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# THE CHURCHMAN

May, 1917.

## The Month.

The Easter  
Services.

ALTHOUGH there is much in the general religious condition of the country that causes anxiety, it ought not to be allowed to pass unnoticed that this year the observance of Easter was marked by features of very distinct encouragement. The services were more largely attended than usual ; no doubt there were some exceptions, but testimony received from different parts of the country seems to show that this was the general rule. Then again in very many cases the number of communicants was greater than last year ; and, lastly, there seemed to be a deeper note of religious reality in the worship of the people. How is this welcome advance to be accounted for ? It is possible that the almost daily growth in the number of homes from which loved ones have gone to the war, with the consequent increase of anxiety and bereavement, may to some extent explain it, for in no other place do people experience so deep a fellowship with the absent one, or gain so true a consolation in sorrow and bereavement, as in the House of God. But this is not the whole explanation. We believe that the chief factor is to be found in the work of the National Mission. It may be that that great effort failed to reach "outsiders" to the extent desired, but assuredly it did a solid and abiding work in very many congregations, deepening their spiritual life and giving them a new realization of the things of Christ. The Apostle's great ambition, "that I may know Him and the power of His Resurrection," has become the fresh aspiration of multitudes everywhere ; and it will manifest itself not only in increased attendance at divine service, but also in Christian life and service. A new start has been made, and it will now be for clergy to do everything possible to help their people to press forward. There must be no turning back.

**Reunion Hopes.** The Dean of Durham has set the clergy a noble example. In responding to the invitation of the authorities of the City Temple to preach in that well-known centre of Nonconformity, he gave a practical turn to the many professions made of a desire for closer fellowship with Christian brethren now separated from us, and in so doing he has invested the cause of Home Reunion with a new hope. It is practically certain that large numbers of clergy would like to manifest their sympathy with Nonconformists in a similar way, but in the present state of ecclesiastical opinion they have not the courage to do so. They cannot altogether be blamed for their hesitancy. But is it not time that this question was fairly faced by the Bishops? There is a growing feeling in favour of the cultivation of closer relationship, but at present it has not, speaking generally, got beyond the stage of co-operation among Christians of various denominations in social enterprises. This is not creditable to our common Christianity, and Bishops would be well advised, as it seems to us, to let it be known that they, at any rate, will interpose no barrier in the path of clergy who desire, when invited, to make the journey from the Church to the Chapel pulpit. By all means let the Bishops regulate the practice as much as they like, but let them give frank and cordial recognition to the right of the clergy in this supremely important matter.

**Reservation Controversy.** There are no signs of any solution of the Reservation controversy; indeed it seems as if it were calculated to involve the Church of England in very serious difficulty. It is clouding the early days of the Bishop of Exeter's episcopate by reason of the attitude taken up by a section of his clergy towards his most reasonable representations, and other Bishops are known to be in a state of real anxiety and perplexity regarding it. One of them—and he one of the most notable on the episcopal bench—is even credited with a desire, if not a determination, to resign! Undoubtedly the position is very serious, and it will need the most careful handling. We hope, however, that before very long several Bishops may see their way to take action similar to that of the Bishop of Exeter, if only to mark their sympathy with him. It will be a great pity if he is allowed to stand alone in his protest against reservation for adoration, as Bishop Straton was

left, when in the early days of his episcopate at Newcastle he took a determined stand against Vestments. We sympathize, as all loyal Churchmen must sympathize, with the Bishops in their troubles, but they will make a deplorable mistake if they fail to deal with this matter with the fullest strength of determination and resolution. The responsibility is theirs ; they must accept the burden and fulfil their duty without fear or favour. A timid or a trimming policy will not do. We are not sure that the presentation of petitions or memorials, counter to the protest of the rebellious thousand, will do much good. One such memorial, if influentially signed, might strengthen the hands of the Bishops, but, as usual, the Evangelicals are by no means agreed among themselves, and we understand that three petitions are being circulated for signature, and each one takes a different line. Reservation in any form and for any purpose is clearly contrary to the rubrics of the Book of Common Prayer, but the Bishops (or a majority of them) claim the right, by virtue of their much-vaunted *jus liturgicum*, to override the present rubrics and to allow Reservation for the Sick. If it were not for the belief, amounting almost to a positive certainty, that the episcopal veto would be interposed, this right would be—as it ought to be—challenged in the law courts. But if they persist in their determination to allow Reservation for the Sick, they are bound to protect the Church from the scandal of the reserved elements being made an object of adoration and devotion. This can only be done by insisting that the elements when reserved shall be kept in a place to which congregations have no access.

The War  
Outlook.

The War outlook is distinctly brighter. The entry into the conflict of the United States of America is an event of tremendous importance, both from the moral and the military point of view. The American people have realized that Prussian militarism is a menace not to the freedom of Europe only but to the freedom of the world, and the great Republic has felt bound to lend its aid in vindication of the cause of equity, truth and righteousness. Meanwhile the forces of Britain's Empire are striking blow after blow on the Western Front, compelling the German hordes to fall back ; and in Egypt and Mesopotamia, under the splendid leadership of Generals Murray and Maude respectively, the Turkish power is tottering to its fall. The mili-

tary outlook has never been so good. We wish we could write with equal confidence about the outlook at home. But as a nation we are still ignoring the Majesty of God. The Government has once again refused to appoint a National Day of Penitence and Prayer, yet it is, as so many believe, the one thing needful to ensure an early victory and an enduring and righteous peace. We do not doubt that God is waiting to be inquired of that He may be gracious to our land, but the nation as such shows no sign that its trust is in the Lord. It is very sad, but the saddest feature of all is the revelation it affords of the impotence of the Churches to influence our national leaders.

The debate in the House of Commons on April 17  
*The Church in Wales.*

was not only interesting but extremely useful as showing that there is a considerable body of public opinion sincerely desirous of ameliorating something of the injustice done to the Church in Wales. The position may be briefly stated. The Welsh Church Act is already in operation except as regards the date of disestablishment, and, as matters now stand, disendowment will take place the moment the war ceases. The anomaly of the position is apparent to all. The country is at war, and the minds of those whose duty it would be to prepare for disestablishment are preoccupied with this one absorbing topic. Yet the Commissioners appointed under the Act are pursuing their inquiries at enormous expense ; life interests for which commutation will be payable are steadily diminishing ; and the growth of war taxation makes difficult, if not impossible, the task of raising by voluntary subscription the necessary funds for the disestablished Church. It is not much to ask that, in these circumstances, the date of disestablishment shall be postponed till at least a year after the conclusion of peace. This was in effect the object of the discussion in the House of Commons on April 17, raised on the Bill for prolonging the life of the present Parliament. No definite pledge was expected from the Government, but when a statesman of Mr. Bonar Law's calibre expresses the view that something must be done to ease the position, it is at least hopeful that a way out will be found.



## St. Matthew and the First Gospel.

### I.

[*We much regret to state that since these papers on St. Matthew and the First Gospel were written, the writer, the Rev. Arthur Carr, has passed away. His death is a great loss to Biblical Scholarship.*]

**I**N the course of His solemn high priestly prayer on the night of the Last Supper, Jesus Christ uses these words : “ Neither for these only do I pray, but for them also that believe on Me through their word ” (*διὰ τοῦ λόγου αὐτῶν*) (St John xvii. 20). These words would be felt to convey to the listening Apostles an impressive injunction to preach the Gospel, and to preach it convincingly. Is it not then highly probable *a priori* that one, or more than one, out of that listening group should have left a written memorial of “ all that Jesus began to do and to teach ” during His ministry ? Throughout the Christian centuries, until a comparatively recent date, it has been constantly and continuously believed, that three out of the four Gospels are directly or indirectly grounded on Apostolic evidence ; that they are, in fact, “ the word ” of which Jesus spoke through which men believed. St. Luke’s Gospel, as stated in the Preface, was confessedly not written by an eyewitness. It was written on the report of eyewitnesses, and carried with it the authority of St. Paul. Its authenticity is now definitely established, and it only indirectly enters into that aspect of the synoptic problem, which we are now considering. But St. John was among those who were listening to our Lord on that memorable night, and great issues depend on the authenticity of the Gospel attributed to him. This, however, is also a question which does not immediately affect the subject of this argument, except so far as the earliest sources of evidence are concerned. It will suffice to note that the preponderance of modern opinion is in agreement with Professor James Drummond, of Manchester College, Oxford, who says, “ On weighing the arguments for and against to the best of my power, I must give my own judgment in favour of the Johannine authorship.” To the same effect, Sir W. Ramsay, in an incisive criticism of Dr. Moffatt’s speculation as to the origin of St. John’s Gospel, defends in his vigorous way the authenticity of what he calls “ the most

wonderful book that ever was written."<sup>1</sup> Another Apostle, who listened to these words of Jesus, was St. Peter. And though no genuine Gospel according to St. Peter has been delivered to the Church, the tradition is generally accepted, that St. Mark was the disciple and interpreter of St. Peter, and that the second Gospel was written by his inspiration and under his instruction. St. Mark's Gospel was, says Dr. Swete, "saved from exclusion, and perhaps from oblivion, by the connexion of its writer with St. Peter." Such Apostolic connexion, it may be remarked in passing, seems to have been the decisive factor in determining the Canon. It certainly had its due weight in the primitive tradition, which assigns the first Gospel to the authorship of St. Matthew, who was also not only a receptive and intelligent hearer of our Lord's words, but also one who was qualified by his experience and training, to commit to writing in orderly fashion the message of the Gospel which he was commissioned to give.

We may go even further. It is clear from the division of the Apostolic College into groups of four, that there must have been some purpose of distinction in work underlying that division. Each one of the twelve may be presumed to have had his special prerogative and function in the spread of the Gospel. And St. Matthew, from his position as tax-gatherer and collector of customs, would necessarily be skilled both in Greek and in the current Aramaic vernacular. He may well have been called to be in a special sense the chronicler of the Acts of Jesus.

In any case, we learn from the Acts of the Apostles that the disciples of Jesus were not slow to obey their Master's commands. In that extremely important passage, Acts ii. 42, we are told that the converts to the faith "continued steadfastly in the Apostles' teaching" ( $\tauὴ διδαχὴ τῶν ἀποστόλων$ ). That teaching must have consisted, for the most part, in a narrative, as St. Luke expresses it, of all that Jesus "began to do and to teach," a narrative, in fact, answering very much to our Synoptic Gospels.<sup>2</sup> This is not mere conjecture. For we have outlines, both in matter and form, of this early Gospel teaching. Of these, the first, and by far the most

<sup>1</sup> *The First Christian Century*, p. 122.

<sup>2</sup> "The facts were necessarily taught to all candidates for baptism" (Dr. J. A. Robinson, *The Study of the Gospels*, p. 7). In this teaching lies the germ of a catechetical order, and selection of incidents observable in the Synoptic Gospels.

important, is the converse between our Lord and the two disciples on the way to Emmaus.<sup>1</sup> In that discourse, Jesus first drew from His companions a narrative of events, from the appearance of the Great Prophet down to His Passion and the rumours of His Resurrection. He then shows how groundless their unbelief was, how false their preconception, and how completely the facts of His own suffering and death corresponded with the word of prophecy, rightly understood.

In verses 44–47 of the same chapter, Jesus further prescribes the form in which the Gospel should be preached : “ And He said unto them . . . witnesses of these things.”

From these discourses summarized by St. Luke it may be inferred that the primitive presentation of the Gospel would dwell (1) on the revelation of the Christ in the Old Testament ; (2) on the fact of the Resurrection ; (3) on the preaching of repentance and remission of sins ; and (4) on the extension of the Gospel to all nations. Here it is sufficient to note that these are points more characteristic of the Gospel according to St. Matthew than of any other. It is also worthy of note that here also Our Lord emphasizes His commission to the eleven, that it is they who are in a special way to be “ witnesses,” and therefore evangelists. In the first deliverance of the Gospel on the Day of Pentecost it is possible to trace the same structure which is common to the three Synoptic Gospels, the beginning of that catechetical form, and similarity of arrangement, which is often unnecessarily attributed to St. Mark’s Gospel exclusively.

In Acts i. 16, St. Peter’s words are, as it were, caught from the lips of Christ : “ It was needful that the Scripture should be fulfilled.” Comp. St. Luke xxiv. 26.

*The Gospel as delivered by St. Peter* : Acts ii. 22–36. “ Jesus of Nazareth ” —i.e. the Gospel of the infancy—“ approved of God unto you by mighty works and wonders and signs ”—i.e. the miracles of the Gospel narrative, v. 22 ; the Sacrifice on the Cross, foretold and fore-ordained, v. 23 ; the Gospel of the Resurrection, foreseen by David and attested by chosen witnesses, vv. 26–36. Compare with this St. Peter’s Gospel to the Gentiles addressed to Cornelius, the Roman centurion and his friends, Acts x. 34–43 ; where, much on the lines of St. Luke’s Gospel, the baptism of John

<sup>1</sup> St. Luke xxiv. 13–32.

is named as preceding the advent of Jesus, the miracles and good works of Jesus; His Death and Resurrection and the proof of them, and the remission of sins through the name of Christ, to which the prophets bear witness.

*The Gospel as delivered by St. Paul at Antioch in Pisidia*: Acts xiii. 16-39. Israel a chosen race, 16-21. David, the man after God's own heart, of whose seed Jesus was born, according to promise, vv. 22, 23 (the genealogies are an expansion of this statement). John the Baptist, the forerunner—the preacher of a Gospel of repentance—vv. 24, 25. Comp. Matt. iii. and *foll.*, Mark i. 2, Luke iii. 3 and *foll.* Jesus put to death by the rulers of the Jews in ignorance of the prophet's meaning, but in fulfilment of prediction, vv. 21-29; and raised from the dead as attested by His Witnesses, vv. 30, 31. The good tidings of the promise fulfilled through the Resurrection. Psalm ii. quoted in support of this and explained, vv. 33-37. Forgiveness of sins through Christ, vv. 38, 39.

These Gospel summaries enable us to understand with some precision what is meant by the teaching of the Apostles (*ἡ διδαχὴ τῶν ἀποστόλων*) both in regard to its subject-matter, and to the form in which it was delivered; and, due allowance being made for difference of place and circumstance, a similarity will be noted of method in presenting the facts, and in demonstrating the truth of the Gospel, which may well have taken shape in a recognized form of catechetical instruction.

Compare with these examples from the Acts the summaries of Gospel teaching in Romans i. 3, 4, 5; 1 Corinthians xv. 3, 4, and warnings against false gospels, founded on different models, 2 Corinthians xi. 4; Galatians i. 6, 7, and 1 Tim. vi. 20. The significance of this Apostolic teaching at Jerusalem, and the results which must have followed, have been too much ignored in discussing the synoptic problem. It is, indeed, chiefly in laying emphasis on the importance of this Apostolic "teaching" and on its results, that this contribution to the synoptic question may be thought to claim consideration. The number who listened to this proclamation of the Gospel, must have far exceeded the 3,000 mentioned on the Day of Pentecost. They were listeners inspired by a keen enthusiasm, and among them there were doubtless scribes and scholars of cultivated intelligence and skill. The powers of memory

were developed to an extent hardly conceivable in our day and under modern conditions. And <sup>1</sup> it is also possible that some system of shorthand was practised. It was one of the subjects taught in schools among the Romans at that date. The Emperor Titus was said to be an expert. And, as is well known, Cicero's freedman, *M. Tullius Tiro*, produced a system of shorthand known as Not Tironianæ.

