the creation of

¹ "The Glad Tidings of Reconciliation." By the Rt. Rev. E. A. Knox, D.D., Lord Bishop of Manchester. London: Longmans, Green and Co. 4s. 6d. net.

God, pursues its quest of Truth under the guidance of the Spirit of Truth.

Concerning the correlation of our knowledge of the world and of God, the Bishop says: " So long as the Scriptures of the Old and New Testament were treated as textbooks of theology, immune from all possibility of errancy as to facts, it was impossible to effect this correlation. No honest interpretation of the science of the Bible could reconcile it with facts as we know them." If these words are taken to mean that the immediate acceptance as undeniably correct of the first impressions received by the mind in the persusal of the Bible is an attitude which could excite the hostilities of science, no one will be found to raise objection. If they are taken to mean that the Bible must be acknowledged to contain errors in order to avoid an open rupture with science, there is a concession to the adequacy and finality of the present results of discovery, which men of science would be the last to demand. Independent students follow separate lines of investigation. The theologian, with the aid of grammatical, textual, and philological criticism, is unfolding with astonishing consequences the precise meaning and value of the original language of the authors of the inspired volume. The scientist lays bare the secrets of Nature. At each step both alike learn to discard errors which their predecessors had made. When the warfare between Faith and Science waged most fiercely, theories were held with great confidence which during the last half-century have been shown to be not quite so certain. Science attacks its own fortresses. The Newtonian laws of motion have been recently questioned, and the operation of gravitation is found to be more limited than was once supposed. The textbook of Christian theology has endured in its completeness eighteen centuries: the textbooks of science are radically altered in each successive generation. Science and Philosophy are giving to natural phenomena a more spiritual explanation. The two lines of inquiry are converging. The dawn of the day is not beyond hope when with better understanding neither science nor theology will accuse the other of wrong. For the present it is sufficient to know that the Bible was not intended to teach science; nor are its statements made with scientific precision.

The Bishop's references to the " higher criticism " are both tolerant and fearless. " The strange reversion to anti-Christian

thought and morals that affected Germany, and English theology through Germany, has been rebuked on a scale and with a severity for which there is no parallel in human history.” Again, “to be quite plain, the study of comparative religion has somewhat diminished the importance of the conclusions of the Higher Criticism in relation to the priestly code. It is now quite certain that Israel, like other Semitic nations, must have had a law and ritual long before the days of the prophets. We cannot imagine that Israel, alone among nations, many of them its nearest kinsfolk, was without the common heritage of nations—a law of relation between the race and its national God.” The supposition that historically the books of the law followed the prophets who had appealed to an older and purer religion would to some extent strengthen the Bishop’s argument, for then the ceremonial law expressed the increasing requirement of the human conscience for some means of reconciliation with God. But on the other hand, if the historicity of the revelation of the law to Moses is rejected, we miss in its most marked form the Divine recognition that this requirement of conscience is thoroughly sound and true to fact. The methods of criticism must be left to finish their work: they are not to be entirely repudiated; but we cannot re-write the history of the world at the dictation of philological or linguistic ideas which in the nature of things do not lend themselves to rigid demonstration.

Severe, but not undeserved, are the Bishop’s animadversions upon certain tendencies of modern sacerdotalism. “It is to be noted that there is not one Epistle which alludes to our Lord’s commission to remit and retain sins, not one which suggests confession to a priest as the divinely appointed method for dealing with this sin [impurity]. It is impossible to imagine letters written without any such allusion by a considerable proportion of our clergy to-day.” In contrast between certain letters recently written by a chaplain with the forces and St. Paul’s epistles he remarks: “In the chaplain’s letters the name of God occurred but once, not one mention was there of Jesus Christ, not one of the Holy Spirit, nor of the Gospel, nor of grace. But twenty-one times in the seven letters was there mention of the Mass, the Holy Communion, the sacramental system, of which St. Paul, to judge from his letters, is not likely to have made mention even once.”

Entire agreement causes a regret that in two passages the Bishop failed to add those brief but forcible foot-notes which so often justify his position. Of St. John's testimony to the need of a conscious and personal faith in Christ we are told that "all the sacramental teaching which has been read into his writings cannot affect this great fact. He assumes no doubt the existence in the Church of baptism and of Holy Communion—the latter less certainly than the former." A short appended comment on John vi. 37, which had just been quoted, would have disarmed the replies which are sure to be made. "It is vain to search the pages of the New Testament for *ἱερεῖς* as officers of the Church. Church rulers of every variety are found. Although there is mention of baptism, of the Lord's Supper, of re-admission of lapsed penitents, of marriage, of visitation of the sick, of burial of the dead—there is not one mention of any sacrificing priest, or indeed of any priest at all in connexion with these offices." The *ἱερουργούντα* of Romans xv. 16 will be raised in objection: this might have been forestalled by a line or two displaying its metaphorical construction.

Timidity lies at the base of all natural religion. Awe in the presence of unseen beings works to procure favour or to avoid catastrophe. This sense of fear, as man develops his ideas of the invisible world, engenders a conviction of wrong done. Thus elementary notions of sin are formed. In early stages religion is either tribal or national in character, and the widest changes of ceremony or augmentation of ritual do not disparage a feeling of efficacy and validity within the area of adherence. Expositors of the Old Testament too frequently fail to observe that the effect of the Mosaic legislation was to create dissatisfaction with its own authorized sacrifices as insufficient, tempting the majority to incorporate abominable rites from their idolatrous neighbours, and developing in the more faithful minority a trust in God to Himself forgive the sins which no effort of man could cleanse away. The Bishop shows how the evolution of this hope of remission was accompanied by a deepening conviction that the achievement of salvation was only possible by an obedience to the law which experience proved to be unattainable. This seed-thought transferred to New Testament times is fruitful in promoting a better understanding of such incidents as the conversion of St. Paul, the

vacillations of St. Peter, and the endeavour to regulate Church questions by means of a central council in Jerusalem. Patriotism still clung to the law and obedience, when the heart was stirred in the more earnest seekers to an unreserved trust in the finished work of the Son of God, and the glad tidings of reconciliation He had brought to a sinful world. Such an inward struggle would be marked by inconsistency of conduct, until faith had secured its final victory.

In a short chapter of this Charge the religion of the Roman Empire on its better side is displayed as inducing a sense of disorder through neglect of the religious regulations, a desire for some means of purifying the soul in the light of eternal destinies, and the pursuit of philosophic Reason as offering the truest hope of solving the soul's perplexity. The doctrines of Christ awakened much contemptuous hostility, and later kindled the ferocities of actual persecution; but from the first the victory of the Cross might have been predicted, as it alone could satisfy the personal longings which had been aroused. The bitterness of the conflict and the suddenness of its conclusion after the conversion of Constantine have left the stained marks of its impress in the impure teaching and alloyed characters of many Churchmen. But when it pleased God in the fullness of time to send forth His only Son, the world had been largely prepared for a gospel of redemption which placed in the forefront the joyful news of a reconciliation effected between man and God.

The Jews after the close of the Old Testament Canon, particularly during the stirring days of the Maccabees, manifested a zeal for Jehovah [Why does the Bishop at times write *Jehovah* and at others *Jahweh*?] and a tenacious adherence to their national privileges. Wider ideas came through their dispersion, but the only advice they could offer was either "Keep the law" or "Get wisdom"—an impracticable advice which must lead either to Christ or despair. In the narratives of our Lord's infancy both tendencies are clearly discernible. Both Jew and Gentile were prepared for the advent of the Salvator Mundi. The obedience plus wisdom of the one, the reason of the other, are primarily personal. Unlooked for, the personal Saviour came. A personal salvation involves a universal Gospel.

The writings of the New Testament are here subjected to a

cogent analysis in order to ascertain the contribution of each to the message of the Gospel. St. Paul's epistles were not written as theological treatises, but to deal with the pressing problems of the moment. They are on fire with a consuming emotion, and reveal how to their author the Gospel declared a restitution of right relations with God, a reconciliation with Him which removed the barriers that hitherto had separated the families of mankind, a joyful freedom from the tyranny of sin through the most complete subjection to the will of God, a power to save every one that believeth. The Epistle to the Hebrews, with the most cautious and considered illustrations, demonstrates the shadowiness of the Levitical types, the perfection of the Christ, and the finality of His redeeming work to which addition is neither possible nor necessary. The Synoptic gospels are a "preaching of the Cross" combined with such a study of the human personality of our Saviour as proves Him to have been God incarnate. The two books of St. Luke, read together, narrate the passing away of the Temple, with all its splendour, as the centre of worship. St. John tells us of the offering of the true Paschal Lamb for the sins of the whole world, willingly surrendering Himself in the intensity of His love for man. The book of Revelation "echoes with the thunders of that awful war [between God and sin], until sin at last is vanquished, and finally overwhelmed in the lake of fire": its goal is "the Tabernacle of God is with men, and He shall dwell among them." Passing by the epistles of St. James, St. Peter, and St. Jude, the teaching of the New Testament is summarized as declaring the universality of sin and its association with death, repudiating all human devices for its remedy, emphasizing the sufficiency of the sacrifice of the death of Christ, and proclaiming the effective reconciliation thereby of God with man.

This succinct account of the Bishop's doctrine is altogether inadequate, but the principal merit of his own words is the impulse given to a fresh study of Holy Scripture. Here and there he appears to deprecate inquiry into the nature of the Atonement, or the formulation of theories concerning its mode of operation. But this is not his intention. The great cardinal fact of the Atonement is immensely more important than, and takes precedence of, any human explanation. There is danger in exploring "a region where we have neither chart nor compass to guide us." Oxenham,

Campbell, Dale, Cave, Moberly, Bruce, Denney—all contribute to our thought much that is valuable. By all means let such studies be continued: but the cumulative evidence of centuries testifies that where the minister of the Gospel boldly preaches the glad tidings of reconciliation through our Lord Jesus Christ, with full conviction of its truth, it makes its own appeal to the conscience, and leads souls through the writhings of conviction to the despairing cry for mercy and to the peace which passeth understanding.