However this may have been, we may be sure that as a result of the Day of Pentecost, apart from the stores of recollection, thousands of notes of the Apostolic lectures would be dispersed throughout the habitable world! So that before a generation passed it became possible to speak of the Gospel as having <sup>2</sup> been "preached in all creation under heaven" (Col. i. 23).

Dr. Sanday has remarked on the special facilities for the rapid spread of Christianity in the circumstances of the times, "the absence of barriers, the freedom of traffic, general peace, light taxation and advantages of language, and a common Government were all most favourable for spreading a new religion." How enthusiastically the first evangelists took advantage of these facilities of travel is described by Eusebius (H.E. iii. 37). They were anxious, he tells us, to preach Christ to those who had not heard tidings of the faith, and to deliver to them the message of the divine Gospels in writing.

The last phrase is suggestive of notes taken at the Apostolic lectures in Jerusalem.

One result of this would be a wide diffusion of the Gospel throughout the different parts of the Roman Empire, and varying versions of notes from the Apostolic lectures would appear in widely separated regions. These notes would bear to one another very much the same relation which we find existing between the Synoptic Gospels in their mutual resemblances and differences. They would, in

<sup>1</sup> In the passage from Clement of Alexandria (*Hypotyp.* on 1 Peter v. 13) describing the origin of St. Mark's Gospel, we read that the knights attached to the Imperial bodyguard (Caesarianis Equitibus) asked Mark to write down what he remembered of St. Peter's recollections, that they might commit to memory the things which were spoken: "ut possent quae dicebantur memoriae commendare." See on this, Zahn, *Introd.* Vol II, 448, Note 9. In this connexion it is interesting to note that there was in the imperial household an official named *Magister memorie* who presided over slaves employed in recording important acts of Imperial administration.

<sup>2</sup> Comp. Eus. iii. 37.

fact, be not unlike the notes taken in the lecture rooms of Oxford or Cambridge Colleges. In some cases a striking word or phrase would be found in every copy. One hearer would reproduce a phrase in the lecturer's own words, another would amplify or abridge.<sup>1</sup> These are phenomena to be borne in mind when we come to the larger question.

ARTHUR CARR.

(*To be continued.*)

<sup>1</sup> This, I find, has been anticipated by Witzel, who, making the same suggestion, says: "This explains the agreements among the Gospels: the differences, on the other hand, are exactly such as exist at the present time among the notes made of Academic lectures." (Quoted Zahn, ii. 410.) In any case these notes and reminiscences of Apostolic teaching must be taken into account in forming a theory of the origin of the Gospels.



## The Principle of Christian Progress.

[THE DEAN OF DURHAM'S SERMON AT THE CITY TEMPLE ON SUNDAY MORNING, MARCH 25, 1917.]

"But we are not of them that shrink back unto perdition, but of them that have faith unto the saving of the soul."—*Heb. x. 39.*

### I.

THESE words carry back our minds to the first and greatest crisis of Christianity, for they were written (if we may assume the soundness of what appears to be the most probable opinion on the point) just before the outbreak of the Jewish war, in which the political framework of Judaism was to perish and Israel, as a nation, was to be blotted out from the world's reckoning. The Hebrew believers had clung to their ancestral connections. Neither the harshness of the Jewish authorities nor the eager reasonings of St. Paul had been able to loosen their hold on the religious habit which they had received from the past. They had persisted in assuming that the divinely-ordained system of Israel would ultimately prove itself to be elastic enough to include the new society of disciples, that (in spite of the Lord's warning) the "old wineskins" of Jewish legalism would be able to contain the "new wine" of evangelical liberty. This assumption determined their religious practice and governed their theological thinking. At the end of a whole generation from the Lord's departure they remained still to outward seeming devout Israelites, regular worshippers in the Temple on Zion, differing only from the rest by their belief in Jesus as the Messiah, and by the higher level of morality which that belief inspired. Sooner or later, they were persuaded, Israel would acknowledge its true King, and the noble prophecies of Scripture would receive their plenary fulfilment. Moreover, they confidently expected the Messiah's triumphant return to authenticate His claim and to reward their faith. These two assumptions, the conversion of Israel and the speedy coming of Christ, were the substructures of their personal religion, on which they built a fabric of patience and hope, strong enough to sustain the repeated shocks of disappointment and persecution. But inexorable time was testing these governing assumptions, and it was slowly but surely disproving them. The Jewish people, as a whole, was quite clearly

hardening its attitude into an irrevocable refusal to accept a crucified Messiah, and Jesus Himself did not return, as He had been understood to promise, and as the Hebrews had confidently believed that He would. A new situation was emerging for these conservative believers—nay, had already emerged—and for good or for ill, for the enlargement, or for the destruction, of their faith, they might no longer refuse to face it. In this juncture an inspired writer, the author of the Epistle to the Hebrews, brings the guidance that was needed. He “calls upon his readers to make their choice boldly. Judaism was becoming, if it had not already become, anti-Christian. It must be given up. It was ‘near vanishing away.’ The Christian Church must be one and independent.” Thus observes Bishop Westcott: “The epistle is a monument of the last crisis of conflict out of which the Catholic Church arose.” (Heb., p. lviii.)

## II.

With these facts in mind consider the text. “We Christians,” says the Apostle, “are not of them that shrink back into perdition; but of them that have faith unto the saving of the soul.” He sets before us two types of men, and indicates two conceptions of religion. An exacter rendering of the words makes the meaning yet clearer. “We are not of shrinking back, but of faith.” Our gaze is directed not backwards to a past which is ever remoter, but forwards to a future which is ever nearer. The principle of our religion is not retrogression to that which once was, and is no more, but progress to that which never yet has been, and yet shall be. We are not a garrison set to guard a beleaguered city, but the army of the Lord following Him to the conquest of the world. Nothing less is the dénouement of human history to which we look forward. Isaiah’s prophecy is destined to receive fulfilment: “The earth shall be full of the knowledge of the Lord as the waters cover the sea.”

Jesus shall reign where'er the sun  
Doth his successive journeys run;  
His kingdom stretch from shore to shore,  
Till moons shall wax and wane no more.

The catholicity of the Gospel is disclosed by the simple interpretation of its scope and the statement of its divinely guaranteed destiny.

The two words contrasted in the text, "shrinking back" (*ὑποστράη*), and "faith" (*πίστις*), deserve our careful notice. The first has an interest of its own, as being here only used in the New Testament. It is not found in the Septuagint, or in any other Greek version of the older Scriptures, and it is (we are assured) unused by the classical Greek writers. The verb from which it is formed is, however, found in an interesting passage which throws light on the text. In the Epistle to the Galatians St. Paul is led to give some passages of his own life, and, among others, that memorable episode when he came into open collision with the chief of the Apostles at Antioch. The question at issue was the recognition of Gentile believers, whom the stricter Jews refused to acknowledge as in the full sense members of the Christian Church. St. Peter, to whom had been vouchsafed a Divine revelation which left him in no doubt on the question, had first acted with liberality, and then (when orthodox opposition was threatened) had changed his attitude. The more resolute spirit of St. Paul could not tolerate such vacillation. "But when Cephas came to Antioch I resisted him to the face, because he stood condemned, for before that certain came from James, he did eat with the Gentiles; but when they came, he drew back and separated himself, fearing them that were of the circumcision." *ὑπέστελλεν*, "he drew back," playing false through fear to his own convictions. Bishop Lightfoot's comment is useful:—"St. Peter's vision had taught him the worthlessness of these narrow traditions. He had no scruples about living *εθνικῶς*. And when, in this instance, he separated himself from the Gentiles, he practically dissembled his convictions." That, then, is what the Greek word suggests—the timidity of one stealthily retreating. Possibly the notion was suggested by the cautious procedure of a general retiring before superior forces, trying to elude observation in his retreat. We Christians are not, says our author, timid reactionaries, but men of courageous faith. "We are not of them that shrink back unto perdition, but of them that have faith unto the saving of the soul." In laconic phrase he offers as the watchword for times of trial "not men of shrinking, but men of faith." (v. Bruce, *Epistle to the Hebrews*, p. 411.)

Now it is not a little remarkable that the apostle, in order to assist his brethren to gain the courage and patience which belong to their profession as Christians, deliberately directs their thoughts

to the past—to that past which they are to leave behind—and from which they are to take only the precedents of “ faith.” “ Call to remembrance the former days,” is his counsel, bidding them read the message of their own experience and renew, in the changed circumstances of the present, that willingness to venture and to suffer which had marked the beginning of their discipleship. From the relatively narrow sphere of individual experience he passes on to a larger appeal, and bids them perceive the same truth proclaimed throughout history in the records of faithful men, an infinitely various company, living in circumstances the most diverse, yet all bearing a common stamp, and visibly moving under a single impulse. “ These all died in faith, not having received the promises, but having seen them, and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth. For they that say such things make it manifest that they are seeking after a country of their own, and if, indeed, they had been mindful of that country from which they went out, they would have had opportunity to return. But now they desire a better country—that is a heavenly ; wherefore God is not ashamed of them to be called their God ; for He hath prepared for them a city.”

### III.

Turn from the first century to the twentieth, and consider whether the words of the text do not carry a message for us here and now. I do not, indeed, forget—I should be sorry to underrate—the difference, deep, pervading, incalculable, which separates the thinking of the first century from that of the twentieth. The writer and the first readers of this epistle belonged to their own age, as we do to ours ; and the fact in both cases implies much. Nevertheless, when the difference has been fully allowed for, I am persuaded that there is agreement enough between the two epochs of revolutionary transition to make such a consideration as that to which I invite you both reasonable and fruitful. The conditions of such critical eras are sufficiently similar to make the earlier trustworthy monitors for the later. I believe that if the inspired writer of the Epistle to the Hebrews had to address himself to the Christian Church in England at the present time, his appeal would still be essentially the same. He would still bid us “ call to remembrance the former days,” still entreat us “ not to cast

away our boldness which hath great recompence of reward," still warn us that we "have need of patience," still call us to act as men who "are not of them that draw back unto perdition, but of them that have faith unto the saving of the soul."

#### IV.

What is the real crisis which confronts the Church of Christ, and which the war has forced into a prominence that compels universal attention? There is, perhaps, some danger that that crisis shall be misapprehended, and for that reason mishandled; and therefore I beg your closest attention while I endeavour to state the facts as I am able to see them. The war has disclosed the political unimportance of the Churches within Christendom, and thereby has startled the multitude of ordinary Christians, who had accepted the conventions of society as evidences of far more than they were competent to prove. But the essence of the crisis is not to be found there. For if the organized Churches, though their direct influence on the course of secular politics were but slight, and though their formal membership were disappointingly small, did yet plainly command the loyalty of the morally highest factors of modern society, and (to adopt the striking metaphor of the Apostle) were "seen as lights in the world holding forth the word of life," then it would not greatly matter that they were weak in power and in numbers. For, in the frank and involuntary homage of the general conscience, they would possess the pledge and the potency of future victory. The case, however, is far otherwise. A rift has appeared between the best conscience and intelligence of the modern world, and the Churches which claim to represent on earth the religion of Him Who revealed Himself as "the way, the truth, and the life"; and that rift widens daily, so that there rises on the vision of a considering believer the awful possibility of a total dissidence, and the foreboding words of the Divine Founder come home to the mind with something of the interest which attaches to the formula which solves a problem. "Ye are the salt of the earth; but if the salt have lost its savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and trodden underfoot of men."

Can the rift be filled up? Can the Christian society regain the moral supremacy which is essential to its life, or is it indeed

destined to shrivel and pass, while the march of humanity proceeds independently alike of its pretensions to lead and its ability to follow? I have assumed that in the past the Christian Church has possessed that indispensable moral primacy, and a reference to history will justify the assumption. The apostolic epistles are themselves sufficient proof that this was the case in the first age, and a few competent students of antiquity will be disposed to dispute that the victory of Christianity in the early centuries was fairly won. In the cruel and debased society of the Roman Empire the little communities of Christian believers forced their way to recognition, and then to supremacy, by their ability to interpret, to adopt, and to illustrate in practice the moral aspirations of their contemporaries. In the Gospel the Church possessed a magnet of moral excellence which drew into its membership the soundest elements of ancient life. In a sense, it is true that Christianity appropriated rather than contributed its materials. The "light of the world" revealed the treasures which the reigning gloom had veiled; it did not create them.

We must be on our guard against exaggerated pretensions to originality when we would state the case of historic Christianity. The Spirit of God is working over the whole area of human action, not merely within the society of believers, though doubtless there with special intensity, and we must be quick to discern and reverence His work wherever it be disclosed. Moral supremacy must always be relative to the existing levels of morality. It may be most complete where the moral standard of society is lowest, but, so long as it is moral supremacy it will operate as an uplifting force within society, a "leaven" of God within the "lump" of human life, silently transforming it for good. The moral standard of Europe was almost incredibly low during the centuries of barbaric confusion which succeeded the breaking up of the Roman Empire, and during the feudal epoch which followed, yet, perhaps, the Christian Church was never more apparently and effectively the moral teacher of the nations. It stood in society as a mediaeval cathedral stands in a city, towering upwards in supreme beauty and strength. We must not, indeed, ignore the moral paradoxes of the time; still, when full allowance has been made for these, it would be broadly true to say that the mediaeval Church was the "light" and the "salt" of the world. But this was less and less the case as the modern

epoch approached, until, on the eve of the Reformation, a situation had come into existence suggestively similar to that in which we now stand. The Christian Church (which, to mediaeval minds, meant the hierarchy) had lost that "moral supremacy which is indispensable to the fulfilment of its primary function in human society, and was visibly menaced with dissolution.

## V.

Just four centuries have passed since two events, unconnected at the time, but, seen in the retrospect to have an intimate and melancholy connection, occurred in Europe. In March, 1517, the Lateran Council was concluded, and on November 1 of the same year Martin Luther nailed his ninety-five theses to the door of the Castle Church at Wittenberg. The language in which the late Bishop of London has described the attitude of contemporary Christendom might be applied almost without alteration to describe the attitude of our modern world towards ecclesiastical procedures :—

Europe as a whole paid little heed to the Council or its proceedings, and amongst the mass of State papers preserved in every country it is scarcely mentioned. Statesmen were not interested in ecclesiastical questions ; the general tone of thought was national and practical. The new learning employed the minds of thoughtful men ; the spread of commerce attracted the trading classes ; schemes of national aggrandisement filled the minds of statesmen.—(v. Creighton, *History of the Papacy*, vol. iv., p. 227.)