The commission of the Church being to preach this Gospel to all men, no theories of her ministry and worship can be accepted which are not strictly conformable to the purpose. The rigid views which are tenaciously advocated in some quarters find scanty support in the New Testament. In the absence of positive precept, deductions from historical incident require corroboration. The universal application of local arrangement is not permissible. The Bishop recalls the facts that in the first three or four decades after Pentecost many Churches were founded which are not mentioned in Scripture, that some of these were probably never visited by an Apostle, and that others could have enjoyed no long visitation. Many problems, practical, ethical, ecclesiastical, and doctrinal, had to be grappled with. The appointment of some kind of ministry was essential, but there was no obligation to adopt the same regulations in every place. Local freedom prevailed, but no known Church devised a hierarchy with plenipotentiary powers. The *argumentum e silentio* is frequently precarious, but here it is convincing. A large variety of names was applied to ministers, but none which even hinted at a direct "apostolical succession." Partisans who profess to have been shocked by the Kikuyu Conference may be reminded that "no doubt it is difficult for us to conceive that there ever was a time when all Christian Churches had not their threefold ministry, but that is because we are insufficiently acquainted with the early days of native Churches." "The New Testament was not intended to be a manual of Church government." One step towards unity "will be the abandonment of the New Testament and sub-apostolic writings as an armoury of texts for the building up of Church government, the frank recognition of the freedom which our Lord left to the Church."

Was the synod at Jerusalem a pattern to be imitated? Two or three times the Bishop alludes to the fact that St. Paul did not

accept its decisions as binding. It may be added that the Council originated in a time of dissension, was followed by a still more embittered strife, and (though St. Luke mentions prayer in almost every chapter) was not apparently accompanied by any request for Divine guidance. It was the last expiring effort of the central authority in Jerusalem, except for the mistaken policy recommended by James and the elders in Acts xxi. 20 ff. St. Paul was passionately fond of Jerusalem, but his frequent visits to the capital of Judaism were not fraught with spiritual blessing to himself. The Lord stamped no system upon His Church. Such a course would have justified the worldly stratagem of affixing to Christianity the faults of Christians. But the Holy Spirit has ever overruled human agencies and contrivances to the advancement of God's Kingdom.

The accusation will not improbably be preferred against the Bishop that his sacramental teaching is rather negative than constructive. With his mind fixed upon the predominant topic of the gospel of reconciliation, he is here mainly concerned with a disclaimer of all *ex opere operato* notions which militate against the completeness and sufficiency of our Saviour's redeeming work. The sacraments are signs, but He Who knew what was in man could not have riveted "bare signs" upon His Church, for their reception would become mechanical and void of spirituality. Nevertheless, these "efficacious signs" must not be so interpreted as to subvert all that is otherwise taught us of the gospel of reconciliation. They are invaluable, beautiful instruments whereby we receive grace and are sealed with the promise of redemption; but they are neither complementary nor supplementary to that great sacrifice upon the Cross whereby alone we are saved.

Evangelicals have long grieved that "the preaching of the Cross" does not command the same insistence and power amongst us which it possessed in the days of our forefathers. We have rejoiced at the spread of evangelical principles and their grand achievements at home and abroad. We are glad to observe a return to the proclamation of the Atonement wrought on the Cross by numbers of our High Church brethren, and we are truly thankful for the increase of missionary zeal manifested by them. But when we reflect upon the pitiable condition of the crowded masses in our towns and the neglect of Sunday by rich and poor alike, when we consider how a prosperous and pleasure-loving

generation throngs all places of amusement but leaves the churches only partially filled, when the sight and sound of sin abound and the great trinity of evil—lust and gambling and drink—is so very little abated, when we realize the opportunities of evangelization presented by the heathen world and the Church’s puny efforts—so parsimonious in men and money—to seize them, our hearts burn within us and we long for a return of Pentecostal power. We pray that the coming Mission of Repentance and Hope may stir the nation to put away sin and put on the Divine armoury of spiritual life. The Bishop of Manchester reminds us that the great means whereby this spiritual regeneration is to be accomplished lies in publishing far and near the glad tidings of reconciliation through Jesus Christ, and the resolve of many will be strengthened and refreshed to follow more closely the example of the Apostle of the Gentiles and to “know nothing” in their ministry “save Jesus Christ and Him crucified.”

E. ABBEY TINDALL.



The War and the Other World.

2. IS THERE AN OTHER WORLD ?

FOR the Christian who accepts the Gospel narratives as a trustworthy record of what the Divine Master taught there can be only one answer to this question, and that an absolutely decisive one. The Gospels contain ample evidence that Jesus Christ taught that there is another world to which human beings go when they leave this world ; and it is incredible that such a Teacher, on such a question, would mislead His followers, or allow them to think erroneously. The majority of the Jews, before Christ came, believed that there was a future state after life in this world was over, and He emphatically confirmed them in this belief. The minority who questioned or denied this doctrine He severely condemned : " Ye do greatly err " (Mark xii. 24-7 ; Matt. xxii. 29-31 ; Luke xx. 34-8). He assured the penitent robber that he should in a few hours be with Him in Paradise (Luke xxiii. 43) ; and in a large number of passages He spoke of the " eternal life " which is to follow this life, and of the fact that hereafter men will receive the reward of their conduct in this life, whether for good or for evil (John iii. 15, 16, 36, iv. 14, 36, v. 24, 28, 29, vi. 27, 40, 47, 54, xii. 26, xiv. 3 ; Matt. vii. 22, 23, xiii. 41-3, 49, xvi. 27, xxv. 31-46). As already indicated, this kind of teaching was not new among the Jews. We find it obscurely indicated in various places in the Old Testament, and quite clearly in the later books, written during the two centuries immediately preceding the birth of Christ, when the Jews had begun to be influenced by Greek thought, which on this topic was loftier than their own (Dan. xii. 1, 2 ; Wisd. ii. 23-iii. 8 ; Book of Ecclesiastes xxxvii.-lxxi. ; 2 Macc. vii. 11, xii. 43-5, xiv. 15).

This doctrine of a future state in another world did not need any confirmation after Jesus Christ had given His emphatic sanction to it ; but there is evidence enough that it was continued by His disciples, who assume it as a matter of course (1 Thess. iv. 13-18 ; Gal. vi. 7-10 ; Phil. i. 23 ; etc.), and defend it when it is questioned (1 Cor. xv. 12-58). The Apocalypse again and again implies it ; and from the closing of the canon of Scripture to the present day the doctrine has been regarded as an article of faith among Chris-

tians. "If in this life only we have hoped in Christ, we are of all men most pitiable" (1 Cor. xv. 19). Cf. 1 Peter iii. 18-20, iv. 20.

But there are many persons with whom the authority of Scripture has little weight. They would say that all that has been urged above proves no more than that before the beginning of the Christian era many persons, both Jews and Gentiles, believed in a future state after death, but that their reasons for doing so, so far as they are known to us, are not convincing. Seeing that the great Teacher of Nazareth adopted it, those who became disciples of course did so; and this proves, not that the doctrine is true, but that it is attractive, and that in this, as in other things, the influence of the greatest Teacher which the world has ever seen has been enormous. A doctrine may be very attractive even to wise and good men without being true, and no human teacher, however great, is infallible. People often believe that a thing is true because they wish it to be true, and that is probably the chief part of the explanation that so many millions have believed and continue to believe in a survival of existence after death.

This method of weakening the reasons for a belief in the existence of a life beyond the grave supplies us with an argument in support of it. Whence comes this very widely spread desire for a future life? It is so widely spread through all the ages of which we have any record, and in so many branches of the human race, whether savage or civilized, that it is sometimes spoken of as universal. The evidence which is now at our disposal shows that it is not absolutely universal, for there seem to be some tribes in which neither belief in the doctrine nor a desire for its truth can be found to exist, and there are certainly individuals to whom the thought that death may be annihilation brings neither terror nor repugnance. There are probably many persons who, without being influenced by dread of retribution for misconduct, would be quite content to lose consciousness for ever when they pass out of this world. Nevertheless, the immense majority of mankind have wished and believed, and continue to wish and believe, that death does not put an end to all conscious existence; and this general belief is shared even by those whose lives are such that they would welcome any evidence that could convince them that there is no possibility of their being called to account in another world for what they have done in this. We ask, therefore, whence comes

this widely spread desire, and this still more widely spread belief? Such feelings and convictions may have been planted in us as intimations that the doctrine is true. Or they may have grown up in the hearts of men because the accumulated experience of mankind showed them that the doctrine *ought* to be true, for there are so many perplexing facts in the life in this world which admit of no explanation if this world is the only one. The only reasonable solution of the difficulties is that there is another world, better than this one.

Among these difficulties and perplexities the one which perhaps comes home most frequently and forcibly to people of all classes is the conspicuous unfairness that is manifested in the working of society. It is quite true that, in the main and in the long run, even in this world, virtue is rewarded and vice is punished. Honesty is the best policy, and a clean life pays. But this is true *only* in the main and in the long run; and sometimes the run is a very long one, and extends to many generations. It is true that virtue is its own reward; but sometimes it is the only reward that virtue gets. The ungodly is often "in great power, flourishing like a green bay-tree," and this continues during the whole of his ungodly life. In short, the exceptions to the general rule that virtue promotes happiness, while vice promotes misery, are so numerous and so glaring that they are serious stumbling blocks to those who desire to believe that this world is morally governed. Even when virtue is rewarded and vice punished, the rewards and the punishments often seem to be utterly inadequate, and in many cases they come so long after the good and the bad conduct to which they might respectively be assigned that it is impossible to be certain that they have been rightly connected with them. Still more common, perhaps, is the case in which a person who repents of misconduct and attempts to make amends suffers far more than the hardened sinner who never even thinks of endeavouring to make reparation. These difficulties, which might perplex even those who do not believe in a Providence, render such belief increasingly difficult to those who have hitherto cherished such a belief, for our experiences of these apparent injustices are multiplied as life goes on. That is, they *would* make it difficult, if our life in this world were the sum total of our existence. But if there is in store for us a further existence in another world, in which the balance

can be trimmed and made perfectly just and adequate, then these perplexities vanish and the difficulties are solved. The Supreme Governor of the universe, by showing us that even here virtue has a tendency to prosper and vice a tendency to fail, allows us to see that His rule is a moral one ; this encourages us to believe that in another world, in which the obstacles to these tendencies will not exist, the tendencies will have their proper results in full : righteousness will be abundantly rewarded and wickedness adequately punished.