Of the universal contempt into which it had fallen, the hierarchy, as represented by the Pope, seemed to be unconscious. Nothing could exceed the complacency with which the Council's achievements were described in the decree of dissolution :—

Schism had been destroyed ; all necessary reforms had been accomplished ; the faith had been declared and established ; the Pope had good hope that the peace of Christendom would soon be secure, and that all Europe would unite in war against the Turk.—(v. *Ibid.*, p. 234.)

An obscure monk in semi-barbarous Germany was about to comment somewhat startlingly on these pleasant assurances. Bishop Creighton's comment is worth quoting :—

It is the most astonishing instance of the irony of events that the Lateran Council should have been dissolved with promises of peace on the very verge of the greatest outbreak which had ever threatened the organization of the Church. It may be pleasant to be free from demands of reform, but it is assuredly dangerous. The quiet of indifference wears the same aspect as the quiet of content ; but it needs only a small impulse to convert indifference into antagonism.—(v. *Ibid.*, p. 235.)

I have led you deliberately to the great crisis of the Reformation, because, not only do I believe that the crisis which confronts us now can best be studied in the light of that tremendous event, but also because the message which I desire to deliver connects itself directly with it.

## VI

If we are agreed that the Christian Church is now confronted by a most formidable crisis, if we perforce interpret the gigantic conflict which now enfolds the civilized world in a mantle of anguish as a "day of the Lord," in which, as always before, "God is visiting His people," then we must needs ask ourselves most solemnly what our personal duty as Christians demands from us. Immediately at the forefront of our anxious self-interrogation, there rises this old, obstinate problem of "our unhappy divisions." A fissiparous Christianity, such as that in which we have grown up, and in which we are tempted guiltily to acquiesce, was never contemplated in the Gospel. It seems to stultify the language of the apostles. It goes far to empty of meaning even the "precious and exceeding great promises" of Christ. It would, indeed, be absurd, were it not even more pathetic, to hear the champions of some tiny fragment of the Christian family applying to their own petty denomination the sublime words of St. Paul, and claiming for its interests and ambitions the awful sanctions of the Divine Lord. Let us make no mistake about it. No fellowship smaller than that of "the whole company of Christian people dispersed throughout the world" can claim the promises of the Gospel or satisfy the descriptions of the apostles. This reflection will at least moderate the self-assertiveness of our denominationalism and predispose us to correct our separating dogmata by the larger truths in which the unity of discipleship finds expression. It is wonderful, when once the sincere believer sets himself to compare the two, how petty the first looks beside the last. On this point the judgment of the private Christian accords with the verdict of the trained historian: "No one," wrote the late Professor Bigg, "can travel down the long river of time with a scholar's eye, a scholar's reverence for fact, and a scholar's trained discernment, without coming to feel how trivial are the little differences that part him from his fellow-believers, in comparison with the great axioms in which all are agreed."—(v. Bigg,

*The Church's Task under the Roman Empire*, p. viii.) This is certainly true, but it is not the whole truth.

There is more in the witness of history than the proofs of Christian agreement in fundamentals. History certifies religious development, and suggests a gradual teaching through experience. The past, which mitigates our resentments and corrects our prejudices, also marks out our path and determines our direction. We cannot go back on our history. In spite of the scandals which marked its stormy course, the Reformation was essentially a process of spiritual advance, not of spiritual retrogression. This is not to deny that there was loss, as well as gain, in it. We, looking at the Reformation in the light of nearly four centuries, can see that it was a mingled movement, as all human movements must needs be. We lament the loss of that external unity, which (though, indeed, it had shrivelled to a powerless convention) did yet sustain in men's minds the sense of a Catholic fellowship. We admit the faults of the Reformers, their fierce and undiscriminating iconoclasm, their crude dogmatizing, too often their personal unscrupulousness, and strangely illogical intolerance. We regret and repudiate their errors and limitations, but we cannot go back on the main verdict which history affirms and which our experience validates. The Reformation was a mighty movement of the SPIRIT of GOD leading the Church to a fuller understanding of the Gospel, and bringing to all who sincerely received it the gift of a spiritual enfranchisement.

If we are agreed so far—and I am persuaded that the general body of Anglicans would join hands here with the whole multitude of Nonconformists—we must not shrink from drawing a practical inference. The Reformation implied a parting of the roads, and disclosed a new conception of the Christian Church. Every Reformed Church, be its polity what it may, must finally justify its existence by the principle of private judgment. The problem which we have to solve, if we are serious in our desire to restore or secure an effective external unity, is far more complex than negotiating a reversion to the old political union which was broken in the sixteenth century. The external unity of the Church must in the future be consistent with the principle of private judgment. It cannot rest on the authority of a hierarchy, however organized, which claims an exclusive divine right by title of Dominical appointment. We, the children of the Reformation, cannot now repudiate

its central truth, even in the interest of that outward unity for which we so earnestly long. It is very important to dwell on the obligation under which we stand, because the Great War is visibly stimulating retrogressive tendencies, which only a reasoned conviction will be strong enough to resist. At the end of my sermon I cannot point out in detail the signs of reviving superstition in our midst. They are, indeed, sufficiently apparent, and must stir the anxiety of every considering Christian. I only refer to them in order to emphasize my plea that we should hold fast to the truth which has been given us. Our efforts to unite the Churches are only legitimate, reasonable, and promising if we continue and develop the tradition of the Reformers. And that tradition is not properly to be sought in their doctrinal confessions, which had reference to issues many of which are no longer vital, and to circumstances which have passed away, still less in their ecclesiastical systems, which had necessarily a provisional and even a makeshift character, but in their example of courageous faith, and in their precedent of large innovation in the light of new knowledge. In their day they approved themselves to be "not of them that shrink back unto perdition, but of them that have faith unto the saving of the soul." If we also would be worthy of that description we must in our turn, exhibit the same temper. The true principle of the Reformation was disclosed in that memorable speech of John Robinson, known as the father of the Independents, in which he charged the Puritans before they sailed for America to cherish the spirit of candid receptiveness: "If God reveals anything to you, by any other instrument of His, be as ready to receive it as ever you were to receive any truth by my ministry, for I am verily persuaded the Lord has more truth yet to break forth out of His Holy Word. . . . I beseech you to remember, it is an article of your church-covenant that you be ready to receive whatever truth shall be made known to you from the written Word of God."

## VII.

This is no ordinary occasion, and this is no ordinary time. You will not doubt that the words which I have addressed to you this morning have been anxiously and prayerfully weighed. I have come here to this central church of English Nonconformity, at the courteous invitation of those who are the responsible authorities,

in order, as an English clergyman, to claim my liberty of religious fellowship with the members of those evangelical Churches, called in this country Nonconformist, which share with the parent Church of England the heritage of the Reformation. I have come here in order to renew the appeal which Archbishop Sancroft made in 1688—a critical year for England and for Europe—when he urged the Bishops, in their addresses to the clergy and people of their respective dioceses, “that they warmly and most affectionately exhort them to join with us in daily fervent prayer to the God of peace, for a universal blessed union of all reformed churches, both at home and abroad, against our common enemies ; and that all they who do confess the holy name of our dear Lord, and do agree in the truth of His Holy Word, may also meet in one holy communion and live in perfect unity and godly love.”—(v. Wilkin’s *Concilia*, vol. iv., p. 619.)

On the basis of [the Reformation everything is possible. We can come together for common worship without violating any “principle” ; we can discuss together as fellow-disciples the common interests of Christ’s Kingdom ; we can revise our systems without humiliation in deference to the new needs which the war has disclosed ; we can face, with the confidence of faith, and in the strength of united prayer, the moral and intellectual questions of our time, which challenge, or seem to challenge, our inherited standards of faith and conduct ; we can pass under examination every part of the rich heritage of the past, not that of the first four centuries only, or of the last four, but that of all the centuries since the first, for in all the Holy Spirit was active as Teacher, Guide, and Comforter of Christ’s people, and by the aid of the same Divine Spirit we, in our time, also can bring forth from our rich and manifold treasure “things new and old.”

Reject that basis of the Reformation, and—do not deceive yourself—nothing is possible. You may multiply conferences and indulge in the language of an almost exaggerated fraternity, but you will effect nothing. Antiquarian investigations into the probable origins of the Christian ministry may fitly amuse the leisure of the learned, but they have no relevance to any religious issue. Nothing that historians can agree upon with respect to such matters can alter the fact that the sanction of Christ, demonstrated by the “fruits of the spirit,” rests on the great “new departure” of the

Reformation. There can be no going back on that. "With freedom did Christ set us free ; let us stand fast and not be entangled again in a yoke of bondage." That is the whole gist of my message to you who are Nonconformists and to my fellow-Anglicans alike. In circumstances of far greater peril to our religion and our country than those which suggested Sancroft's appeal, I plead for the recognition of the essential agreement of those who accept the Reformation. I do so in the interest, not merely of immediate efficiency for the tasks which are coming upon us, but also in the interest of a complete reconciliation presently—a reconciliation which shall embrace all the members of the Christian family.

To seek the fellowship of the unreformed Churches of East and West, while leaving our own kith and kin, who share our religious point of view, and are in daily contact with us, estranged and disowned, is to deceive ourselves and to court defeat. "Charity begins at home." Let us first solve the problem of effective union among ourselves, whom so many forces of the past and of the present are drawing together, and then it may be that the yet larger ideal will claim us. History—that is, the voice of the Spirit in Christian experience—is an ever-present, ever-active teacher.

In following the guidance which unfolds itself in history the Church moves forward to that supreme consummation which the prophetic vision of St. Paul beheld when he dwelt with reverent enthusiasm on the glory of Christ, the Reconciler and Redeemer of mankind. As Jew and Gentile in the past, so Catholic and Protestant in the future shall finally meet in a common devotion to Him. "For he is our peace, who made both one, and brake down the middle wall of partition, having abolished in His flesh the enmity, even the law of commandments contained in ordinances ; that he might create in Himself of the twain one new man, so making peace ; and might reconcile them both in one body unto God through the Cross, having slain the enmity thereby ; and He came and preached peace to you that were far off, and peace to them that were nigh ; for through Him we both have our access in one spirit unto the Father."



## Notes in the Text of the Old Testament.

THE notes thus designated are in all copies of the Old Testament whether in Hebrew or in translations. They do not include various readings of the Hebrew ; or accessory words necessitated by difference of language such as we mark by the use of italics in our English Bible ; nor do they include such modifications of the sense of the original as may be found from time to time in the LXX (Septuagint), the Targums, or Josephus. As instances of the three works here referred to, see Exodus xxiv. 10, where the LXX shrinks from the bold utterance of the text, "They saw the God of Israel," and rendered, "They saw the place where the God of Israel stood" ; also Genesis xxii. 13, where the Palestinian Targum says, "Behold a certain ram which had been created between the evenings of the foundation of the world was caught in a thicket by its horns" ; also Josephus' note on the land of Moriah as "the mountain on which King David afterwards built the Temple" (Ant. I. xiii. 2). The notes which remain for us to study are first *topographical*, where a later name is added to explain an earlier ; secondly, *archæological*, where a custom or tradition is referred to ; thirdly, *chronological*, where the names of months are explained, or where a date is given for the purpose of identification ; fourthly, *genealogical*, where a genealogy is carried beyond the date of the original writer ; also there are occasional *reflections* on the course of the events recorded, and summaries or *résumés* of God's dealing with the nation. Some of these may have been part of the original document, even though they mark a pause or interruption in the narrative. It will be found on examination that most of the notes are in the historical portions of the Old Testament, and mainly in the earlier parts of it. They are not inserted in brackets or written at the foot of the page, for the original form of the sacred writings would not admit of such a thing, but it is probable that they found their way into the text at the time when one or other of the great transliterations took place, *i.e.* either when the style of writing current in the age of Hammurabi gave way to the cuneiform which may be seen in the Tell-el-Amarna tablets, or when that was superseded by the Phœnician script in which the Moabite stone inscription was written, or when that gave place to the square Hebrew. The

transliterations at these periods were doubtless under authority, and they had the opportunity of adding the notes which we possess. They evidently exercised great restraint and barely touched the sacred documents which lay before them. The wonder is not that we have so many notes, but that we have so few, and that the main perplexities which puzzle all or most scholars remain unexplained, and that glaring inconsistencies which even a child could detect stand as they originally did ; see for example 1 Samuel xv. 29, 35, on the matter of God's repentance.

#### I. TOPOGRAPHICAL NOTES.

The first *topographical* notes in the Bible are those which describe the position of the Pison, the Gihon, and the Hiddekel or Tigris—three of the four water-sheds from Eden. The fourth river, the Euphrates, was evidently so well known to those for whom the book was written that it needed no description. The whole was probably part of the original documents (see Gen. ii. 11-14).

In the 10th of Genesis the notes on Nimrod, Calneh, Resen and the Canaanites may have been part of the original document, and so in the case of the divisions of the land in the days of Peleg.

In Genesis xiii. 18 Mamre is said to be in Hebron, and in chapter xiv. Bela is said to be Zoar, Siddim to be the Salt Sea, El-paran to be by the wilderness, En-mishpat to be Kadesh, Hobah to be on the left of Damascus, Shaveh to be the King's Dale. This is a remarkable cluster of notes, and they presuppose a more ancient original document. In chapter xvi. 14 the position of Beer-lahai-roi is explained ; so is the name Zoar in xix. 22, and Beer-sheba in xxi. 31 and xxvii. 33. In chapter xxiii. 2 Kirjath-arba is identified in Hebron, which is also called Mamre (ver. 19) ; see also xxxv. 27. Bethel was called Luz at first (xxviii. 19 ; xxxv. 6). The heap of witness (xxx. 47) had two names to mark difference of dialect, but not of date. Shalem is said to be a city of Shechem which is in the land of Canaan (xxxiii. 18), Ephrath is Beth-lehem (xxxv. 19 ; xlvi. 7), and the pillar was still standing at a later stage (ver. 20). Esau is Edom (xxxvi. 1, 8), and Atad is beyond Jordan (l. 10, 11).

There are no notes in Exodus or Leviticus, but in Numbers we have the origin of the name Eshcol (xiii. 24), the locality of the Amalekites (xiv. 25), and a comment on the meaning of Meribah

(xx. 13), which seems to be distinct from the Meribah of Exodus xvii. 7, as there were two distinct Hormahs (xiv. 45; xxi. 3). In Deuteronomy the variation between Sirion and Shenir as titles for Hebron is dialectal. The note on Jair in iii. 14 is a late addition. In verse 17 the Salt Sea is identified as the sea of the plain. The scarcity of topographical notes in these four Books is owing to the nature of their contents.

In Joshua more might be expected. The note on the overflow of Jordan in harvest is hardly topographical, but there is a note on Gilgal (v. 9), and on Achor (vii. 26). We pass on to the 15th chapter and find six alternative names given, of which the most important is Jerusalem (ver. 8), which had already been mentioned in the 10th chapter, where it occurs for the first time in the Bible. See also Judges xix. 10, and 1 Chronicles xi. 4.

In the Book of Judges we have the origin of the name Ramath-lehi (xv. 17), En-hakkore (xv. 19), Mahaneh-dan (xviii. 12), and the substitution of Dan for Laish (ver. 29). Attention may be called in passing to the important changes of text in verse 30 (Manasseh for Moses and perhaps the "land" for the "ark"), which, however, do not come into the present inquiry. There is also a note on Shiloh (Judges xxi. 12), and its exact position is given in verse 19. Few other notes of a topographical character exist in the old Testament except 1 Kings 2, where the city of David is called Zion, the note on Baalah (1 Chron. xiii. 6) is reproduced from Joshua, and that on Perez-uzza (ver. 11) from 2 Samuel vi. 8, also there is a note on En-gedi (2 Chron. xx. 2). It is curious that in 1 Samuel xv. 7 the position of Shur is explained, and in chapter xxvii. 8, but in Genesis xvi. 7 it is mentioned without explanation. See also 2 Samuel xiii. 23 for note on Baal-hazor. The names Hadassah and Esther (myrtle and star) point to two distinct languages in Esther ii. 7, but not to different dates.

## II. ARCHAEOLOGICAL NOTES.

The notes which are more of an *ethnographical* or *archæological* kind are the current saying concerning Nimrod (Gen. x. 9), the origin of the name Babel or Babylon (xi. 9), the various references to the original inhabitants of Canaan (xii. 6; xiii. 7; etc.), the reference to the Plain of Jordan (xiii. 10), to Abram's confederates (xiv. 13), to Ishmael (xvi. 11), to Moab and Ammon (xix. 37, 38), when the

expression "unto this day" begins to be used. In chapter xxii. 14 we have the current saying about provision in the mount, then there is the custom concerning the sinew in xxxii. 32, and the pillar at Rachel's grave in xxxv. 20, the "mules" (xxxvi. 24), the shepherds (xlvi. 34), and Egypt's land-law (xlvii. 26). The number of these notes is considerable and their interest great, as they show the extent to which the ancient records could be illustrated by comparatively late customs.

Exodus xvi. 35 gives a summary referring to the use of manna for forty years, and the standard measurement of the omer or handful is given in verse 36. Compare the summary as to the movements of the cloud through the journeyings (Num. ix. 16-23). The explanation of the name Gershom and Eliezer is found in Exodus xviii. 3, 4 (see also ii. 22).

In Numbers xi. 3 we have the origin of the name Taberah, and in xiii. 16 the significant change of Oshea to Jehoshua (Jesus); in xviii. 16 the shekel of the sanctuary is estimated at twenty gerahs, and in xxxii. 38 we have the important statement that the Israelite cities were given new names. The itinerary of chapter xxxiii. shows some additions to the other records and is to some extent an independent document, and there are ethnographical notes in Deuteronomy ii. and iii.

We are thus brought to the Book of Joshua and find the note referring to Rahab's family in vi. 25, to Ai in viii. 28, 29, to the Gibeonites (ix. 27), to the Book of Joshua (x. 13), and to Hebron (xiv. 15). Mention should also be made of the poetical extracts from the Book of Wars and proverbial utterances in Numbers xxi., some of which reappear in Jeremiah. The notes in Deuteronomy ii. 10, 20 on the Emim and Anakim must also be considered. Reference may be made to the Ishmaelite earrings (Judges viii. 24), to the custom concerning Jephtha's daughter (xi. 40), to the custom noted in Ruth iv. 7, to the names Prophet and Seer in 1 Samuel ix. 9, and to the saying concerning Saul (x. 12). There is also the custom concerning "the stuff" (xviii. 25), the lame and the blind (2 Sam. v. 8), and the prohibition about sackcloth (Esth. iv. 2).

### III. CHRONOLOGICAL NOTES.

Chronological notes are few and far between. The distinctions between days, weeks, months and years gradually come into use;

also we find reference (not very early) to sunrise, sunset, to midday and midnight, and to seasons of the year. Notes of time which run through the patriarchal history seem to be part of the original record, and though independent of one another will be found consistent. A summary of the sojourning of Israel in Egypt is given in Exodus xii. 40, and in Numbers xiii. 22 we find the building of Hebron seven years before Zoar in Egypt. In Deuteronomy i. 3 the addresses of Moses are given as in the 40th year, the 11th month, the 1st day, and there is prefixed a note to the effect that the journey from Horeb by way of Seir to Kadesh Barnea might be done in eleven days. The chronological references in Joshua and in Judges form part of the original text, and the same is the case in 1 Kings vi. 1. Here months begin to be named as well as numbered, Zif being the second month and (ver. 38) Bul the eighth, also (viii. 2) Ethanim the seventh. See also Zechariah i. 7; vii. 1; Esther ii. 16; iii. 7, 13; viii. 9; ix. 1, 12. Nisan also takes the place of the original Egyptian name of Abib for the first month (Neh. ii. 2). The arranging of the parallel dates of the Israelite and Judean kings, (e.g. 2 Kings ix. 29) may be part of the original historical document, so also in the case of the Assyrian and Babylonian kings, e.g. 2 Kings xviii. 13; xxv. 8, 27. See in addition the important comparative dates in Jeremiah xxv. 1, where the fourth year of Jehoiakim is called the first year of Nebuchadnezzar, who had besieged Jerusalem the year before (Dan. i. 1).

#### IV. GENEALOGICAL NOTES.

The Bible abounds in *genealogies* which are of high value and demand special study as their method of expression is not so vague as some of the old oriental lists, Egyptian or Chaldean, nor so detailed as some of our English registers. The question frequently rises as to the date of their completion. Cain's descendants are reckoned to the sixth or seventh generation (Gen. iv. 17-24). The genealogy in Genesis v. is the line of Noah's ancestors. Genesis xi. 10-32 gives us the line from Shem to Abraham; the twenty-fifth supplies the descendants of Abraham through Keturah and Ishmael; and the thirty-sixth, which interrupts the patriarchal records, gives the descendants of Esau, including "kings that reigned in Edom before there were any kings over the children of Israel (vers. 31-43 which are reintroduced in 1 Chron. i. 35-54). They must have been

introduced into the original document at the time of an early transliteration.

The ancestry of Moses is given in Exodus vi. 14-27 as an introduction to the history of the Exodus, though we should naturally have expected it earlier in the Book. The latest genealogical list is in Nehemiah xii., and includes some names which take us as far as Jaddua (ver. 10); see also verse 22. There does not seem to be anything so far down as the Maccabean era and very little after the date of Nehemiah.

On examining these notes we see that they combine reverence with intelligence, but it is hard to assign a definite date to them. Perhaps the best key to the date may be found in the expression "to this day," of which there are about forty instances running from Genesis xix. 37, 38 to the Chronicles. It has to do with localities, nationalities, and customs. The reference to Ziklag (1 Sam. xxvii. 6) must have been added before the captivity of Judah. The same is the case with the reference to the staves in the Holy Place (2 Chron. v. 9). It may be that where the chronicler simply copies *verbatim* from Samuel or Kings the note was copied without reference to the chronicler's own time. Compare e.g. 2 Chronicles v. 9 with 1 Kings viii. 8, or 1 Chronicles xiii. 11 with 2 Samuel vi. 8.

Speaking generally it may be said that the existence and nature of the notes in the early books presuppose a much more ancient original text which conserves original names of places and gives the origin of customs and names which were in danger of passing into oblivion.

We look in vain for any notes in the text in the poetical books (Job—Canticles). When we turn to the prophets we desiderate explanatory comments rather than anything more strictly archæological, but we find none in Isaiah or the minor prophets. Later editors seem to have left their works severely alone. In Jeremiah there is only the one note about the pit which has been dug as far back as the days of Asa (xli. 9). In Ezekiel chapters xlviij. and xlviii. the borders of the tribes are carefully designated, but there are no late notes.

#### V. NOTES ON THE SUBJECT-MATTER.

*Reflections and comments* on events recorded are not so frequent

as might be expected. Sometimes they are simply historical, as in Genesis xxvi. 1, which tells us that the famine referred to was distinct from that already recorded. Others illustrate the character and faithfulness of God, *e.g.*, His remembrance of His promise to Abraham (xix. 29), and His merciful dealing with Lot (ver. 16), and with the midwives (Exod. i. 20, 21), also His regard for Israel in their bondage (Exod. ii. 23-25). Others are more purely human, as the reason given for the disgraceful conduct of the sons of Jacob (xxxiv. 13, 27). Note also the account of the character of Moses (Numb. xii. 7).

The comment on the punishment of Abimelech (Judges ix. 24) shows the hand of a teacher. The same is the case with regard to the conduct of Samson (xiv. 4), the secret aims of Saul (1 Sam. xviii. 25), and the dismissal of Abiathar (1 Kings ii. 27). Similarly with reference to the unwise conduct of Rehoboam we are told that "the cause was of God" (xii. 15), and the invasion of Judah by Nebuchadnezzar is recognized as by divine order and in accordance with the words of the prophets (xxiv. 2, 3).

The Book of Chronicles has more of practical comment than Samuel or Kings. Thus we have the reason for Saul's death in connection with the inquiry after the familiar spirit (1 Chron. x. 13, 14), the appointment of David according to the word of the Lord (xi. 10; xii. 23), God's displeasure about the numeration of Israel (xxi. 7), the special help given to Jehoshaphat (2 Chron. xviii. 31), the folly of Amaziah which was "of God" (xxv. 20), the ruin of Judah because of Ahaz (xxviii. 19, 23), and the hearing of prayer (xxx. 27).

The ejaculatory prayers in Nehemiah, *e.g.* iv. 4, must be regarded as part of that writer's original memoir. The same is the case in his historical note in v. 14.

We thus get if not the Philosophy of Israel's history, yet its Theology. God is regarded as at the back of all the terrible things recounted. Where they were not ruled they were overruled. History then—as now—was God's lesson-book.

R. B. GIRDLESTONE.



## Parochial Vignettes.

### V. OUR SISTERS THE LAITY.

THE title sounds a little odd, but it can be justified. For the Laity are really the people of God, answering to the people of Israel, the spiritual and taught people in contradistinction to the Gentiles and the heathen people. Sex is necessarily no element of the original term, and has no right to be. And we do a work acceptable to truth, as well as to the sacred rights of women, to rescue the term from its one-sided use. And so we stand on solid ground when we speak of our Sisters the Laity.

And there are other reasons why we should press it, for our Sisters the Laity have somehow been neglected in church matters as though they were altogether subordinate. The men are all to the fore; the women are mostly in the rear. Church offices are nearly all in men's hands. Official meetings are managed almost entirely by the same sex. Men are the voters, and only men are thought fit to sit on church councils. They might be Zenana women for the external voice they have in the management of their own church. Now and then a lady becomes a churchwarden. A lady has been seen collecting in church. But these are like winter swallows, uncommon and rare. No doubt the day will come when the woman will insist on her rights, and push her way into higher church positions, and when she attains her purpose, woe betide the men, for her numbers will swamp them, undoubtedly. And then the remedy will prove worse than the original evil.

Now, I am conscious that I have no right to deal with this subject except the common right of filling a wide gap when it has not been filled, or the right of a common interest. But, being quite certain that the subject demands discussion, I am bold enough to say my say just to lead off and let a little fresh air into a somewhat closed topic. Our Sisters the Laity are too important a body and too numerous and too much misunderstood to let their want of representation remain uncriticized.

Naturally, we must try to understand the place they fill in the church of to-day. It is almost staggering to realize what our churches would be without them.

They form the bulk of our congregations, for one thing. Elim-

inate the woman, and what would your congregation be like? Districts vary in the proportion of men to women, but take what part of the land you like, you will inevitably find that it is women who largely predominate. It is of no good saying that the world holds more women than men. Perhaps it does, but the proportion in the world is far less than the proportion in church. The truth is that few of the men are there, and most of the women are.

Women too form the bulk of the church workers. Your District Visitors are women. The great majority of your Sunday School Teachers are women. Your collectors for charitable works are mostly women. In fact, were it not for our Sisters the Laity the parish machinery would almost come to a dead standstill.

Women are the best givers as a rule. Run your eye down a subscription list, and note the number of women's names, and note also the amount of their gifts. It is an object lesson in the largeness of the sisters' hearts. Neither is it always the well-to-do who are the generous givers. Many of them live on less than they may give more, and spare on their backs that others may not starve. The amount of self-sacrifice which goes on in some inconspicuous homes is well known to many of us clergy. Where there is the least show, there, as a rule, is the largest generosity.

To our women too is largely due the driving power of the parish. To carry on a parish on business lines just as you would run a shop is hardly possible when the fruit we seek is spiritual, and is not reflected either by balance sheets or increase of numbers. The parochial atmosphere is more important than the parochial organization. And this higher spirit is more due to the piety of our women than the push of our few men. The faith, the prayer, the urgency of appeal, and the might of character are largely the contribution of our Sisters the Laity. Go into some manifestly thriving parish, follow up the spiritual streams which flow with such fertility, and you will see how much of this is due to faithful women. It is they who follow up cases assiduously, who keep at it and refuse to give in, who trust on in the face of apparent failure, and who keep their brightness when storms are sweeping around. We men are often shamed by their depth and reality, and quickened into truer life by the example they set us.

And from all this we may gather how vital is the place of women in our parishes, how indispensable they are, what bankrupts we

should be without them, how ready we should be to show our appreciation and gratitude to them, and to give them place and power corresponding. For men to adopt superior airs, to relegate women, being such as they are, to holes and corners of office, and to take to themselves all the credit for their work is sheer folly and insult.

It will be advisable here to dwell a little on the qualifications of our Sisters the Laity for their splendid work in the church. We need to investigate these good features, which are peculiarly their own, if we would understand their power for good.

Naturally, they have more leisure for such work than their Brethren the Laity. This must never be forgotten. Only let it also be remembered that the leisured classes are by no means always the active classes. Selfishness has bitten too deep into many leisured people to set them free for Christian work. To have leisure and to use it helpfully are not always or generally concomitants. It is only when the leisure and the good will keep step that our Sisters the Laity sally forth on errands of mercy. Little can be done from a sense of mere duty if the heart goes not with it. To do religious work without liking it must ever be drudgery. And so in our list of qualifications we must set down a delight in spiritual work. Little as their gay sisters in the world may understand it, they really do their work amongst the poor and needy because they are happier there than anywhere else.

Another qualification will necessarily be their consciousness that they have something good to bring into the homes and hearts of their sisters. To bring themselves is only to bring a duplicate of the whole world of sisters with some more sorrows, despondencies, and weights. But if they know a Master Who has shone upon their own souls and life, and Who has given to them experiences which they would fain share with others, they have a mission as well as an errand. For after all we have nothing else worth bringing than a Christ Who died and lives and Who knocks at human hearts that He may enter. It is His company, the story of His love, the message of His cross which make our work worth while in this sad and poverty-stricken world. To stop short of Him is only to bring make-believes and shams of blessing.