There is another kind of difficulty which often distresses thoughtful people, viz. the condition of children born and bred in the slums of our large cities, amid surroundings of almost ceaseless iniquity. Their daily and nightly experiences from infancy onwards are an almost ceaseless round of wickedness in all its forms. They are not only familiar with vice from the cradle, they are educated in it. They learn it as an occupation, an amusement, and a trade ; and they learn little else. They are thus in a worse case than the heathen, who along with much that is debasing learn some principles and practices that are not ignoble. What a hopeless problem these slum children present, if this life is the only one ! They have no chance of being anything but vicious. But if there is a future state in which those who have had no chance here can have a probation on fair terms, then this problem also is solved, and it becomes easy to believe in a just Governor of the universe.

If it be said that the doctrine of a future life is a mere hypothesis, of the truth of which there is no proof for those who do not accept the binding authority of Scripture, it must also be admitted that the doctrine of no future state is an hypothesis, of the truth of which there is no proof either in or outside of Scripture. The question is, which hypothesis is the more probable ? It has been already shown that the positive hypothesis has the advantage of being in harmony with the longings and convictions of the large majority of mankind, including all those who profess any of the most highly developed and most elevated and elevating religions. To which it may be added that those religions which ignore the existence of a future state have little chance of success in competition with those which teach it. Hence the complete failure of the Sadducee's religion in the first few centuries of the Christian era and of the Positivist religion in our own times. This world-

wide and age-wide fact seems to justify the conclusion that so persistent a demand by the spirit of man for a particular doctrine may be regarded as a revelation that the doctrine is necessary for man's well-being, and is therefore true.

This strong position is strengthened (and some investigators of the phenomena would say is enormously strengthened) by the results obtained through the labours of the Society for Psychical Research. It may be premature to say that a scientific basis for the belief in a future life has been discovered ; but the well-attested phenomena which have been collected and classified point in that direction. They give no support to the negative hypothesis.

There is, however, another class of psychical facts about the reality and value of which only the person who experiences them can judge. No one can prove either the reality of the facts or their value to a person who is disposed to doubt them ; but for the man himself they are indisputable and decisive. He is convinced that in his best moments he is in direct communion with God ; and he is confident that this communion, which is independent of the body, will be made more rather than less possible by death. That death will put an end to it for ever is incredible. Even if there were no other ground than this for belief in a continued existence after the death and dissolution of the body, the ground might be regarded as substantial. When it is added to the considerations mentioned above, the position is indeed strong. Death may destroy physical life and sensation ; but there is no proof that it has power to destroy consciousness and reflexion and communion with God.

A. PLUMMER.



Richard Hooker and the Holy Communion.

II.

THERE is clear proof that the Puritans, led by Cartwright and Travers, were working for nothing less than the introduction of a thoroughly Presbyterian system. The Puritans had initiated a clever plan (and from their point of view we can hardly find fault with them for doing so) to leaven the Church from within with their ideas. They formed associations among the clergy, and held meetings, whereby their teaching might work below the surface of the existing Church, hoping gradually to introduce a Puritan system hidden under the forms which they could not as yet outwardly change. I will quote to you a Puritan view of these associations, from Brooke's "Life of Cartwright," so that we may see how the matter appeared to an opponent of the Church.

"Cartwright, we read, united with many of his ministerial brethren in the design of effecting a purer reformation, by endeavouring to introduce a system of ecclesiastical discipline widely differing from the Episcopal government, but not less conformable to the oracles of God. They formed associations in various parts of the country, and held private meetings for the purpose of friendly consultation and prayer to God. . . . In these religious associations, which were held at Warwick, Northampton, Cambridge, London, and other places, the worthy divines engaged in friendly discussion, not only concerning existing intolerance, and the abuses in the Book of Common Prayer, but also on the Episcopal government and Episcopacy itself, which they considered the mere device of man, and unconformable to the holy administration appointed by Jesus Christ. They investigated the claims of archbishops, lord-bishops, archdeacons, and other burdensome officers, with their exorbitant power and authority, as betraying the spirit and principles of antichrist. . . . The Puritans held that the Word of God contained an explicit account of the officers belonging to Christian Churches, with their spiritual duties, and the laws and maxims by which they were to be regulated : the whole of which was (in their opinion) a matter of pure revelation, and which they could not but consider as indispensable to the proper organization and government of the Churches of Jesus Christ. The principal ecclesiastical officers derived from this source were denominated pastors, elders and deacons ; and their respective duties

with the rules of discipline were, in their opinion, explicitly laid down in the New Testament."

It is obvious that these views were inconsistent with the Church system which had come down from ancient times and had prevailed ever since—a system sanctioned by the early Fathers and all the great authors and writers of Christendom up to the time when the Puritans sprang up, a system which had never hitherto been regarded as inconsistent with Holy Scripture itself. The rulers of the Church of England and the Queen could hardly be expected tamely to submit to such a revolution as the Puritans advocated and put forward as essentially requisite. Naturally enough they resisted the efforts of the Puritans—whether they used unnecessary violence and resorted to needlessly oppressive measures is, of course, another question. Cartwright, the Presbyterian leader, was even more intolerant, for he declares that he approves of the penalty of death, in the case of continued opposition to Puritan truth.

In the fifth book Hooker goes into these details as regards the ceremonies of the Church, and answers Puritan objections. As regards the performance of baptism, the Puritans narrowed down the ground taken by the ancient Church. They objected to private baptism, and especially to baptism being ever performed under pressure of apparent necessity by women. Hooker replies that "the practice of the Church in cases of extreme necessity hath made for private baptism always more than against it." He is, however, somewhat doubtful as to the lawfulness of baptism by women. What he says is chiefly this: "We cannot disprove the practice of those Churches which, necessity requiring, allow baptism in private to be ministered by women." He adds, however: "We deny not but that they which utterly forbid such baptism may have perhaps wherewith to justify their orders against it." While thus leaving baptism by women doubtful, Hooker sums up in favour of lay baptism being permissible.

The Puritans objected to the sign of the Cross in baptism. Hooker admits that the use of the Cross in baptism is only of human appointment. But it is sanctioned by primitive tradition. It may not be surprising, as the mediaeval Church had fallen into much wearisome ceremonialism in the undue use of that sacred sign, that the Puritans should have raised this objection, but we may certainly say that no evil has resulted from its use in the dedication of infants

to their Saviour, and that it has been a beautiful and expressive way of marking them as His, Who redeemed them by His own Cross. See Alford's lines—

“ In token that thou shalt not flinch
Christ's quarrel to maintain.” etc.

Hooker points out that “ it does not follow that we should encourage a reaction from superstitious use to its direct opposite, otherwise we may fall into the vice which is nearest to this other extreme, namely irreverence.” And he lays down the principle, that the right course to remedy the superstitious abuse of things profitable in the Church is not to abolish utterly the use thereof—because not using at all is the opposite to ill-using—but rather, if, it may be, to bring them back to a right, perfect and religious usage.

The principal objection raised by the Puritans to our mode of receiving the Lord's Supper was the kneeling. They urged that “ kneeling carrieth a show of worship; sitting agreeth better with the action of the Supper: Christ and His Apostles kneeled not.” Hooker answers: “ Kneeling is the gesture of piety. We come as receivers of inestimable grace. What can be better than that our bodies should be suitable witnesses of minds unfeignedly humbled? ”

Further, the Puritans desired a severe examination of intending communicants, after the inquisitorial fashion of the Genevan discipline. Hooker denies not that examination may be desirable in some cases, but he adds: “ God does not bind us to dive into men's consciences, to Him they seem such as they are; but to us they must be taken for such as they seem.” The Puritans in this and other ways thought they could drill people into being religious; but grown-up people cannot be drilled, they can be influenced, but not drilled. Influence is the secret of religious power, and it is by influence, not by force, that the Holy Spirit Himself touches and leads souls on.

Papists ought not, in the Puritan view, to be admitted to Communion in the Church of England, “ until such time as by their religious and Gospel-like behaviour they have purged themselves of that suspicion of popery which their former life and conversation hath caused to be conceived.” Until then, said the Puritans, they are to be regarded as “ dogs, swine, beasts, foreigners and strangers,

and not of the Church." This narrow and uncharitable attitude is rejected by Hooker, who had just before expressed the opinion that a belief in transubstantiation was not fatal to a real reception of Christ in the Sacrament, and thus here and elsewhere he shows a wide charity, and a more tolerant and modern conception as to essentials and non-essentials than the Puritans. Moreover, in reply to their maintaining that Papists had no right to be held members of the Church of Christ, Hooker diverges into a somewhat lengthy consideration of what the Church is, and lays down very liberal and comprehensive lines as to what is meant by the Church. He remarks: "Because the only object which separateth ours from other religions is Jesus Christ, in whom none but the Church doth believe, and whom none but the Church doth worship, we find that accordingly the Apostles do everywhere distinguish hereby the Church from infidels and from Jews, accounting 'them which call upon the name of our Lord Jesus Christ to be His Church.'"

We find in Hooker's treatment of the subject of the Holy Eucharist an instance of his characteristic method. His treatment of the great question at issue does not deal only with the immediate difficulty, he raises the matter into a wider and higher atmosphere. Thus he deals with the solemn subject of the Holy Communion. His object is by this wider view to include the tenets of the Romanist, the Lutheran, and the Protestant as to that Sacrament in one embrace of charity and goodwill. The Puritans argued that Romanists who held transubstantiation could not be saved until they repented of the error. Hooker reasons against transubstantialtion being true, but at the same time points out that this doctrine need not be fatal to the soul. The Lutheran held consubstantiation, and was condemned by the Puritan for doing so. The Romanist condemned both the Lutheran and the Calvinist. It is the object of Hooker to make peace between them, and he exhibits a spirit of toleration almost unknown in those days, by asserting that all three agree in the main point, and hold that the faithful receive Christ in the Sacrament, and therefore that it is needless to dispute as to whether He is localized in the consecrated bread and wine.

Passing over with a few words the opinions of Zwinglius, who taught that the Eucharist is a bare commemoration of the death of Christ, these three views come before Hooker's consideration. Is there any point in which all these three meet together? Hooker,

ever anxious to promote Christian unity and peace, shows that there is ; and this being found, he deprecates quarrelling over the rest of the question. What are these three views, and where does Hooker find a meeting point ? There is transubstantiation, the Roman doctrine, which teaches that the bread and wine are converted into the actual Body and Blood of Christ Which was born of the Virgin Mary, and crucified on the Cross. Secondly, there is the Lutheran doctrine, that the Body and Blood of Christ are incorporated with the bread and wine. Thirdly, there is the doctrine to which Cranmer and Ridley had finally adhered and which was maintained by Calvin, and adopted by Hooker himself. In this view there is a real communication of the Body and Blood of Christ spiritually understood to every faithful receiver, but not a localized presence in the elements themselves. Treating these three, Hooker proceeds to show the one important point of agreement. He says it is unreasonable to contend how Christ is to be received in the Eucharist. For all agree in that which alone is material, namely, that there is a real participation of Christ and of life in His Body and Blood in the Sacrament, and all agree that it is the soul of man that is the receptacle of Christ's Presence. Hence the question, if it need be argued at all, is reduced to this—whether, when the Sacrament is administered, Christ be wholly within man only, or else His Body and Blood be also externally seated in the very consecrated elements themselves ? This question Hooker proceeds to consider, and personally he accepts Calvin's view. He says : " The bread and cup are Christ's Body and Blood because they are causes instrumental upon the receipt of which the participation of His Body and Blood ensueth," and he adds, " the real Presence of Christ's most blessed Body and Blood is not therefore to be sought for in the Sacrament, but in the worthy receiver of the Sacrament." ¹ Further he says : " I see not which way it should be gathered by the words of Christ, when and where the bread is His Body and the cup His Blood, but only in the very

¹ In his very valuable " History of the Doctrine of the Holy Eucharist," Dr. Darwell Stone quotes a passage from a charge of Archbishop Temple, who says : " Hooker, undeniably a very high authority on the doctrine of the Church of England, maintains that the real presence should not be looked for in the consecrated elements, but in the receivers . . . but to this it must be added that the Church nowhere forbids the further doctrine that there is a real presence in some way attached to the elements at the time of consecration and before reception " (vol. ii. p. 582).

heart and soul of him which receiveth it them." And again: "If on all sides it be confessed that the grace of baptism is poured into the soul of man, that by water we receive it although it be neither seated in the water, nor the water changed into it, what should induce men to think that the grace of the Eucharist must needs be in the Eucharist before it can be in us that receive it?" It is worth noticing that Hooker when he uses the expression that the consecrated elements are instrumental to our receiving the Body and Blood of the Lord, and in some other similar expressions, touches upon a point which may commend itself to modern thought. Analogies between science and religion must not be pressed too far, but we may find illustrations of religious truth in the discoveries of science. Force in the sense of communicated power is a familiar idea to us now, though we are not scientific experts. It is known to us as a living, moving power. It has been suggested to me by a thoughtful friend that this is Hooker's idea of the Eucharist. Christ is present with us as we draw near to the altars of His Church, and we may conceive Him as imparting to us, with a dynamic power, the life and force of His Presence. Far beyond any material transformation of the elements is the thought of the spiritual infusion of His own vitality: "As the living Father hath sent Me, and I live by the Father, so he that eateth Me, even he shall live by Me." And with reference to transubstantiation and consubstantiation, Hooker remarks: "It appeareth not that of all the ancient Fathers of the Church any one did ever conceive or imagine other than only a mystical participation of Christ's Body and Blood in the Sacrament."

Hooker concludes by representing how a plain person might, amid these differences, arrive at a practical conclusion, namely, that the elements are instrumentally a cause of a mystical participation, whereby Christ makes Himself ours and we have possession of all such saving grace as His sacrificed Body can yield. "What these elements are in themselves it skillleth not, it is enough that to one which takes them they are the Body and Blood of Christ. His promise in witness hereof sufficeth, His word He knoweth which way to accomplish; why should any cogitation possess the mind of a faithful communicant but this—'O my God, Thou art true; O my soul, thou art happy.'"

As regards the ministerial office, (Cartwright had expressed

himself very strongly against the use of the word "priest." He says: "For so much as the common and usual speech of England is to note by the word 'Priest' not a minister of the Gospel, but a sacrificer, which the minister of the Gospel is not, therefore we ought not to call the ministers of the Gospel priests. And that this is the English speech, it appeareth by all the English translations, which translate always *ιερείς* which were sacrificers, Priests; and do not on the other side for any that ever I read translate *πρεσβύτερος* a Priest." Then he uses severe words condemnatory of the Mass. In reply to this argument of Cartwright, Hooker admits that the word "priest" has generally been used to imply sacrifice, and then adds that sacrifice is now no part of the Church's ministry. But he thinks that the word priest may allowably be applied to our clergy in an indirect sense: for though the Church has now properly no sacrifice, yet it has the Communion of the Body and Blood of Christ, and it has this proportionably to ancient sacrifice, by which I suppose he means that the Holy Eucharist has some correspondence with the ancient sacrifices, though in the strict sense it is not a sacrifice.

He says therefore: "Whether we call it a 'priesthood,' a presbytership, or a ministry, it skilleth not, although in truth the word 'presbyter' doth seem more fit, and in propriety of speech more agreeable than 'priest' with the drift of the whole Gospel of Christ. What are Churches but families; what better title could there be given than the reverend name of 'presbyters' or 'fatherly guides'?"

We notice here the fairness of mind of Hooker, that when he thinks that there is a degree of truth in a Puritan argument he is willing to admit the force of it as far as he is able to agree.

Passing onward from this point, we have to notice that the Puritans argued that the offices mentioned in Scripture were still obligatory, such as "pastors and teachers." He replies that these are now included among the presbyters, and that they were not necessarily orders. For the most ancient of the Fathers mention three degrees of ecclesiastical orders and no more. So Tertullian says: "When your captains, that is to say the Deacons, Presbyters and Bishops, fly, who shall teach the laity to be constant?"

The question of Episcopacy is more fully treated in the seventh

book. As only five books were published in Hooker's lifetime, and the rest a good while after, a doubt hangs over the question how far the seventh book represents his opinions. But what is said about Episcopacy in the seventh book being quite in harmony with the short reference thereto in the fifth book, we may assume that it represents in substance what Hooker had noted down. It has his characteristic of eminent fairness. What makes for the Puritan side is not slurred over. It is admitted frankly that at first the names "bishops" and "presbyters" indicated the same office, and were used interchangeably. For instance, reference is made to the chapter in the Acts where St. Paul sends for the elders of Ephesus and "speaks to them of the flock over which the Holy Ghost hath made you bishops." A similar reading is given in our Revised Version. Here Presbyterians would say: "You see, the same persons are spoken of as elders, and then as bishops, and they all came from Ephesus." To this argument Hooker, or his editor, goes on to reply: "In the first beginning the laity were subject to a college of ecclesiastical persons, who are called sometimes presbyters, sometimes bishops, but soon after one presbyter became elevated to govern the rest, and this one president or governor held this authority for some time before the designation of 'bishop' was exclusively reserved to him." (So we find James presiding at Jerusalem, and Timothy and Titus set over other presbyters, with power of ordaining.) And as the Apostles passed away, these head presbyters would hold authority in their place, and so the three orders of bishops, priests and deacons would take the complete form which they have since maintained. So the editor of the seventh book quotes St. Jerome to show that "where colleges of presbyters were, there was at first equality among them; but when the rest were thus equal, so that no one of them could command any other as inferior to him, they were all controllable by the Apostles, who had that episcopal authority abiding at first in themselves, which they afterwards gave over unto others." Moreover the editor of the seventh book quotes Calvin, observing: "Mr. Calvin himself, though an enemy unto regiment by bishops, doth notwithstanding confess, that in old time the ministers which had charge to teach, chose of their company one in every city, to whom they appropriated the title of 'bishop,' lest equality should breed dissension." This reference to Calvin himself will quite suffice us, I think.

We must now draw to a close. Let me leave three main thoughts before the reader.

1. Hooker's great desire to be fair both to Romanists and Puritans, and to recognize whatever degree of truth lay in their arguments.

2. His habit of correcting the narrowness of the Puritans by widening the subjects of controversy, and regarding them with all the various light which God has given to men.

3. His showing to the Churchpeople of his day, and of succeeding generations, that the Church of England as Reformed under Elizabeth, was in harmony with the primitive Church of the Early Ages.

The closing scene of Hooker's life was in harmony with that love for God's order, and God's laws, which he has dwelt upon in his writings.

"And now," says Izaak Walton, "his guardian angel seemed to foretell him that the day of his dissolution drew near: for which his vigorous soul appeared to thirst."

"In this time of his sickness, and not many days before his death, his house was robbed; of which he having notice, his question was, 'Are my books and written papers safe?' And being answered that they were, his reply was, 'Then it matters not: for no other loss can trouble me.'

"About one day before his death, Dr. Saravia, who knew the very secrets of his soul—for they were supposed to be confessors to each other—came to him, and, after a conference of the benefit, the necessity, and safety of the Church's absolution, it was resolved the Doctor should give him both that and the Sacrament the following day. To which end the Doctor came, and, after a short retirement and privacy, they two returned to the company; and then the Doctor gave him, and some of those friends which were with him, the blessed Sacrament of the Body and Blood of our Jesus. Which being performed, the Doctor thought he saw a reverend gaiety and joy in his face; but it lasted not long: for his bodily infirmities did return suddenly, and became more visible, insomuch that the Doctor apprehended death ready to seize him; yet, after some amendment, left him at night, with a promise to return early the day following; which he did, and then found him better in appearance, deep in contemplation, and not inclinable to discourse; which gave the Doctor occasion to require his present thoughts.