There is one beautiful qualification which goes far in a woman's ministry, and that is that delicate sense and touch which we call tact. It is a feature of all wise and good women, and it is this sense

which prevents all bungling words and movements. It is their tact which makes them know exactly when to come and when to go, what to say and what to leave unsaid, when to go on and when to stop short. For they have to do with those most delicate of organisms, human hearts and tempers, which like flowers open and close according to the light or shade. To do just the right thing, to say just the right word, is the most difficult operation in the world, and only the nicest of tact will ever succeed. They must be able to read moods and characters like a book, and act accordingly. And it needs well-endowed women to do it.

And when all this is crowned with the spirit of love we have a fitness which is of earth's best. For they must have no favourites, and must not turn aside sharply when the unloving come along. They must be like their Master, loving because they cannot help it, and caring most for the souls who are loveless and outcast. Like a mother who lavishes her wealth and care upon the imbecile or the cripple, they must seek out specially the most lost. Certain we may be that it is but rarely that a man can love quite as our sisters love in the realm of the spirit life. And, having all these deeper fitnesses, we are not surprised that they should keep on day after day, and hope to the very end. Your woman worker with a heart so alive is a wonderful staying power.

Lest from my honest eulogies of our Sisters the Laity any one should assume that I am praising them beyond their merits, let me go on to consider their limitations. We all stop short and come short somewhere, and it is no disgrace to acknowledge that we are not yet perfect in our natural and spiritual endowments.

Thus, many of our women workers have somewhat contracted sympathies. Intense, like the concentrated rays of a burning glass, upon their own sphere, they are apt to overlook the importance of the sphere of their neighbour sister a little way off. It may be that this is a part of their power to narrow their angles of sympathy, but it is apt in working to estrange their sisters' kindliness when they find their preserves being poached on. Penguins are not the only creatures who in their zeal for their own nests steal the eggs of their neighbours. The parson especially will feel the foreshortening of this spirit, for in his zeal for the whole parish he is anxious to infect his workers with as wide a sympathy as possible, and it jars upon his mind to find narrowness where he yearned for breadth.

Our Sisters the Laity have a tendency, too, to work for their own hand, as if their work were a little parish of their own with no connection with the wider work of the parish. This *imperium in imperio* naturally works parochial harm, whatever the gain for the individual souls under their care. And when pushed to an extreme, which it may easily be, and often is, it may breed a spirit of positive dissension, and create a situation absolutely untenable. Thus a very independent and masterful lady may quite conceivably scout the parson's authority and lead away her class to another church where she fancies they may get better fare. Such independence cannot be very common, but it has been and will be again. When the sister breaks away and paddles her own canoe in this rebellious fashion, having neither the grace to resign nor to obey, she will do the most surprising things without a blush.

There are jealousies, too, which seem more at home in a woman's breast than in a man's, and which too often are found among our Sisters the Laity. Being gifted, or cursed, with a quick and vivid imagination they often think that they are slighted or overlooked, or that their services are not sufficiently appreciated or praised. It is a pity that so many workers are not satisfied with God's approval, but must yearn for man's as well. It is a clear defect, but it is common enough. And the fruits are hateful, work given up, Christian women passing one another with the stiffest of bows, and the bosom heaving with all kinds of hateful feelings dear to the devil's heart. And it is more than likely that the offending sister will betake herself to some other sphere where she will probably run the same round before long. Ah! well, there are bad eggs in every basket, and the parson must not expect his workers to bloom into angels just yet.

I am afraid some women are not as statesmanlike in their methods as they might be. Just as they find it difficult to take in the whole parish, so they fail to take in the whole church. It is almost impossible for a woman ever to think imperially, much less to act imperially. Most of them are of the microscopic, not the telescopic type. It is this which makes many women hopeless in wider spheres where large views over large areas are essential. Where it is necessary to look well forward, and with an eye to the future and the distant, women do not shine perhaps so well as men. I am sorry to have to say it, but truth is too great to be trifled with for anybody's

mere pleasure. It is only of the ordinary type that I speak, because as a matter of fact there are women of first-class powers for any work, however vast.

It is possible, too, that with most women sentiment has deeper roots than reason. Swayed by their feelings, they may even transgress the more sober reason, and say and do things which sensible people would decry. Music makes them feel good. Emotional appeals lift them to the seventh heaven. Bright lights shine with a glory which raises them to great heights. It is true that these emotions do not last, and that they leave them poorer than before. But the sensation is so pleasant that they must quickly have a repetition of it. And so they are apt to come to church with the same emotional desires with which they go to a play or read a moving novel. And it plays the same part in their work. In their gush of sympathy they give money to the undeserving and impulsive, and aggravate poverty rather than relieve it. Appearances weigh much more considerably than they should, and they are led away into all sorts of extravagances by strong and unbridled feeling. In fact, sentiment becomes a poison to them, and the more they yield to it the more harm they do to themselves and to others. Not that sentiment need take this course, not that it always does, but that this is its tendency and is often its fruit.

For the same reason the superficial appeals strongly to them. Many of them in their dependence on the outward and visible would treat religion as they treat themselves, and the church as their houses. And so we find here and there that they would fain dress the church as they dress themselves in glowing colours and the latest fashions. And the parson himself they would take in hand and dress up too in gorgeous vestments, aglitter with all the colours of the rainbow. Decorations they cultivate to an extreme, and they love to see the banners waving. Plain services are as hideous to many women as dowdy apparel and neutral colours. And this, let it be confessed, is the secret of much Ritualism and Romanism. Indeed, the growth of ritual in our own church would never have been but for the taste of our Sisters the Laity for its cult of show and æstheticism. Natural tastes have indeed rent our beloved church from top to bottom in the effort to please the eye, tickle the ear, and satisfy the cult of the beautiful. Outside religion is always easier than inner realities, and while it is possible to satisfy the eye

and the ear with religious semblances, so long will the religion of show and form keep its popularity. I am writing now of those women to whom this externalism is all, not of those who, having a deeper faith, like it as an addition for the expression of their feelings.

In dwelling at such length on our sisters' limitations as a class I would not for the world convey the notion that they are not in earnest and mean well and are quite honest. I am not reflecting on their reality, and have tried to do them justice in the former part of this paper. Their excellences are many, and would be mightier were it not for their limitations. These limitations must be taken into account together with their unquestioned powers for good.

But now a word or two about their frailties, positive elements for evil in the church. For an irreligious woman is not made less so by connection with a church, if that connection is only formal and nominal, but the church is much the worse for her influence.

For from our Sisters the Laity, alas ! comes much of the worldly element which devitalizes a church so disastrously. The motives may be good, but bereft of grace they know no better. With a commanding spirit, ever to the front, they want to make the church go as if it were some social thing like a dinner party or a ball. And so they drag in the spirit and methods of the world to achieve their purpose. Under their influence the church becomes a sort of Vanity Fair, with revels of the Fair to the fore. With their card-playing, play-acting, dances, and the thousand other ways of the world, they hurry things gaily on, and drown the church under a perfect deluge of frivolities, until you begin to wonder whether it is the church that is drowned by the world, or whether the two are not at last made one. For the old antagonism between the two is gone, and the new rule of " Go as you please " has swept away wholly the old Christian rule, " Thy will be done in earth as it is in heaven." And when some feeble protests are made they sweep them superbly aside as narrowness, strait-lacedness, and old-fashioned Puritanism. And the poor parson, magnetized by their great vitality, tries to think that one must not be too nice in small matters, and that " Other times, other manners " excuses such drastic changes. Besides, the golden rain excuses much in this poor world, and, as it is only for a time, the church can later settle down

on her old sober bottom. And one must not make enemies, you know. So he argues.

A frailty whose bitter harvest we often have the shame of reaping belongs to the chattering sister whose tongue proves too much for her. If love moved her speech we should not have such reason to dread it, but when another spirit moves her the parish is soon set by the ears. It is not malice, but just the natural inability to put an effective brake on when silence is demanded. It is painful that sheer bubbling good nature should work such dismal havoc, but it does so again and again. In fact, half the troubles of a parish take their dismal rise from some tongue which has broken loose and run riot over other people's business. I have said that it is not malice which starts the mischief, but I must also say that malice keeps it up and passes it on and aggravates it. For when the battle is fairly joined the natural tempers swing into line and fight fiercely. I am not saying that men cannot offend with their lips, for they do. But the man is rarely the finished and headlong offender that his sister is.

Their frailty is also manifested in their constant love of change, which pushed to an extreme in a parish causes bitter heart-burnings and wreckage. Many women are such creatures of fashion that they import it even into their churches, if they can. And so they seek to change the fashion of their services as they do the shape of their hats or the cut of their dresses. Given a parson without convictions of any particular strength, with a weakness open to be played upon by a woman of greater strength, and with a love of popularity, and your fickle lady will be able to work her sweet will on the church services to lengths most disastrous. Irresistible woman has before now reduced a peaceable parish to ruins. She has changed the simplicity of the parish worship, and has altered a hundred other things as well, for she has brought down an avalanche with her silly love of change.

But her chief mischief comes from quests entirely personal and selfish, as when for her own matrimonial advancement she plays a part. This is why a married parson is often less popular than an unmarried one. This is why an unmarried curate has so many female friends who adore his sermons and flatter his gifts. They do not confess to themselves that their new religiousness and interest in church work comes from so earthly a source. They would even deny it. But is it not evident to everybody else?

And that nothing but harm can come from this quest is evident too. "We shall have no peace in the parish until the parson gets married," is the common saying.. And when he does marry interest in him is apt to die, and interest in the work of the church dies, alas ! too.

There is one other frailty which I must touch upon, although with some it may not be considered a frailty at all, and that is the woman's love of direction. Many women want somebody else to do their religious thinking for them, and many sisters are glad to shift the responsibility of their soul upon another. And so they look around for some priest who is willing to take the burden upon his shoulders. This is why they go to confession and welcome the priestly absolution, as if they had really settled everything spiritual by these means. They must be easily satisfied. Is the Lord Jesus so hard to reach ? Is His written word so difficult to understand ? Is the stream likely to be purer when it passes through human hands than when it comes straight from Christ the Rock of Ages ? And is the system to which, in their love of direction, they have committed themselves and their eternal interests so sure and divine and beyond question that they have a right to surrender themselves to it ? If this man-made system is ousting the old way of access to Christ Himself, and men are more and more barring the way to Him and His cross, whom have we to thank for all this but the women who, forfeiting their own inalienable right of personal and direct access to the Lord Jesus, have fallen into the hands of misguided men ?

I fear I shall not have time to discuss some of the problems which rise in the neighbourhood of our Sisters the Laity, but it seems a pity to leave the subject of our church womenkind without touching a little on them.

Thus it is a moot point how far a woman should work amongst young men. That they have done excellent work amongst men I should be the last to deny. Their influence for good has been vast. They have often succeeded where the mere man has signally failed. And not infrequently they have been the only ones ready to take up the work. And it has happened that they have grown up, so to speak, with the lads, and have followed them up to manhood. And so it almost seems as if the sanction of experienced success has sealed the wisdom of the work. But there is one proviso which may

be made, and that is if the teacher be old enough. And the older the better. Thrown so close together, it is well perhaps that nothing earthly should intrude to spoil the tie of affection which is the very condition of spiritual success. Neither men nor women lose their nature because the tie is spiritual ; rather the nature is apt to become accentuated. Hence there are healthy limits which had better not be passed even in so good a cause. We who have looked on, who have had experience, and have known issues we thought impossible, are inclined to say that it is better to keep to the safe side, and, even if such classes be in danger of dissolution, to suffer it rather than expose one or the other to possible dangers. Not all successes are spiritual ones, for all their seeming show, and numbers kept together have not always proved to be unmixed blessings. And often have we seen that what the class has seemed to gain the church has lost.

Then there is the problem of the larger voice for women. In municipal electoral matters the rule is no taxation without representation. Suppose this were the rule in church matters, what would happen. Church Representatives at Diocesan Councils they certainly would be. They might even be elected to Convocation. So far as they have received the voice I do not think it has been an unqualified success. They have either sat silent and followed the majority, or they have talked too much ; both excesses. If we could secure the best women we might venture.

The modest woman, who is humble, shirks tasks of responsibility which seem to her to be beyond her powers. And so it happens that while the best shrink back it is often the worst who press forward. Whatever solutions we may apply to these and other problems one principle stands prominently out, and that is that where a woman knows more than a man, and wherever her natural sphere is, there she is intended by nature to act and speak. On women's questions she must be supreme. And children fall within her sphere far more than a man's. Once define clearly her province, and we shall be saved the disasters which arise when the woman invades the man's province and the man invades the woman's. It is here that our danger signals must be run up.

CHARLES COURTENAY.

[The concluding article in this series—"The Parson's Wife"—will appear in the June number.]

## Seventy Years of Blessing : THE STORY OF GOSPEL WORK CARRIED ON BY THE IRISH CHURCH MISSIONS.

### THE BIRTH OF THE I.C.M.

**G**REAT things spring from small beginnings. The visit of a certain South of England clergyman to Ireland in 1845, as deputation for the London Jews' Society, would long since have been forgotten but for what came out of it. The Rev. Alexander Dallas went with his eyes open. And in the South of Ireland he saw intense darkness, profound ignorance, gross superstition. His spirit was stirred within him. The burden of souls was laid upon him, and the responsibility of those who know the Truth as it is in Jesus. He saw the need for an aggressive Gospel propaganda, for a definite setting before the people the contrast between Roman error and Bible truth, for a call to men and women to shake off the bondage of centuries, and to seek the liberty wherewith Christ sets His people free.

The first step taken was the posting of 20,000 copies of a striking letter, written and prepared in a little cottage in his parish of Wonston, Hants, entitled "A Voice from Heaven to Ireland," with certain texts from Holy Scripture. These were received on one day, January 16, 1846, by that number of Irish families. On a visit to Ireland shortly afterwards, Mr. Dallas found how great was the interest which had been aroused. Other letters followed. It was soon felt that there was a readiness and a ripeness for definite missionary effort, and in March, 1849, the Irish Church Missions came into being as a definite effort of the Church of Ireland to reach the Irish Roman Catholics with the light of the Gospel. The first Mission was at Castelkirke, a beautiful spot on Lough Corrib.

Other Missions throughout Connemara were soon started. That early work in the West was much aided, through God's providence, in two ways. The relief given by Protestants to the distressed and suffering people in the time of the Great Famine softened many hearts, and made them receptive to the message brought by the Protestant Missionary. The almost complete lack of schools in that great district made it easy to gather numbers of children into the new Mission Schools which were then opened.

Dublin was not long behind Connemara. A Mission was soon opened in the metropolis of the country. Here Training Homes for men and women workers were founded. Various agencies for reaching old and young were established, and a great and lasting work was commenced. In several other centres the new missionary enterprise was soon at work.

The spirit in which, and the lines along which, the work was carried on in those early days have remained till now. They may be summed up in two texts. (1) *Speaking the truth in love.* There has been no compromise with error. The truth has been faithfully spoken. Yet this has always been in love. It has been by men constrained by the love of Christ to love Him with all their hearts, and to spend and be spent in love for the souls for whom He died. (2) *He began at the same Scripture, and preached unto him Jesus.* I.C.M. workers have used the sword of the Spirit, and they have found it work. They have believed and preached the Gospel, the glad message of Jesus Christ, and they have proved that message to be the power of God unto salvation.