We here notice that the love of the Divine order and law which Hooker showed in his writings filled his mind as death drew near. To which he replied, 'That he was meditating the number and nature of Angels, and their blessed obedience and order, without which peace could not be in Heaven : and oh, that it might be so on Earth !' After which words, he said, 'I have lived to see this world is made up of perturbations ; and I have been long preparing to leave it, and gathering comfort for the dreadful hour of making my account with God, which I now apprehend to be near ; and though I have by His grace loved Him in my youth, and feared Him in mine age, and laboured to have a conscience void of offence to Him, and to all men ; yet if Thou, O Lord, be extreme to mark what I have done amiss, who can abide it ? And therefore, where I have failed, Lord, show mercy to me ; for I plead not my righteousness, but the forgiveness of my unrighteousness, for His merits, Who died to purchase pardon for penitent sinners. And since I owe Thee a death, Lord, let it not be terrible, and then take Thine own time ; I submit to it : let not mine, O Lord, but let Thy will be done.' With which expression he fell into a dangerous slumber : dangerous as to his recovery, yet recover he did, but it was to speak only these few words : ' Good Doctor, God hath heard my daily petitions, for I am at peace with all men, and He is at peace with me ; and from that blessed assurance I feel that inward joy, which this world can neither give nor take from me ; my conscience beareth me this witness, and this witness makes the thoughts of death joyful. I could wish to live to do the Church more service ; but cannot hope it, for my days are past as a shadow that returns not.' More he would have spoken, but his spirits failed him ; and, after a short conflict betwixt Nature and Death, a quiet sigh put a period to his last breath, and so he fell asleep. And now he seems to rest like Lazarus in Abraham's bosom. Let me here draw his curtain, till with the most glorious company of the Patriarchs and Apostles, the most Noble Army of Martyrs and Confessors, this most learned, most humble, holy man shall also awake to receive an eternal tranquillity, and with it a greater degree of glory, than common Christians shall be made partakers of."

"In the meantime," adds Izaak Walton, "bless, O Lord ! Lord, bless his brethren, the Clergy of this nation, with effectual

endeavours to attain, if not to his great learning, yet to his remarkable meekness, his godly simplicity, and his Christian moderation : for these will bring peace at the last. And, Lord, let his most excellent writings be blest with what he designed, when he undertook them : which was, glory to Thee, O God on high, peace in Thy Church, and goodwill to mankind. Amen, Amen."

S. HARVEY GEM.



The Missionary World.

LAST month we wrote "with the exception of the L.M.S. to whom our sincere sympathy is extended" when referring to the financially encouraging condition of the various missionary societies to date. Thank God, the exception no longer stands, and all down the ranks of missions and missionaries the good news will once more pass that great again and again is the faithfulness of God. "The miracle of response" to which the L.M.S. referred as alone being able to save them from withdrawing from Calcutta and Mirzapur and from reducing work in the South Seas has been wrought. We should like to let our friends speak for themselves as they do in the L.M.S. *Chronicle*, for on their words rests the freshness of joy from the touch of God which communicates itself to others.

"Higher than our highest hope, beyond the measure of our dreams, God has through the Church given the word of release. Our first glad duty is with full hearts to give praise to Almighty God for His marvellous mercies.

"On the day in December when it was decided under the compulsion of grim facts that if we were to continue to finance the Society it absolutely must withdraw from Calcutta and Mirzapur and reduce in the South Seas unless within six weeks a miracle of response should be wrought, no single soul among the Directors or Officers of the Society really believed in the possibility of any result so glorious as the reality that confronts us to-day. Withdrawal under the circumstances of December 1915 was inevitable. If the churches continue to speak with the voice of the present hour withdrawal will be inconceivable.

"The assured increase in annual subscription income for the next financial year (1916-17) is already £15,000 out of the £20,000 increase necessary for carrying on our existing work without withdrawal or expansion. This means that 75 per cent. of the whole increase of income required to save the whole situation has been promised; 75 per cent. of the Congregational churches have responded nobly; 25 per cent. of the churches have not yet been able to send in their mandate. It lies with these to carry the flowing tide to a triumphant fullness.

"This is an event not simply in the history of the Society, but in the spiritual life of the churches of our land. It reveals an awakening of soul, a quickened passion for the coming of the Kingdom of God. It is in a real sense revival.

"Who has achieved this wonderful result? Consecrated men and women have given large sums, the use of most of which will be spread over the next four years. In one breathless week, one of the most remarkable in the Society's history, the following heart-stirring events happened.

"On the Monday £1,000 was received from two sisters in East Anglia. Tuesday morning's post brought a promise of £1,000 from the widow of a friend of the Society. On Wednesday a letter was received from Dr. Horton announcing that he had raised over £1,000 to save Mirzapur, and was prepared

to guarantee a further sum of £330 to provide the total expense of that mission during the next financial year. On Wednesday also Mr. John Carter of Hampstead called at the Mission House and intimated that he had decided to give the Society the sum of £5,000. On Saturday a Director in the north of England, from whom a challenge offer of £500 was received at the last Board Meeting, promised to give £1,000 instead. We praise God greatly for the sanctified sacrifice of these gifts.

"The greatest joy, however, of these weeks of rising tide has been the evidence at every hour of the day that the churches which the Society serves—churches that have been called by critics supine and anaemic—are in truth quick and alive at heart with the will to carry the Gospel to the whole world."

There is an echo of the C.M.S. experience at Swanwick here, and following such a deliverance, for the one Society as for the other, we ally ourselves with the L.M.S. in the flush of their thankfulness when they further say :

"The word of warning of the angel to the Church at Sardis was that the church had not carried any of their work to completion—it was not perfected. . . . We cannot stay our hand till every church member and adherent of our churches is sharing the joyful privilege of helping in the work. . . . The one sure hope of a permanent foundation for the work of the Society abroad and its support at home lies in a strong, quick spiritual life in our whole life as churches."

Yes, we must all needs remember Sardis.

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The "deeper note" as we call it, for which thoughtful souls have been listening is beginning to sound, and soon that sound must swell. Discussion as to a National Mission and its probable effect on Christian missions has been rife among us. Conscious that the social conditions prevailing in England are increasingly becoming known in non-Christian lands and that in these lands themselves western industry and commerce are rapidly producing the same problems that have overtaken a supine western church, a dread has been rightly expressed lest the mission should be one of those efforts in which results would be ineffectual for lack of adequate conviction of sin. There could not be a graver doubt. Behind the longing to send the Gospel of life to men in darkness, there has lurked the paralysing sense that we ourselves and our Christian Church have hands that are not clean and honour that is not untarnished. It is startling to know that a Hindu father wishing to prevent the baptism of his son has felt that he can take no more potent measure than to send him on a visit to England. Men are pausing to ask themselves, Is the missionary advance we speak of hung up entirely until we ourselves and our household have got right with

God and with one another, with all sorts and conditions of men? It is well that such a fear has seized us; it has worked in us by the Holy Spirit and wrought confusion and discomfort as it is now working a dawning hope. With fresh insistence it is being pressed on us that we and not only the appointed ministry are "the Church," and that only a clean Church can present a pure Gospel. "Out of the deep" of a consciousness of sin—which has only begun—we are calling to God in hope.

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This is the burden of the editorial message in the *Student Movement* for March. "The Church as the organ of the world's redemption is held to be in its dark night." "Movements independent of the Church towards social righteousness" are there. The tide of revival is flowing. "Will it also flow within the Church? Will her leaders and members humbly acknowledge the depth of their failure to manifest the life of Christ to the world?" The whole of this editorial should be thoughtfully read; the sharpness of some of the words used is the sharpness of sorrow, not the taunt of a bitter spirit nor an attempt to sting to repentance. Let us all be ready to learn anything from any one who will show us how we have misinterpreted our Lord and His Household the Church to all our brethren and sisters in the whole world.

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The Central Board of Missions at its annual meeting in February was alive to this subject which came before it in a resolution concerning "the need of spiritual revival in the Church at the present time as essential, not only to personal and social life, but also to the extension of the Kingdom of Christ in the world." The further statement was made that "whatever failure there may be in the Church at home hinders God's kingdom throughout the world." The Board is accordingly urging that Quiet Days and Conventions and other means should be used to promote the cause of spiritual revival. It is just again at this point that the deeper note must sound. We need a revival that not only brings the joys of life and liberty with it, but a revival of truth—"truth in the inward parts," and in this connexion such a revival stands for truth in the inward parts of the Church and of its servants the missionary societies and organizations. There must surely be a fearless clearing of all choked channels, a pruning of all dead branches, and the elimination of all outworn

methods which are now retained on grounds of sentiment. Nor can any place be given to things which seem to be what they are not ; in days such as these all that is of the nature of " pretence," whether in thing or in person, is discerned at a glance. On the human side truth lies in being ruthless towards ourselves.

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The March number of the *Mission Field* reports with deep thanksgiving that the S.P.G. has received in 1915 an income of £20,000 above the estimate, and the total of £241,017 is within £10,000 of the highest ordinary income ever received by the Society. The Wesleyan Missionary Society is also able to announce " A Te Deum for 1915." The Society asked for an income from its home churches of £170,000, and hoped out of this total to be able to contribute £5,000 towards removing the existing debt. The total received was £163,000, and owing to certain economies which proved possible, not only did income and expenditure meet but the entire debt of £9,000 was removed. Probably there is a romance behind missionary financial statistics such as no other cause can ever show.

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We are indebted to the *Student Movement* for an article of singular interest on " A Visit to Central Europe," by Dr. H. C. Rutgers, General Secretary of the Dutch Student Christian Movement, who, in company with Mr. de Rougemont, General Secretary of the Swiss Student Christian Movement, visited Berlin, Vienna, and Budapest last December. Both men are well known and trusted, and the picture drawn for us can be received without hesitation. The importance of the article lies in the satisfactory condition of the Student Christian Movement in the three countries whose capitals were visited. The German Movement has been growing steadily in scope and importance ever since the beginning of the war. Of the 52,500 students in Germany 41,000 are in the Army. The Student Christian Movement keeps in touch with some 40,000 of these through the dispatch of literature, and it supplies to its own members among the number leaflets with prayers, Scripture readings, etc., which enable them to lead religious services for their comrades or to conduct burial services. In Germany the Student Christian Movement has been entrusted with work for the troops such as the Y.M.C.A. does here, and accordingly it has gained prestige in the university world such as it had never enjoyed before. The Move-

ment in Austria has also witnessed a marked development because of the war. The previous difficulties in that land would obviously have been very great. The first effort made after the outbreak of war was to send the Gospel of St. Matthew to as many students as could be traced in the Army; so encouraging was the response that presently gospels were in circulation in eleven of the languages of the Empire, and soon this effort was followed by the dispatch of a paper twice a month, which goes now to 6,000 mobilized students. While 75 per cent. of the Vienna students are in the Army, refugee students from Cracow and Lemberg bring the total in Vienna to about one half the usual number. It is suggestive to learn that two new universities have been created in Hungary since the war began, though two-thirds—10,000—of the Hungarian students are in the Army. Here again Dr. Rutgers is able to say that the Hungarian Movement is steadily moving forward and that it is spiritually not less strong than any other Movement in the Federation. We quote two sentences more with hearty endorsement: "Certainly it is now the great task of the Federation to prove that there is a unity in Christ which surpasses all national differences and prejudices, even in times of war and misunderstanding," and "we may thank God, as one of the most helpful signs of the future, that it is exactly the World's Student Christian Federation, the movement of young people who have the future still before them, which holds best together, and is still ready for a renewed co-operation in the common cause of Christ."

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Few indications of hope—and there are many such in the mission field—are brighter than the efforts being made by young Christian churches to send the Gospel to the regions beyond. One such effort of peculiar interest is being undertaken by the Chung Hua Sheng Kung Hui, the Church formed in 1912 by the union of the eleven Anglican dioceses in China. The Chinese clergyman who is General Secretary of the Board of Missions of that Church, records in the *Chinese Recorder* for January the official action of the Synod by which it has been decided to open work in the Province of Shensi, beginning at the capital Sian, with a view to the establishment of a new missionary diocese. A call for voluntary workers—clergy, catechists, Biblewomen, and others—has been issued to the eleven dioceses, the principle of diocesan apportionment has been adopted

by the general Synod, and an Apportionment Table has been issued for the first three years, which would involve an average contribution of \$0.20 per head from the total number of Christians—34,756—in Church membership. Special gifts from individuals for the purchase of property will also be welcome. A Chinese presbyter appointed by the Board of Missions will be in charge of the work, the policy being determined by the Bishop of the Diocese in consultation with him and with the Board of Missions. Until a Chinese Bishop has been elected and consecrated for this new diocese, a happy event which is hoped for “in a few years,” its episcopal oversight will be entrusted to a neighbouring Bishop. The responsibility for the new missionary diocese is borne entirely by the Chinese Church, but foreign missionaries will be welcomed as workers in the new diocese, provided they are under its episcopal authority and appointed by the Board of Missions, and also grants from the mother Churches, provided that they are made to the Board of Missions. In addition to this corporate missionary effort undertaken by the whole of this Chinese Church, each diocese, and indeed each separate congregation, undertakes some special missionary responsibility.

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An American missionary, in some notes recording a conference of the evangelists belonging to one of the missions far up the Congo, lets his readers into the secret of some successful work. There is not a little suggestion for us at home in the simple paragraph—

“For a number of years one of our Evangelists, named David Mputa, has been stationed at one of our most distant outposts. He has been there practically shut off for much of the time from the advice of missionaries. He has a plant in operation which almost rivals some of our actual mission stations. We had David Mputa here at the Conference. In the course of one of his talks to the Conference he let slip the statement that he did not allow any one to come into the Catechumen (inquirers) class until he had made a ‘*cisokomenu*,’ *i.e.* a closet for private prayer. Of course he got his idea from Matthew vi. 6. And here he unconsciously let out the secret of his success. The Conference was so deeply impressed with this idea that it was decided that each Christian, as far as possible, should have such a place for private prayer. David Mputa said that sometimes these closets for prayer were little cleared spots in the forest with a table and seat, or sometimes they were in some quiet place in the yard or on the veranda of the house. We all know from experience how hard it must be to have privacy in the villagers’ houses. So I give this suggestion for what it is worth.”

G.



Notices of Books.

THE CONCEPTION OF THE CHURCH. No. XIII. of the "Liverpool Board of Divinity Publications," by the Rev. Canon J. G. Simpson, D.D., Canon and Precentor of St. Paul's Cathedral. London: *Longmans, Green and Co.* Price 1s. net.

This volume of three lectures concludes a series of nine, all of which have been included under the title of "The Religion of the Atonement," more particularly appropriated to the first three. The writer's standpoint with regard to both Church and ministry is set forth as follows: "The historical Church is of the *esse* of Christianity, and the historical ministry is of the *esse* of the Church." At the same time, he is candid enough to declare his belief that "the time has now come when, in the interests alike of truth and charity, traditional views require to be restated." And in the three lectures which comprise this little volume an attempt is made to suggest the lines upon which such a reinterpretation may proceed.

It is quite in accordance with Canon Simpson's broad-mindedness that we find the late Principal Lindsay's monumental work on "The Church and the Ministry" included among the books that may be consulted for fuller treatment of the subject to which he has addressed himself.

The three lectures are entitled "The Church in the New Testament," "The Authority of the Christian Ministry," "The World's Need of a Catholic Church."

It is startling to read in Lecture I. (p. 3), "We must never think of Jesus Christ as the founder of the Church. This is to mistake the true relation of the community or people of God to the fulfilment of the eternal purpose." And no less arresting is the expression (pp. 13, 14), "the popular fallacy that Pentecost was the birthday of the Church." This is to "think of the Church as though it issued from the wounded Christ, as Athena sprang from the brain of Zeus." Again (p. 8), "We must not think of Jesus as having formally organized a society of which the apostolic community at Jerusalem was the original embodiment, and which then extended itself by an orderly process of development according to fixed rules laid down by the Master Himself."

This, and much more besides, is interesting as a "restatement," though the reader may be pardoned if he does not find himself in complete agreement with the author's line of argument.

Lecture II.—"The Authority of the Christian Ministry"—opens with a strong criticism of Dr. Gore's work, "The Church and the Ministry," but goes on to declare "the great debt which the Church of England owes to the book." Dr. Simpson is quite candid, and even generous, in his treatment of this subject. The appointment of the Twelve by the Lord was simply "a provision for the immediate necessities of His mission" (p. 30). "There is no hint in the New Testament of what we call apostolic succession" (p. 6). "There is nothing to suggest that the apostolic Church regarded all functions of ministry as inherent in the Apostles in virtue of their appointment by Christ, or as transmissible to others only in virtue of the laying on of apostolic

hands." And again: "When we examine what the New Testament teaches on the subject of ministry, we find that it is contemplated under categories very different from that of succession" (pp. 36, 37).

It is interesting to read that "we have no reason to suppose that there were no elders in Antioch until these officers had received the imposition of hands from the Twelve at Jerusalem, or from intermediaries commissioned by the sacred college. Probability is on the side of variety in the first beginnings of the Christian communities" (p. 44). Canon Simpson's picture of the Church life in the first days suggests close unity, with a manifest absence of uniformity. And the reader asks, If this was not displeasing to the Apostles of the Lord, why should the like be so distasteful to their boasted "successors" to-day? There is much in this second lecture that might well call for comment, but lack of space forbids. It must suffice to add that, with the "Kikuyu question" in view, it is a most valuable contribution to a difficult question.

"The World's Need of a Catholic Church" is dealt with in Lecture III. The calamity which has overtaken the civilization of Europe is a proof of the impotence of "our imperfectly expressed Christianity," and thoughtful Christians have now reached a point when they can begin to appreciate the force of the contention that "the supreme need of the hour is a Catholic Church." Two tasks confront us in the immediate future—the first is the problem of international law, the second is the criticism of the imperial idea. And the sooner these are dealt with the better.

MOHAMMED OR CHRIST? By S. M. Zwemer, D.D., F.R.G.S. London: Seeley Service and Co. Price 5s. net.

This is an arresting book and one to read in war-time. Islam becomes a living, striving, pulsating thing before one's eyes as we read, and Dr. Zwemer is able to convince us of the tremendous importance of the very nerve centres of which the fortunes are bound up in the present conflict. Cairo—Constantinople—Arabia—Persia—Russia—here are the places whence Islam draws its strength and where it finds its rallying points. Cairo the brain of Islam, Arabia its heart, Constantinople its political centre. The style is easy, clear, vivid, "readable." It carries one along without effort, and we catch something of the eager enthusiasm of an author who speaks with first-hand knowledge and with authority. The book tells of to-day—and of to-morrow. It is published in the midst of a war which finds Christians and Mohammedans as combatants on both sides. Whatever happens, nothing can ever be the same again. The religious contests of the past are small in comparison with the approaching conflict in Western Asia. European education, modern commercial methods, and a sharp succession of near Eastern wars have stirred up the sleeping Moslem world, and it is now all movement. The claims of Jesus Christ, of the Bible, of Christianity are being actively discussed, and the modern attitude of the educated Moslem towards them is made clear by extremely interesting quotations from the Mohammedan press. The unrivalled Arabic language, more widely used than any other in the world, must be "captured" for the spread of Christ's Gospel, and there are great possibilities in the increasing use of the Arabic Bible and other Christian literature.

There are about 200 million Mohammedans in the world, of whom 167 millions are under Christian rule, no less than 90 millions being under the

British King. The sword has been taken out of the hand of Islam. One of the most fascinating chapters in the book is that which tells the romantic story of Russia and its relation to this. Only 6½ per cent. of the whole Moslem world population is now under Ottoman rule. In Java there are over 24,000 converts from Islam, and more than 300 baptisms every year.