## THE CARE OF THE CHILDREN.

In those early days of Mission effort, the spirit of Him Who said, *Suffer the little children to come unto Me*, was manifest in workers and supporters of the I.C.M. Truly there was need. Many were the destitute children, ill-clothed and ill-fed. Many were those growing up in ignorance, not attending any school. So Schools and Homes were started, the prime mover in this beneficent work being the late Mrs. Smyly, whose name in Dublin will never cease to be honoured.

As we think of the many thousands who during seventy years have been trained in these Schools and Homes, great numbers of whom are to-day respectable and loyal citizens, hundreds of whom are bravely serving King and country in Navy and Army, and hundreds of whom are proving good soldiers of Jesus Christ, we ask, *What would they have been but for the I.C.M.?* Some would undoubtedly have grown up in the service of sin. Some would be still in the darkness of Romanism. Some would no doubt have taken their part with the Sinn Feiners in the Rebellion of Easter week last year.

Many are the happy results of Scriptural training. We think of a lad still attending a Dublin Ragged School, who in the Rebellion risked his own life in carrying to a wounded Sherwood Forester lying in a Dublin street a drink of water, and had no sooner done so than he was wounded himself, and would probably have been killed had not a second Sherwood Forester come between and received a second bullet in his stead.

Amongst many old Home-lads of the I.C.M. we recall the bishop of an important diocese in one of the British Dominions, the Evangelical rector of a populous English parish, a Church of Ireland dignitary who is rector of a famous church, a godly officer in an Irish regiment, and many other valiant soldiers of the Cross. In one and all we find unabated love for the Home in which years of childhood were spent, and gratitude for the Scriptural teaching and Christian influence there enjoyed.

Amongst old Home-girls we recall one family of five sisters of Roman Catholic parentage, all of whom now work for Christ. One of them is the head of a Children's Home in Scotland; another of them a devoted lady missionary in the south of Africa, who, a short time ago, when sending a gift to the old Home in Dublin, said with thankfulness that the way the Bible had been taught her as a child had shown her how to teach the same Bible to the little heathen children in the dark Continent.

## NEW METHODS.

Seventy years have brought many changes. From Connemara, the first centre of I.C.M. work, thousands of converts have been forced to emigrate. They have carried the Gospel in their hearts, and to-day they or their children serve God in a freer land. This has depleted the Connemara churches of their congregations, while the multiplicity of national schools under priestly control has diminished one great means of missionary activity. We thank God for faithful work still being done in that district, though under peculiar difficulties non-existent in the early days.

But if some doors have been partly closed, others have been opened. New methods have been adopted from time to time. The I.C.M. is as firmly attached as ever to the old Reformation principles and Gospel truth. She keeps to the old paths. But in those old paths she is ever ready to go forward. Some Forward Movements may be mentioned, which have been attended with great encouragement.

## OPEN-AIR PREACHING.

For many years Mission workers persevered in this through much opposition. For a long time now, in Dublin at least, the opposition has practically ceased. More than that, through this instrumentality not a few men and women are known to have been led to a saving knowledge of Jesus Christ.

The writer knows a young person who five years ago was transformed by this means from being a careless Romanist into a genuine Protestant and true follower of Jesus Christ. On a sick-bed she had vowed that if raised to health she would serve God and live a new life. Restored to health, she knew not how to keep her vow. One evening she came across a crowd at Foster Place. She heard the preaching. She came again. She received and read a New Testament. She conversed with a Mission lady. So she was led to come to Jesus, and found the secret of the new life.

## WORK IN FAIRS AND MARKETS.

The bookstall in the market has proved in numerous districts an admirable means for the sale of the Scriptures and Gospel literature. Frequently the itinerant workers in explaining the books have been able to preach for hours the wonderful words of life. In fourteen consecutive fairs last summer the sales amounted to 1,371. A few sentences from a worker's journal give a glimpse of this work.

"I have a splendid book on *Pardon and Assurance*, and frequently dwell on each letter of PARDON, thus, Purchased, Abundant, Royal, Divine, Offered, Now. It is grand to see the crowds listening and drinking in the message. One country Roman Catholic who bought a Testament and a *Talk of the Road* said, 'I must hide the Testament like I would gold, not for the priest to see it, nor my wife either, for if she saw me reading it she would tell the priest, and he would make me burn it.' Another said he bought one before but had to burn it. This man bought another. A man who had bought a Testament and was reading it popped it behind his back when a priest came by, but when he was gone put it in his pocket."

## LANTERN MISSIONS.

In many country districts nothing has surpassed the Lantern Missions for making known to the Roman Catholic people the Way of Salvation. About twenty of these are held each winter. For five evenings in succession the simple Gospel is made known through their ears and eyes to those who gather. These Missions are usually held in their school rooms at the invitation of rectors. One rector wrote after his parish had been visited a few weeks ago : "The meetings in this parish were an unqualified success. I did not anticipate that half the number would attend. There must have been fully 100 Roman Catholics present at the two last meetings. They joined heartily in the singing of the hymns, and seemed to enjoy the whole programme. I thank God for the work these two faithful servants of our Lord did in that week. I am sure it will do lasting good, both among my own people and the Roman Catholic community. I trust in the near future they may be permitted to come again."

## PUBLIC RECEPTIONS.

In recent years it has been the custom in the Dublin Mission Church from time to time publicly to receive into the Church of Ireland converts from Rome who have been under careful instruction and have given evidence of definite acceptance of Christ. This has been found a real help in many

individual cases. A book with the signatures of such converts contains 360 names. One of the most recent is the name of a well-read man about sixty-five years of age. In his early days he was a server at Mass. He afterwards became a socialist, an anarchist, a fenian. Twice he was a political prisoner in Kilmainham Gaol. Twice he fled the country. Nothing satisfied him till some months ago he began attending the Mission Church and heard the Gospel message. He testifies to having a peace he had sought for thirty years, and, though for doing so he has been cast off by his family, he has openly broken with Rome and taken a definite stand for Christ. Amongst other names are those of a one-time nun, now a district nurse and a bright Christian, and a lay brother from a Dublin monastery, now an earnest colporteur.

#### MEDICAL MISSION.

Twenty years ago a Medical Mission was opened in Limerick. Through much opposition in the early years, Dr. Long persevered in his noble and Christ-like work. The physical relief, practical kindness, and simple Gospel talks freely given, have opened many hearts and led to real fruit. Just as many have found in the doctor's remedies what they failed to find through oil from "Our Lady of Limerick," earth from the grave of "The Little Flower," a Cork nun, the relics of the Blessed Gerard, crucifixes and prayers to St. Anthony, so they have found through the waiting-room addresses, and no less through the personal talks in the consulting-room, that Jesus Christ is the only Saviour, and their own Saviour. The writer has met several who through this agency have been led into the light.

#### WORK AMONGST SOLDIERS.

War time and the unrest in Ireland have necessitated the presence of large numbers of British troops. This has meant to the I.C.M. a special call and a special opportunity. In Galway and in various Irish camps through her workers she has lifted up Christ. The writer thanks God for what he has seen; crowds of men listening with deepest attention to the Gospel message, hearty and living prayer meetings, and not a few who have definitely enlisted under the Banner of the Cross.

#### UNITED EFFORT.

Three formerly separate Missions in connexion with the Church of Ireland are now linked with and carried on as part of the Irish Church Missions.

The Irish Church Colportage Mission, which for a long time has done an excellent work through selling portions of God's Word at the people's own doors by men ever ready for personal dealing with precious souls, was joined to the I.C.M. about twenty years ago.

Not long ago the forces of the Scripture Readers' Society and the Irish Society were united in one. The first of these has employed earnest men, attached to various parishes in the North, who as visitors and in other ways have set forth before Protestant and Roman Catholic alike "the common salvation." The Irish Society was founded in 1818 and for almost a century has sought especially to win to the Good Shepherd the lost sheep amongst the Gaelic-speaking people, teaching them to read, and by its workers and text-teachers leading them to learn in their own language passages from Holy Writ. From April 1 in this year this united Society has itself become part of the I.C.M., which stands now as the one main instrument of the Church of Ireland for the evangelization of those who are commonly regarded as non-parishioners, but to whom a National Church has surely a message and a responsibility.

The Primate of All Ireland and the Archbishop of Dublin have shown a real and personal interest in and approval of this amalgamation. It is hoped that it will result, not only in economy of working, but in a real advance in the work of winning to the light and the liberty of the service of Christ those who at present are in the darkness of superstition or the bondage of sin.

#### THE PRESENT CONDITION OF IRELAND.

Several generations have come and gone since the spirit of rebellion in Ireland was so strong and so determined as it is to-day. It has rapidly grown since the failure of the attempted Rebellion in Dublin in Easter week, 1916. The riots in the streets of Dublin on Easter Monday this year remind us how ready many are at any moment to give further trouble. Hatred of England is intense and widespread. Recently a young woman who went to her work in a munitions factory wearing a small Union Jack was so insulted that she felt compelled to remove the flag. One day this conversation was overheard in a Dublin street :

- A. *This war will last ten years.*
- B. (a woman). *Indeed, and I hope it will. I've been better off since the war than I ever was before.*
- C. *And there'll be another war over here before long. And it won't be a failure like the last one. We'll conquer England yet.*

This is typical of a widely prevalent spirit, which necessitates the keeping of a large number of British troops in Ireland, leads at least 250,000 men of military age to remain quietly at home, and makes the extension of the Military Service Act to Ireland a practical impossibility.

The hardships experienced by Ireland in past centuries, the disloyal teaching given in the National Schools, the present poverty and lack of employment, have all contributed to this state of things. But as long as we leave out the religious question we do not get to the bottom of the Irish problem. It is plain that where Rome is strongest, as in Cork, there the spirit of rebellion thrives most ; and, on the other hand, where there is the open Bible, and it is read and followed, as in Ulster, or amongst Southern Protestants, or amongst those brought up in I.C.M. Schools and Homes, there loyal citizenship is found, and the British flag is honoured. On this ground alone, if ever there was need for the I.C.M. in Ireland, that need is surely greater than ever to-day.

#### REMEDIES AND RESPONSIBILITIES.

For Ireland's ills various remedies are suggested. Some propose a change of Government, a Home Rule settlement. But no such settlement will be acceptable to the multitudes who will have nothing short of an Irish Republic. Others seek the furtherance of agriculture and industry. This is all to the good, and we wish their plans success. But something deeper is needed to touch the spot and heal it. That something is the Gospel.

On a Lancashire platform there stood side by side a few days ago one who had been brought up a decided Protestant and Unionist, Dr. Long, and one who had been brought up a bigoted Romanist and at heart as much a Rebel as any Sinn Feiner today, the Rev. Joseph Connellan. As each said, they stood there as brothers. The Gospel had made both one—*All one in Christ Jesus.*

As it has been with individuals, so it would be with multitudes. The Gospel is the uniting force which Ireland needs.

And on none does the responsibility to give that Gospel rest more heavily than upon the Protestants of England. For England has been the cause of many of Ireland's woes.

In the words of the late Bishop Wordsworth of Lincoln : " To our shame and sorrow be it remembered we—we of this land—were the first agents and instruments that brought the Irish nation under a foreign spiritual yoke. England Romanised Ireland, and England ought to un-Romanise it. She owes this debt of justice and reparation to Ireland ; and may we not ask whether she can hope for the blessing of God before she has paid it ? "

No wonder if England finds Ireland to-day a thorn in her side. She reaps what she has sown. The guilt of past wrongs and past neglect will remain upon her head till she share with the sister Isle her Gospel light and her Reformation blessings.

The Secretaries, I.C.M., 11 Buckingham Street, Strand, London, W.C., will be delighted to receive the co-operation and support of those who value the Truth. They will heartily welcome all such who are able to attend, to the Annual Meeting, which will be held in Sion College, Embankment, London, on Friday, May 4, at 11 a.m. Canon Joynt will take the chair, and accounts of the work will be given by Mr. T. Murray, a worker in the Dublin Mission, and by the Rev. J. R. Howden, Vicar of St. Jude's, Wolverhampton, who has spent part of April visiting the Missions in Dublin and Limerick. The following words of the great Dr. Salmon show the spirit which should prevail : " I count it a very good work to release a man from Roman bondage. I hold that it is unworthy of any man, who possesses knowledge, to keep his knowledge to himself, and rejoice in his own enlightenment, without making any effort to bring others to share in his privileges."

A. E. HUGHES.



## The Missionary World.

**I**T is vain to conceal the fact that the real trial-time of missionary finance is upon us now. It may be brief, but unless we lend ourselves with energy and self-sacrifice to the task before us the testing may involve failure in us and loss to the work hitherto so splendidly supported. The stimulus of the May Meetings will be lessened this year, partly because they have rightly been limited in number, partly because travelling facilities are lessened, and those which exist are—again rightly—being sparingly used. Is the work of God to be allowed to suffer because of this? Further, a large number of the best missionary speakers are at the front, winning a ready hearing from men in the ranks and sowing seed which will bear a great harvest in the future. Will the home Church slacken in prayer and in offerings because the inspiration of these missionary speakers is being availed of “somewhere in France”? We hope that others share in the experience of the London Missionary Society, which reports a steady increase in the circulation of its monthly *Chronicle*, and sales of missionary literature 400 per cent. greater than in the year of the Edinburgh Conference (1910). This success has, of course, its own embarrassment owing to the shortage of paper supplies, but the Society is only publishing matter that is “crisp, pungent and concise,” which possibly accounts for the number of purchasers. Missionary literature, as we have suggested before, should be used as a substitute for missionary speakers.

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Two agencies to which members of all Christian bodies are indebted are feeling special financial pressure just now. One is the Student Christian Movement, whose usual supporters are mainly at the front, and unable, though they continually send remittances, to maintain the work as they so liberally do when at home. The work of the Movement is one of the biggest assets of the Church, with its unswerving spirituality and its sane and disciplined outlook. Even if the colleges were empty the Movement is needed for the Church. It must be adequately maintained. The other is the British and Foreign Bible Society, the friend and benefactor of all other work. Notwithstanding heavy additional expenses which no economies can counterbalance, the Society has expanded

its work and poured out the Scriptures through myriad channels into this warring world. An Emergency Fund has been opened with a view to raising an additional £30,000 or £40,000 to provide for present liabilities and claims of the immediate future. The Prime Minister is supporting the cause of the Bible Society actively ; we should do the same.

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Those whose eyes are open to the development of co-operation in the mission field, and who are concerned that in it the Anglican Church should play its rightful part, will note with thankfulness the closing section of Mr. Baylis's article on the C.M.S. Missions in China in the *C.M. Review*, and a short paper in *The East and The West* by Bishop Norris, of Peking, called " Towards Unity in China." Mr. Baylis writes :—

No Society such as the C.M.S. can now do its work in splendid isolation. The denominations consult and plan and to a large extent work together. . . . The C.M.S. has in a remarkable way found it possible to share in theological colleges. . . . Joint medical training is also to the fore, and some projects are taking shape for joint educational institutions of university standing.