"But look beyond. In every unoccupied part of the field there is such unique opportunity as never has been since the days of the Apostles; and there are glorious impossibilities in these unoccupied fields. There is the greater part of Russian Asia, there are four provinces in Arabia, there is one province in Persia without a single missionary. It is easy for us to sing as soldiers of the Cross, 'like a mighty army moves the Church of God.' It does not move. It hugs the trenches, and out there you are leaving single workers to die alone—lonely soldiers who have waited long for reinforcements, with hope deferred, but with hearts on fire. Thank God also for the inspiration of the pioneers who died not having received the promise. No part of the world has a richer heritage of predecessors. Upon whom has their mantle fallen? Who will smite the Jordan and see it part asunder? Where is the Lord God of Henry Martyn and Keith Falconer—the God of Parsons and Fiske, of Goodell and Dwight, of Hamlin, Van Dyck, and Bishop French? He can do it if He will."

So the book pleads, and we are glad of such a witness and are moved by it. Bishop Stileman's introduction testifies to the author's right to speak and warn. There is a great land waiting to be possessed.

W. HEATON RENSHAW.

THE WAR AND THE KINGDOM OF GOD. By H. L. Goudge, D.D.; Peter Green, M.A.; H. S. Holland, D.D.; J. G. Simpson, D.D. Edited by G. K. A. Bell, M.A. London: *Longmans, Green and Co.* Price 2s. 6d. net.

WAR-TIME SERMONS. By H. Hensley Henson, D.D., Dean of Durham. London: *MacMillan and Co., Ltd.* Price 4s. 6d. net.

The outbreak of the great war found the country unprepared not only in men and munitions, but in the capacity of the clergy to present a reasoned statement of the obligations of Christian persons in such a catastrophe. The volumes mentioned above contain evidence of uneasiness on the part of all the writers as to the lawfulness of undertaking combatant duties. At heart Dr. Henson is neither a fatalist nor an impugner of Christian faith, but in practice he becomes both by maintaining that war is indispensable. Canon Green unwittingly provides an *apologia* for agnosticism by contending that all war is immoral, and that England's only moral course on August 4, 1914, was a declaration of war. These two conflicting propositions he endeavours to harmonize by the reflection that in practical life we cannot choose what is right, but only the least pernicious of two possible evil actions. If this is the teaching of Christian ethics, unbelief is justified.

It is surprising that English Churchmen should not refer to the thirty-seventh Article. Happily the present issue is not confused, as both these books fully admit, by any thought that our part in the conflict is unwarranted or wrong. To our mind the non-resistance teaching of our Saviour is individual and prohibitive of revenge. The attitude invariably taken by our Lord, John the Baptist, St. Peter, and St. Paul towards officers and men of the Roman army convinces us that, as there are occasions when the Christian

may appeal to Caesar, so there are times when the ruler may with perfect legitimacy and propriety appeal to the sword.

Apart from this one topic these essays and sermons contain much spiritual teaching of the loftiest order, and many timely protests against errors frequently heard in conversation. It is the more to be regretted that the presentation of this vital truth is impaired by uncertainties which in the present mood of the country will only excite prejudice.

THE FAITH AND THE WAR. A series of essays by members of the Churchmen's Union and others on the religious difficulties aroused by the present condition of the world. Edited by the Rev. F. J. Foakes-Jackson, D.D. London: *Macmillan and Co.* Price 5s. net.

This volume of essays, from the names of its contributors and the gravity of the subjects discussed, is of more than ordinary importance, and will amply repay the most careful study. There is no attempt made to secure anything approaching uniformity. The several questions are viewed from the different standpoints of the gifted writers; and the object of the series is to hold out "helping hands," rather than "a helping hand," to "those who are in distress, that every one may grasp the hand most likely to assist him." Sometimes there is observable a complete difference in the outlook of different contributors, but the general plan of the volume is fairly obvious.

In a few lines it is this: The first difficulty which must present itself to all is the question whether the world of human affairs is governed by a Divine Providence or not. This question is dealt with in the three opening essays—the workings of Providence in the individual being traced by Professor Percy Gardner, F.B.A.; in history, by Miss Gardner; and in the universe, by the Editor. The fourth essay is the crucial question, "The Problem of Evil," and is dealt with by Dr. Hastings Rashdall, F.B.A. Then follows a second group of three essays, in which the endeavour is to discuss the three means by which the fact of the existence of evil in the world can be reconciled with the belief in its Divine government. In this connection the Dean of St. Paul's deals with "Hope," Alfred Edward Taylor, F.B.A., with "The Belief in Immortality," and the Rev. E. A. Burroughs with "Faith and Reality." It is quite natural that a place should be found in these pages for some treatment of the ethics of war, and Essays VIII. and IX. discuss the questions "War and the Ethics of the New Testament" and "What is a Christian Nation?" The last essay is constructive in its character: under the title "The Church of England after the War," the Dean of Durham suggests methods by which the problems confronting the Church at the close of hostilities may be dealt with.

It is a trifling point to raise, but there is an error in the title-page, where the reference should be Heb. xii. 27.

IN THE WAKE OF THE WAR CANOE. By W. H. Collison. London: *Seeley Service and Co.* Price 5s. net.

Archdeacon Collison has given us in a book of 350 pages, and in simple conversational language, a record of his forty years' ministry among the Indians of the great North-West, which surpasses in romantic adventure, as Bishop Chadwick points out in his preface to the book, anything that Captain Marryat ever set forth for adventure-loving youth. It was in 1873 that the then young Collison, a student in the Church Missionary College, was asked

to go out to Metlakahtla to work with William Duncan, who had first opened up a mission in that region about fifteen years before. Young Collison was further enjoined to seek out a suitable lady to take with him as wife, and the after history of his work shows how good a choice was made. Collison was permitted by God to take Christ's Gospel to Indian tribes who had never heard it before, and has had the wonderful experience of seeing absolutely heathen communities become, in time, entirely Christian. He was the first missionary to go out to the Queen Charlotte Islands, where he was deposited in an unknown and semi-hostile community, of which he did not even know the language. The Haida tribes inhabiting these islands had the reputation of the greatest ferocity, and it was freely prophesied that he and his wife would speedily be murdered. The story of their life and work there and of the gradual winning of the people to Jesus Christ, the battles with the medicine men and the influencing of suspicious chiefs, until the day comes when the whole life and civilization of the entire community is Christian and the Mission is in the charge of the pioneer missionary's son, now grown up and ordained, who is accompanied by Miss Collison, who, twenty-three years before, had been the first white child to be born on Queen Charlotte Islands—this is the story of Archdeacon Collison's life-work and the story that largely fills the measure of the book. There is much also of other fields of the greatest interest. There is much of adventure, of danger, of resource. Innumerable sidelights on the picturesque and quaint customs of the Indians help us to realize some of the difficulty of taking the message of the Cross and securing its being heard. It has all been done, and bravely done, and the names in the book are names of men and women who have won great tracts of country for the Saviour who died for all the world. The Church is rich in the possession of such pioneers, and our author is one whom we delight to honour. The volume is well printed and bound and has excellent illustrations.

NUTS FROM AN OLD BAG. Bible Questions for Boys and Girls. By the Rev. Rhys Davies. London: *Robert Scott*. Price 2s. net.

Those who have to give addresses to young people cannot, in these days, complain of any lack of material. Here is another volume in an excellent series. Some idea of the method may be given by saying that Mr. Davies' first question is, "How old are you?" (Gen. xlvii. 8), and his subject is "Counting Birthdays." Useful lessons are drawn from it, and there are twenty-five other studies on the same lines.

THE LAD AT THE CROSS-ROADS. Being some Sidelights in the Lives of Working Lads. By the Rev. Walter E. Bristow, M.A. London: *S.P.C.K.* Price 2s. net.

The lad is one of the Church's greatest problems. As Mr. Bristow very truly observes, "the lad from the factory differs but little from the lad from Eton: outwardly, yes; inwardly, no." Deeply conscious of the fact that "the lad stands at the cross-roads," and with a large experience and genuine sympathy with young life, Mr. Bristow tells of some lads he has known; how they met their enemy; of their battle, and what it meant to them; of their conquests and defeats. A strong, courageous, common-sense tone pervades this book, which the Bishop of Peterborough justly describes in his "foreword" as being "as straight, true, and manly, as anything can be."

FROM DOUBT TO FAITH. By Horace G. Hutchinson. London: *Longmans, Green and Co.* Price 1s. 6d. net.

The thoughtful man always takes up such a volume as this with feelings of sympathy and respect. He feels that the man who has had to fight his way through into the light, who has had honest doubts, is entitled to sympathy. We are grateful to Mr. Hutchinson for having told us so clearly and candidly why he was an Agnostic, and for having taken us with him through the maze of unbelief out into the liberty of faith. Those who, happily, have never been troubled with doubts may read these pages with profit, and find in them much that may be useful in understanding and dealing with difficulties which others feel.

SUNDAY EPISTLES. Studies for the Christian Year. By Canon J. H. B. Masterman, M.A. London: *S.P.C.K.* Price 2s. net.

These studies, or sermonettes, which originally appeared in the *Church Family Newspaper*, have been, by request, gathered together in this more permanent form. They will be found useful by preachers, for they are thoughtful, clear, brief, and scholarly. Those who are on the lookout for a suitable book of readings to give to persons who are deprived of the privilege of attending the house of prayer will welcome this volume. We cannot remember when we saw anything of the kind that pleased us better.

OUR WONDERFUL BIBLE. By Gertrude Hollis. With Illustrations. London: *S.P.C.K.* Price 2s. net.

This is uniform with, and belongs to the same series as, "Our Wonderful Cathedrals" by the same authoress, noticed in our issue of last October. It is written in an instructive and attractive style, and presents the reader with a vast, but condensed, amount of interesting information. There are eight excellent illustrations. The writer does not seem to believe in verbal instruction, and in a book largely intended for children we should have preferred less being said about difficulties in the Bible.

[For Publications of the Month, see over.]

Publications of the Month.

[Insertion under this heading neither precludes nor guarantees a further notice.]

BIBLICAL AND THEOLOGICAL.

THE FOURFOLD GOSPEL. SECTION IV. THE LAW OF THE NEW KINGDOM.

By Edwin A. Abbott. (*Cambridge University Press. 12s. 6d. net.*) Another volume of Dr. Abbott's great work. It opens with Christ's teaching in parables and closes with the precept "Let him deny himself and take up his Cross," and the attempt is made to show that the Fourth Evangelist, who nowhere mentions the word "parable" and who nowhere represents Jesus as mentioning the word "cross," constantly refers to Christian thoughts about both these terms, and helps us to draw nearer to what we may believe to have been thought about them by our Lord Himself. The volume is marked by all Dr. Abbott's great learning, and while it will appeal especially to students, its literary charm is such that it will interest others.

ST. PATRICK AND HIS GALIC FRIENDS. By F. R. Montgomery Hitchcock, D.D. (*S.P.C.K. 3s. 6d. net.*) A most interesting study on the relations of the early Churches of Britain, Ireland and Gaul, and an exposition of the manner in which the work and character of St. Patrick was moulded and developed under the influence of great leaders of the Gallic Church. A monument of painstaking research.

THROUGH THE JEWS TO GOD. By S. C. Kirkpatrick, S.Th. (*S.P.C.K. 2s. 6d. net.*) A worthy contribution to the discussion of a great subject. Its appeal is to Christians to study the faith of the Jews, and Miss Kirkpatrick hopes that if it fall into the hands of Jews it may stimulate them to study the faith of Catholic Christians.

THE GREATEST FACT IN THE UNIVERSE. By David Low Neave. (*Marshall Brothers. 2s. 6d.*) An endeavour to define New Testament Christianity in the terms of Scripture, "God is love" and to bring the seeking soul nearer to the God of Love.

DEVOTIONAL.

CHRIST AND SORROW. THOUGHTS FOR STRICKEN HEARTS. By the Bishop of Durham. (*S.P.C.K. 6d. and 1s. net.*) A beautifully written book, marked by tender sympathy with bereavement, and bright with the joy of Christian hope. It is just the book for mourners, and so simple that the humblest of readers can profit by it; indeed the Bishop seems to have in mind all the time their special difficulties and needs. The parable of the bookmarker, in which the tangled stitches of the wrong side are shown to read on the right side "God is love" is very effective.

MASTERS OF THE SPIRITUAL LIFE. By F. W. Drake. (*Longmans, Green and Co. 2s. 6d. net.*) A volume of wide interest. It presents the lives and writings of St. Augustine, Julian of Norwich, Thomas à Kempis, Lorenzo Scupoli, Francis de Sales and William Law, and the inspiration of these pages will be found really helpful.

THE GLORY OF THE LIFE LAID DOWN. WORDS OF COMFORT FOR THOSE IN SORROW. By the Rev. J. K. Swinburne, B.A. With Introduction by the Bishop of Lichfield. (*Elliot Stock. 2s. 6d. net.*) A simple and effective effort to bind up broken hearts. In the first section "The Mourners' Vision of the Love of God" is dwelt upon, and in the second, the mourner's response. In his chapter on "What is the Fate of the Men who Die in Battle?" the writer will not carry every one with him. It is a new view that these lads need "some compensation for what they have lost" and that Divine justice will never allow them "to be defrauded of what they are owed."

PRAYER MANUAL OF THE CHURCH MISSIONARY SOCIETY FOR PUBLIC AND PRIVATE USE. (*C.M.S. House. 3s. 6d. and 5s.*) An attempt to meet the great need of our time for more real, living, earnest, united prayer. A most helpful devotional volume.

REAL REVIVAL. By An Old Missioner. (*C. J. Thynne. id.*) We give a cordial welcome to this booklet, which we believe would be found so invaluable in connexion with the National Mission that we hope the Advisory Council will place it among their literature at once. It has one pre-eminent characteristic—it is true to Holy Scripture; and we share the Bishop of Manchester's hope—expressed in his Foreword—that it may be blessed by God to turning the thoughts and prayers of His servants in the right direction. The author's concluding words need to be taken to heart by every preacher: "If in every pulpit God's estimate of sin, God's way of Salvation, and God's path of life were plainly taught—if Christ and His atoning grace, Christ and His risen power, Christ and His coming Kingdom—if the Holy Spirit's teaching in the Word, His personality in conversion and holy living—if these were plainly and faithfully taught, then, though there can never be another Pentecost, there would surely be such a revival as not the Early Church itself nor any Church of later days has ever seen. For as all things are possible with God, they may be also with those who trust Him wholly (St. Mark ix. 23), and He 'is able to do exceedingly abundantly above all that we ask or think' (Eph. iii. 20)."

SERMONS.

CAPTAINS AND COMRADES IN THE FAITH: SERMONS HISTORICAL AND BIOGRAPHICAL. By the Archbishop of Canterbury. (*S.P.C.K. 2s. 6d. net.*) A new impression of a volume first issued in 1911, and of such great interest and usefulness that we hope it may achieve a still wider and more popular circulation. The sermons are wonderfully varied in character. The biographical series relate to Archbishop Benson, Bishop Selwyn and Dean Stephens; the historical includes sermons at anniversary celebrations at Rochester, Ely, Wells and Truro Cathedrals; and among general sermons are those preached at Church Congresses, the C.M.S. and Bible Society Anniversaries, and on many other occasions. Churchmen will be glad to possess a volume which so happily recalls wholesome and stimulating memories.

CHRISTIANITY AND WAR. By H. G. Woods, D.D. With Portrait and Memoir. (*Robert Scott. 3s. net.*) The late Master of the Temple, Dr. Woods, had a great task before him when he was elected to a position held for so many years by Dean Vaughan, but he fulfilled it in every particular, and his quiet, thoughtful, scholarly sermons, though set in a different mould from those either of Vaughan or Ainger, were deeply valued for their strong practical common-sense, which one felt had always behind it real spiritual power. These war sermons are clearly marked by those characteristics, and not only those who heard them, but all who feel an interest in the Temple, will be glad to possess the volume as a memorial of one of the most popular and gracious of its Masters. There is much in them that will appeal to all thoughtful students of war problems, for, as the Archbishop of Canterbury so well expresses it, there was always in the Master's words "an element of refined thought which found restrained expression in language carrying weight with educated men of broad Christian sympathies."

THE TEST OF WAR. By the Rev. James Plowden-Wardlaw, M.A. (*Robert Scott. 2s. 6d. net.*) These war sermons preached at Cambridge are very stimulating reading. They are not essays but living messages. They were addressed to audiences as varied as a University congregation on the one hand, and an assembly of drummer boys on the other. They cover a wide range of subjects, and students of war questions will find them most illuminating, alike on the historical and practical side. Each has its own note of spirituality and the call to prayer and service and self-sacrifice is well insisted upon. One of the finest sermons is that on "The Influence of the Holy Spirit on National Life." The volume will be found most useful in its suggestiveness to clergy and teachers who are preaching or writing on the war, and the general reader will be pleased with it. The table of contents gives an analysis of each sermon.

GENERAL.

THE PRIMATES OF THE FOUR GEORGES. By A. W. Rowden, K.C. (*John Murray*. 12s. net.) A volume of great historical interest which will appeal to every student of ecclesiastical affairs. The Archbishops whose lives and primacies are brought under review are Wake, Potter, Herring, Hutton, Secker, Cornwallis, Moore and Manners Sutton—a notable company indeed.

CHRISTIANITY AND POLITICS. By W. Cunningham, D.D., F.B.A. (*John Murray*. 6s. net.) A most timely publication. It contains the substance of the course of Lowell Lectures, which was given by Archdeacon Cunningham at Boston, Mass. The author endeavours to discriminate between different denominations of professing Christians with regard to the contribution which each has made towards the guidance of democratic peoples in doing the duties of citizenship. He also shows to what a large extent the reasons of the division between different bodies of Christians are essentially political rather than theological or ecclesiastical. The author shows how fully the principles he maintains are confirmed by national experience in time of war.

LONDON DIOCESE BOOK. (*S.P.C.K.* 2s. net.) Always one of the best of Diocesan publications, and the 1916 volume is as full and complete as ever.

COUNT HANNIBAL, by Stanley J. Weyman; and **THE HOUSE OF DEFENCE,** by E. F. Benson—two notable additions to Nelson's ever-popular sevenpenny series. **THE STORY OF THE GREAT ARMADA,** by J. R. Hale, belongs to the shilling series issued by the same house.

HOW TO FEED A FAMILY. By Mrs. Richmond. (*S.P.C.K.* 6d. net.) Useful to housewives who are practising war-time economies.

PERIODICALS.

JOURNAL OF THEOLOGICAL STUDIES. (*Humphrey Milford*. 3s. 6d. net.) The current issue has the following among its principal contents: *Documents*: "A Theological Tractate on the Divinity of the Son, from Paris MS. B.N. Lat. 653" (A. Souter, D.Litt.). "Augustine-Fragments from the Cairo Genizah" (F. C. Burkitt, D.D.). *Notes and Studies*: "Studies in the Western Text of St. Mark (Hosanna)" (F. C. Burkitt, D.D.). "Textual Criticism of the Old Testament" (Rev. W. Emery Barnes, D.D.). "The Deification of Man in Clement of Alexandria" (Rev. G. W. Butterworth). "Aristotle and Tertullian" (Rev. J. Moffatt, D.D.). "A Liturgical Fragment from Thebes" (H. G. Evelyn White). "The Meaning of $\text{L}^{\text{p}}\text{D}$ in Hebrew" (A. Cowley, D.Litt.). "Two Notes on Euthalius of Sulci." (V. Burch). "Evst. 236" (Rev. C. Steenbuch).

ENGLISH CHURCH REVIEW. (*Longmans Green and Co.* 6d.) The current issue has a goodly supply of Notes and Criticisms and the following articles: "Recent Controversies from the point of view of an old Member of the E.C.U." (Rev. V. S. Coles). "The Episcopate at the Reformation—IV" (Professor Whitney). "The Sacrament of Penance—IV" (Rev. H. U. Whelpton). "Reservation of the Sacrament, and the Bishops" (Rev. the Hon. A. F. A. Hanbury-Tracy). "The Meaning of Death." "Religions Classified by their Theory of Reconciliation" (the Editor). "The Importance of Dogma," and "Divorce *versus* Democracy."