Bishop Norris is even more encouraging. He reports that in the face of renewed effort to get Confucianism recognized as the State religion of China, Christians of every sort—Roman Catholics, Greek Orthodox, Anglicans and Protestant Nonconformists—have combined in a Religious Freedom Society under the leadership of members of the Anglican Communion to oppose the proposals being made. The movement is entirely Chinese, no bishop or foreign missionary having any share in it. The Bishop believes this may be the beginning "of a great forward movement towards better relations between all Christian bodies in China."

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News of the National Mission continues to come from distant parts of the globe. Bishop Tugwell has sent good accounts of the special meetings in West Africa ; a recent number of the *Singapore Diocesan Chronicle* shows the careful preparation made among the scanty European population in the wide area of that diocese ; in *Uganda Notes* for January we read of most encouraging meetings night after night—on one evening, at Kampala, eighty Europeans were present, and the meeting for European men had an attendance of fifty-eight. In Egypt the Dean of Rochester and the Rev. E. A.

Burroughs have had large meetings and deep response. Meantime one testimony after another shows that while the National Mission in our own land may be held to have failed if we regard it as a work of harvest, it has been a success unquestionably great if estimated as a time for sowing seed.

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Events are moving steadily if slowly towards the deliverance of Palestine from the bondage of the Turk and the resumption of missionary work in that land. Those most closely acquainted with the past and the present are most full of hope for future days. Meantime Bishop McInnes, during his time of exclusion, has set on foot a fund in co-operation with all missionary agencies working in Palestine and Syria to secure the distribution of relief among the starving population as soon as access is given. A strong committee in London has the matter well in hand. The Bishop is finding remarkable opportunities for work among the troops in Egypt. During the last two years he has confirmed over 2,600 men, exclusive of civilians, of whom 2,000 were British, 363 Australians, 81 from New Zealand and Tasmania, 2 Canadians, 17 South African, 141 West Indian, and 9 Maori.

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Attention was drawn to the coming of the South African Labour Contingent to Europe by the disaster to a liner which involved the loss of hundreds of these men. The records which reach us of the care taken of the African labourers, about 90 per cent. of whom are heathen, are thoroughly satisfactory. One of the several chaplains, both European and native, Anglican and Nonconformist, who have been allowed to accompany them report on "the generous manner in which the men have been housed, clothed and fed." Their officers were well selected by General Botha, and the compound system of living shields the men from danger of drunkenness and immorality. Their work appears to satisfy the authorities, and the chaplains are encouraged by response to their ministrations. In view of the dark blots on previous occasions when "native" labour has been recruited there is much to cause thankfulness and to encourage hope for the future.

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Several matters of interest in connexion with women's work find place in the April magazines. The Women's Association of

the Baptist Missionary Society is celebrating its jubilee this month. It has a total of 316 missionaries on its roll. Work is carried on in conjunction with the Baptist Society in India and Ceylon, China, and on the Congo. A brave forward movement is being initiated, and we wish it all success. The C.M.S. have appointed a committee to consider whether women should be admitted as members of the General Committee; the results will possibly be known before these notes are published. The South China Mission of the same Society has obtained leave from Salisbury Square to substitute a general conference and an executive committee with membership both of men and women as the governing bodies in the field, instead of the former plan of having two conferences, that of the men being executive, that of the women advisory only. The Zenana Bible and Medical Mission is sending out its first fully qualified Indian woman doctor, Dr. Flora Nihal Singh. The education of women in India is ably discussed in *The East and The West* by Miss Margaret Pope, and the *International Review of Missions* publishes a paper on "The Christian Opportunity in regard to the Women of China," by Dr. Luella Miner, of Peking, and an arresting challenge as to "Medical Missions and the Purdah System," by Dr. Arthur Lankester.

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The April number of the *International Review of Missions* has several papers of value to the preacher as well as to students of missions. The section of "The Missionary Survey of the Year 1916" dealing with the home base has already been widely quoted in the religious press and contains groups of facts which are significant and interesting. Bishop Warne's account of the work of the Methodist Episcopal Church in mass movement areas reinforces the arguments of Mr. Mylrea's article in the *Church Missionary Review*. Miss Rouse's "Study of Missionary Vocation," based upon a large number of biographies, is full of good illustrations and offers suggestive interpretations of the motives which governed great missionaries; lively pictures of the realities of missionary life are given in articles on pioneering in Japan and on keeping a bazaar store in Central Africa. A Dutch writer contributes a paper on "Government, Islam and Missions in the Dutch East Indies," which affords food for thought in view of the questions which are pending in the Moslem world.

Besides the paper on women's education in India already referred to, *The East and The West* has amongst other good articles one on "Educational Experiments in Uganda," which runs parallel to another on the same subject in the *C.M. Review*. We should also like to lay Dr. Kennedy's opening paper in the former magazine on "India after the War" beside the editorial notes in which the *C.M. Review* reports the address given by Mr. E. C. Carter to the C.M.S. Committee. No doubt there are, as Dr. Kennedy maintains, educated Indians who would oppress their uneducated fellow-countrymen, but the record of service rendered on social and spiritual lines by educated Christian Indians in rural districts to the villagers is not without a counterpart among those who are not Christian as yet. It is good to have these questions seen from both sides, but the truth seems to us to lie more with the Bishop of Madras, whose article in the *Nineteenth Century* for August is challenged, than with Dr. Kennedy.

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Those who feel the changed conditions at home will do well to remember how much more hardly they bear upon missionaries than upon ourselves. Early in the war food in some places in the mission field was almost unobtainable, even now its price is largely increased. Railway fares in India have been augmented by 50 per cent. Exchange in China is so high that grants and salaries lose from a quarter to a third of their previous value. In Tientsin, for instance, £20 realized 150 silver taels at the beginning of 1916 and only 113 taels at the close of the year. This, added to the high cost of provisions, means shortage for the missionary or increased allowances for the mission. Further, we at home who suffer from diminution of holidays should think of the missionaries who are unable to come home on furlough, or of those who being at home are unable to get back to their work.

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The need for the fullest possible preparation of missionaries is re-emphasized by the conditions created through the war. The women, in particular, whose sailing this autumn is a matter of uncertainty, will welcome every opportunity of equipping themselves for their future work. This adds special importance to the Summer Term Lectures arranged by the Board of Study for the Preparation of Missionaries at University College, London, between

May 3 and July 5. All particulars can be had from the Secretary, 2, Church Crescent, Muswell Hill, London, N. The course includes lectures on the phonetics of non-European languages—this subject no outgoing missionary who desires to economize time and increase efficiency should miss; on educational method, with demonstrations and criticism lessons; on business method for missionaries—a series by a highly qualified man who has been in charge of the business affairs of the China Inland Mission in Shanghai; and five single lectures on social conditions on the mission field. Some of these courses would be of value to missionaries on furlough. A worker of ten years' standing recently wrote that the Board of Study lectures on phonetics which she attended in her second furlough enabled her easily to pronounce foreign sounds with which she had struggled in vain for ten years on the mission field.

G.



## Preachers' Pages.

### HOMILETICAL HINTS AND OUTLINES.

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

#### Fourth Sunday after Easter.

Text : "The Father of lights with whom is no variableness."  
—*Jas. i. 17* (Epistle).

The Epistle brings before us the subject of the Divine Fatherhood. It is the notion of the Father as the Giver upon which St. James dwells,—every perfect boon comes from Him to Whom we are closely related and Who is eternally the same. The expression "Father of lights" suggests those that follow, which refer to the movements of the heavenly bodies. "Shadows of turning": shadow that is caused by turning.

I. THE FATHERHOOD OF GOD. WHAT IS IMPLIED. That He is the Father of men—(a) *By virtue of Creation*. With all His creatures He deals with strict impartiality, making His sun to shine on the evil and on the good. "The eyes of all wait upon Him and He giveth them their meat in due season." (b) *By virtue of Redemption*. "In accordance with His will He made us His children through the message of the truth" (chap. i. 18, Weymouth). This term Father, expressive of human relationship, is used as a concession to our finite intelligence. From it we understand—(1) *That we owe life itself to Almighty God*. Men have tried to find in nature some explanation of life. Protoplasm is one attempted explanation. But "the facts of nature, and the necessities of thought compel us to entertain the conception of an absolute beginning of organic life, when as yet there were no parent forms to breed and multiply" (the late Duke of Argyll in *Organic Evolution*). (2) *That the maintenance of life, too, depends upon the ceaseless care of the First Cause*. He would indeed be a sorry Creator who failed to provide for the creatures whom He had called into existence. One of the first duties of a parent is to provide for his offspring. (3) *That the Creator is responsible for those educative and corrective laws by which human society is guided*. It is recognized as the business of an earthly father to keep his

children in order and, like Abraham, "to command his household." Almighty God, without interfering with that liberty which we call "free will," has given men enactments positive and negative in character.

II. CONSIDER THE SUGGESTION OF SONSHIP AND ALL THAT IT IMPLIES. Both thoughts are evidently and naturally in the mind of the writer (ver. 18). From the thought of parentage and its responsibilities we turn to that of sonship. This involves—(a) *The Recognition which is born of experience.* The infant soon learns to distinguish its parents from others around. Its experience enables it to determine to whom it belongs and to whom it may look for what it requires. (b) *The Reverence which is born of respect.* The son who is cursed with a bad father (and can any curse be greater?) must find it difficult to develop any reverence for one whom he cannot respect. Indeed it is difficult to see how a man can love what he cannot respect. (c) *The Communion which is born of confidence.* That intercourse, that perfect communion that ought to exist between father and son, springs from mutual confidence. (d) *The Obedience which is born of faith.* It is impossible for the child always to walk by sight. He has to be content to walk by faith in a superior wisdom and larger knowledge.

"Trust and obey, for there's no other way  
To be happy in Jesus, but to TRUST and OBEY."

#### Fifth Sunday after Easter.

Text: "Ask and ye shall receive."—*John* xvi. 24.

This is Rogation Sunday and the subject before us is prayer. In the Gospel Jesus gives His disciples some simple instructions on the prayer-life. This suggests for our study—

I. SOME ASPECTS OF THE PRAYER-LIFE. (a) *It must be based upon a sense of the being and beneficence of Almighty God.* "He that cometh to God must believe that He is and that He is the rewarder of them that diligently seek Him" (*Heb. xi. 6*). (b) *There must underlie the outward expression and inner and sincere purpose of amendment of life.* "We know that God heareth not sinners." By this we understand it would be neither "wise or kind on His part so to intervene in the lives of those who are clinging to sin and worldliness, by granting them temporal mercies in answer to prayer . . . as to make them more content with their godless-

ness and perversity" (Canon Hay Aitken in *The Divine Ordinance of Prayer*). (c) *It must be according to the will of God.* Therefore we qualify our petitions with the words, "as may be most expedient for us," or their equivalent. (d) *It must not be concerned entirely with personal matters, but must have regard to the needs of others.* Intercessory prayer is distinctly enjoined. (e) *Nor should it be entirely a secret exercise.* Public prayer witnesses to the social side of our religion. "Common Prayer" is a public acknowledgement of God as well as a means of Grace. It is a duty inculcated throughout Scripture. (For fuller treatment of the subject see *The Divine Ordinance of Prayer*. Aitken.)

II. SOME EXAMPLES OF THE PRAYER-LIFE. Only a few are possible here. (a) *Our Blessed Lord.* If He was Divine why should He pray? Prayer does not necessarily spring from a sense of need. It may be *telling* rather than *asking*,—communion with God, in the happy confidence of Sonship. Some, however, of our Lord's prayers were offered in the consciousness of need (Heb. v. 7), and they evidence the reality of His humanity and the dependence upon God in which it involved Him. (See Stalker's *Imago Christi*, chap. vii.) (b) *St. Paul.* In almost every letter the Apostle reminds his readers of the frequency and urgency of his prayers, and he urges upon them the duty of constant and united prayer (Rom. xv. 30-1; 2 Cor. i. 9-11; Eph. vi. 18-20; Phil. i. 19; Col. iv 2-4, etc.). (c) *Epaphras.* "Always labouring fervently for you in prayer" (Col. iv. 12). He had fulfilled his ministry at Colossæ with faithfulness (Col. i. 7), but there is still a service he can render, though absent,—he can pray for them. Observe the burden of his prayer: (1) *That they may "stand."* The trumpet calls them to the battle against falsehood and wrong, and he wants them like good soldiers to face the foe. (2) *That they may be "perfect."* Not walking in any sin of which they are conscious. (3) "*Fully assured*" (R.V.). Established in the truth of the Gospel, not wandering off into those errors which had already appeared in the Colossian Church.

#### Sunday after Ascension Day.

Text: "While He blessed them, he was parted from them."—*Luke xxiv. 51.*

Our Saviour prayed—"And now, O Father, glorify Thou Me with Thine own self, with the glory which I had with Thee before

the world was." On the first Ascension Day that prayer was answered. " God hath highly exalted Him." A pledge, too, was given us.

" Mighty Lord, in Thy Ascension  
We by faith behold *our own*!"

### I. THE CIRCUMSTANCES OF THE ASCENSION REMIND US OF THE PRESENT WORK OF CHRIST. In heaven—

" He still pursues His mighty plan,—  
The Saviour and the friend of man."

It has been observed that there was only one work our Lord left incomplete. He never finished the blessing—" while He blessed them He was parted from them." He ascended up " far above all things " that He might succour and defend us on earth. " He ever liveth to make intercession for us " (Heb. vii. 25). Thus we see that " the life of the world to come " is not a state of inactivity. " My Father worketh hitherto (up till now) and I work " (John v. 17). There are ministries in heaven which we shall exercise, for there we are told " His servants shall serve Him ! " (Rev. xxii. 3.)

### II. THE CIRCUMSTANCES OF THE ASCENSION REMIND US OF THE SECOND ADVENT. " This same Jesus shall *so* come in like manner as ye have seen Him go " (Acts i. 11). This promise cannot possibly have been fulfilled either by Pentecost or by the fall of Jerusalem, as some would have us believe.

" Unto them that look for Him shall He appear the second time, without sin unto salvation " (Heb. ix. 28).

" Then we shall with Thee remain  
Partners of Thy endless reign,  
Then Thy face unclouded see,  
Find our heaven of heavens in Thee."

### Whit Sunday.

Text : " As many as are led by the Spirit of God, they are the sons of God."—Rom. viii. 14.

There is a sense, no doubt, in which the Holy Spirit works in the hearts of all men. The knowledge of sin, the capacity for discriminating between right and wrong, is due to the convicting power of the Holy Ghost, even in them that are unregenerate. But the text indicates that there is a distinct company composed of those who are consciously and constantly under the influence of the third person of the ever blessed and glorious Trinity. The previous verse (13) makes it clear that this is the result of their own volition. The power

to become the sons of God has ever been granted to those who receive Jesus as their Saviour and Lord. They are recognized and rewarded by special guidance. Let us take into consideration—

I. THE GUIDE. See who He is. (1) *One from all eternity in the Godhead.* (See John xv. 26, etc.; Heb. ix. 14; Ps. cxxxix. 7.) (2) *Partaker of the essential characteristics of God.* (a) The Spirit of POWER (Matt. xii. 28; Rom. i. 4). (b) The Spirit of PURITY (Gal. v. 16-18). (c) The Spirit of LOVE (Rom. xv. 30; cf. Gal. v. 22). (For outline treatment of this subject see Macgregor's *Things of the Spirit.* For something fuller Dr. Griffith Thomas' *Holy Spirit of God.*)

II. THE NATURE OF THE GUIDANCE. He gives—(a) Capacity for work and witness (1 Cor. xii. 1-13). (b) He indicates the sphere of service (Acts. xiii. 1-4; Acts xx. 28). (c) He assists us in appointed undertaking (Acts i. 8; ii. 4; Heb. ii. 3-4). (d) He inspires our prayers (Rom. viii. 15, 26, 27; Eph. vi. 18). (e) He throws light on the interpretation of Scripture. (For stimulating thought and suggestive Homiletics see Canon Body's *Guided Life.*)

### ILLUSTRATIONS.

[Contributed by the Rev. J. W. W. MOERAN.]

**National Character: Its Defences.** The city of Paris is the heart of the French Empire. Its protection against the attacks of an enemy has always been the care of the French General Staff. But so obsessed were they with the idea that the Germans would come from the east, that they have girdled that side with a triple cordon of forts, leaving the western side with next-to-nothing in the way of defence. This error proved almost fatal when the first German rush in September, 1914, nearly smashed through the allied armies to the north-west of the city. At that time "thousands of men were digging trenches in the roads and fields with frantic haste, and throwing up earth-works on the banks of the Seine. . . . The forts of Paris on the western side would not have held out for half a day against the German guns. All that feverish activity of trench work was but a pitiable exhibition of an unprepared defence. The enemy would have swept over them like a rolling tide."<sup>1</sup> The glory of a nation is the character of its people. That citadel needs protection against attack from its spiritual foes.

<sup>1</sup> *The Soul of the War*, by Philip Gibbs, pp. 99 and 104.

But you may build strong lines of forts on the one side whilst leaving the other side exposed. For instance, you may do all that is possible on the educational side, by enabling the rising generation to baffle foreign competition in commerce, in science, in chemistry. And you may to a large extent safeguard the moral side of human nature by purifying the stage, banning the unwholesome novel, forbidding all pictures suggestive of evil in the cinema show. But these things are not enough. They will fail in the end, unless you also defend that side of the character which is open to the assaults of unbelief. If that side is left exposed, a day will come when the enemy of souls will make his strong endeavour to break through ; and then the frantic efforts made in bewilderment and fear will not avail to stem the tide of religious doubt and unbelief. English statesmen and patriots, remember this. Build on the spiritual side as well as on the moral and material. Girdle the national character with the everlasting principles of faith in God and obedience to the laws of His Righteousness, until we can say with Israel of old, " As the mountains are round about Jerusalem so the Lord is round about His people from henceforth even for ever."<sup>1</sup>

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"The only thing which saves the world is the little **Few or Many?** handful of disinterested men in it." These words were spoken by President Wilson in a speech he made at the National Press Club in Washington in the Spring of 1916.

He was outlining the position America might be called on to take in the reinstatement of European peace when the war is over. The words themselves have always been true. They were so in a very special way when our Lord commissioned His Apostles to preach the Gospel in all the world. And ever since then, when the Church grew in power and wealth and numbers, it has been the few and not the many who have done the real work of evangelizing the world. The bulk of nominal Christians have always been too much entangled by the interests and pleasures of the world to think of saving it. But is this going to be so always ? Must we acquiesce contentedly in the old formula about the Lord's people being only " a small remnant on the earth " ? Surely that is not the Lord's will and purpose. It is said of Napoleon that he once exclaimed, " Men are

<sup>1</sup> Psalm cxxv. 2.

scarce ; there are twenty millions of people in Italy, but I have only met two men." If he were alive to-day and could visit the Italian army on the Tyrolean front, he would find thousands. The spirit of Patriotism has been awakened in that fair land and has drawn her sons out of their centuries of slumber. The love of Christ is needed to-day—and oh ! how great is the need—to permeate the whole Church with its sacred fire. That would arouse men everywhere, as nothing else can, from their spiritual lethargy ; and soon " the little handful of disinterested " souls would become a mighty and triumphant host.

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" SINK FEIN " was the title adopted by that **Selfishness.** extreme political party in Ireland whose machinations came to a head in the rebellion of Easter 1916. The meaning of " Sinn Fein " is " Ourselves alone." Its adherents, no doubt, claimed that self-reliance was their ideal and was therefore the idea which lay at the root of the movement and was expressed in the Irish words " Sinn Fein." None the less do the words mean " ourselves alone " in the sense of utter, heartless, cruel selfishness. The Sinn Feiners thought of no one but themselves. They disowned all allegiance to the British Crown. They repudiated the authority of John Redmond as the leader of Irish Nationalists working on constitutional lines. Their selfish disregard of the rights and sentiments of their compatriots led to their intrigues with the enemies of their country and to the barbarous murder of soldiers, police and civilians. All this was the logical sequence and outcome of an unrestricted course of political selfishness. There are plenty of people in private as well as political life whose motto—written and unspoken, but none the less the spring of their actions—is " Ourselves alone." And there is nothing in the end so treacherous or cruel as unbridled selfishness. It makes a man disregard the feelings and interests of others. It is the mainspring of vice and dishonesty and murder. There are very few people in the world who are altogether free from selfishness. It is a taint of our human nature, from which we can be cleansed only by the pure waters of Divine Grace. Our Lord has given us this golden rule, " Whatsoever ye would that men should do to you, do ye even so to them." That is the healthiest antidote to the poisonous doctrine of " Ourselves alone."

## Reviews of Books.

**MENS CREATRIX.** An Essay by William Temple. London : *Macmillan and Co.* Price 7s. 6d. net.

By a singular paradox Mr. Temple commences a constructive essay in philosophy by a pre-supposition which is inimical to exactitude of thought. "The great bulk of our thinking is sub-conscious . . . it is only with consciousness that the philosopher can deal." The position is perilous and futile—perilous, for such stress on sub-conscious thinking enables intellectual laziness to plead that indolence is conducive to sound judgment—futile, for the sub-conscious becomes a vast receptacle into which convenience may consign a multitude of awkward facts, or where a limited knowledge may place unexplained phenomena. It is the duty of philosophy to attack the sub-conscious and bring it into the light. Perhaps, like the morning mist before the Sun, it will vanish before fuller thought. This sub-conscious realm reappears before the close of the book. "The sphere of the action of one spirit upon another is chiefly that region of the sub-conscious where most of our thinking takes place." But, as we shall see, Mr. Temple's thought upon the fundamentals of religion is deficient in respect of precision.

Philosophy is nothing if it is not consistent. It is obvious to the point of a truism that "the reason why different people are able to rest satisfied with different convictions about the same subject is often that they have asked different questions, to which different answers are needed." Religious people are entitled to the benefit of this consideration, and not too hastily to be corrected as ostensibly in error. "Our forefathers believed that the world was made in a week, precisely in order that men might dwell upon it ; the heavens were spread as a canopy over men's heads, and the Sun and the Moon were designed to give light upon the earth. But Astronomy came and . . . made our world a tiny thing in infinite space ; Geology made our whole history a moment in infinite time ; Biology made our boasted faculties an incident in a process whose beginning and end are alike unknown." Yet our forefathers were right, for they interrogated the universe for religious purposes ; Astronomy, Geology and Biology are mainly physical studies. Modern science, even if we include certain recent speculations respecting the spirits of the dead, is materialistic in thought and expression. The spiritual character of religion is lost if its anthropo-centric nature is overlooked. The first chapter of Genesis is true, though it be not the whole of scientific truth.

Philosophy is beset by the danger of an excessive individualism. To counteract the difficulty the suggestion has been made that a third category, the Tu, be inserted between the Ego and the non-ego. But the Tu both merges into the Ego and is an instance of the non-ego. Mr. Temple offers substantial help. He maintains that the finite faculties of the Ego hinder a perception of the total of Reality, and that to this end a "Society of Intellects" is demanded. The argument is sound, but to appreciate it more must be known than is yet available of "the action of one spirit upon another."

The burden of the essay is that Science, Art, Ethics and Religion, working upon lines which do not intersect, reach a point at which the Christian Faith comes to their aid and completion. The discussion is always readable, often brilliant, frequently discursive and finally inconclusive. The theme may be cordially accepted, but details are open to criticism. The attribution of timelessness to Mathematics and Art does not appear to be justified. The

appearance is imparted to *pure* Mathematics (the retention of the usual adjective would have indicated the reason) by the divorce of its symbols from realities : while, if Art is timeless, the imagination of the artist must be capable of producing the unimaginable. Nevertheless "the Society of Intellects" already alluded to, a kindred "Society of Artists" (which is all that Art can legitimately be said to require), the ethical responsibilities of the individual to the whole human race, and the hope of religions to conquer evil render the postulates of the Christian revelation both credible and not unreasonable. A Supreme and Holy Person accomplishing our redemption is just what all human search is looking for though it can never attain to it.

Here the method of investigation should be radically changed. Theology is not a sphere contiguous with Science, Art and Ethics, but overlaps at every part. It is not sufficient to bring a few protruding wires of isolated fact together for the electric current of Truth to flow. Portions of Revelation separated from the whole may convey erroneous impressions. The contents of Revelation must be fully studied not only to confirm, but also to enlarge and correct, the results of more secular reflection. The natural man discovers that there is good in the over-coming of evil : theology appreciates the fact and lays bare, as nature never can, the true character and destructive potentialities of sin. "It is conceivable that Judas Iscariot should become so wholly delivered from all self-concern that he may pass through the shame of his treachery and be able in perfect self-abnegation to rejoice that he was allowed to play a part, although a shameful part, in completing the manifestation of his Lord's glory." This is the outcome of natural thought : if theology cannot add to it and correct it, sin is not so very evil ; we had better "continue in sin that grace may abound."

The insufficiency of Mr. Temple's theology is evidenced by the fact that its explication is accomplished in sixty pages contrasted with the two hundred and ninety-two needed to unfold the conclusions of the human mind. The acceptance of modern criticism of the Scriptures leads to statements which might have caused hesitation, though they are irrelevant. If the monotheism of Abraham was only partial and that of Moses doubtful, if the Yahweh who spoke to Israel on Mount Sinai was "apparently the God of Mount Sinai," if "to the people of that period Yahweh was of course one god among others," if "no doubt the God of Sinai was an austere Deity to be worshipped with an awful reverence and in complete detachment from all licentious rites," historical inquiry should show whence the conception of the God of Sinai arose, and theology must be interrogated whether there was any revelation to thought from God apart from an ordinary growth of intelligence within man. In the one case faith is reasonable ; in the other unwarranted assumptions are made, when this tribal god became in later times the one God of the whole earth. In either event Genesis is valueless, for it comes nowhere near to this "God of Sinai." If the Unity and Holiness of God were first directly revealed to the prophets, why did they call upon Israel for religious reformation rather than attempt to make all things new ? The Christian missionary does not attempt to reform the creeds and ritual of the Mohammedan, Buddhist, or Confucianist. But the whole matter is too discursive and alien to the general argument.

For the faith of the humble the Atonement of the Cross may be dogmatically presented as a revealed fact. But philosophy needs much more than comprehensive statements of the truth. Ethical instruction derives fresh conceptions and new powers from Christianity. Before a harmony of all branches of study can be undertaken, a satisfactory theory of the Atonement is a desideratum. In short, although the Christian will hold that Mr. Temple's doctrine is in itself reliable, he must also feel that his effort has come far short

of demonstration. Mr. Temple has provided a valuable stimulus to thought. The book bears signs of haste in its production. We may hope that the author will again return to the topic, for here we have abundant proof of his ability to carry us much further in a philosophy which shall be a genuine *apologia* of our Christian faith.

**THE HEBREW-CHRISTIAN MESSIAH**, or the Presentation of the Messiah to the Jews in the Gospel according to St. Matthew. By Canon A. Lukyn Williams, D.D., with an Introductory Note by the Bishop of Ely. London : S.P.C.K. Price 10s. 6d. net.

It is being increasingly felt by students that, without some knowledge of Rabbinic literature, the force and significance of many passages of the New Testament are missed. Among Gentile Christians in this country there is none better qualified to guide us through the maze of Rabbinic theology than the Rev. Canon Lukyn Williams. Dr. Williams is not only a first-rate scholar, but also one who has made a life-long study of everything pertaining to Jewish history and theology. Further he is *au courant* with the best writings of continental scholars. When the Honourable Society of Lincoln's Inn invited him to deliver the Warburton Lectures in the years 1911-15, Dr. Williams wisely chose for his subject "The Hebrew-Christian Messiah" as He is presented in the Gospel according to St. Matthew. These Lectures are now given to the public in a handsome volume, well printed and on good paper.

In the Preface, we are told that the aim of these Lectures is threefold : Firstly, to understand the motives with which the author of the First Gospel composed his book ; secondly, to expound the teaching of St. Matthew in its relation to ourselves ; and thirdly, to advocate the cause of presenting Christ to the Jews of to-day. The Lectures deal with the Birth of our Lord ; the Jewish Parties in the time of the Messiah ; the Messiah as the Healer of disease, as Teacher, as the Son of David, as the Son of Man, as the Son of God, as Victor ; the Messiah and the Cross, and the Messiah and the Apocalypists. It will be seen that the whole life and work of our Lord, as He is revealed to us in St. Matthew's Gospel, is here dealt with.

Throughout the book, Canon Williams makes use of his intimate knowledge of Jewish thought to elucidate passages which would otherwise be obscure or altogether fail to attract the notice of the ordinary English reader. Take, for example, the genealogy in the first chapter of St. Matthew. The Evangelist begins his Gospel thus : "The book of the generation of Jesus Christ, the Son of David, the son of Abraham." He then proceeds to give the genealogy in three divisions of fourteen names each. Why ? To the Hebrew-Christian, for whom the Gospel was primarily written, the name of David would suggest that God's glorious promises to David had not failed. David's line did not die out, but "the direct line of heirship was continued in that family of humble circumstances into which the Christ was born." The plan of the genealogy is thoroughly Jewish. "St. Matthew has arranged his matter by the Hebrew letters of the word David. As David in Hebrew has three letters, so in the genealogy there are three divisions. As these three letters make up fourteen by numerical value, . . . so the writer arranges his matter in fourteens" (p. 16).

Canon Williams has a good deal to say about the Parties in the time of our Lord. As it is well known, our Lord severely denounces the Pharisees. Josephus, on the other hand, speaks of their "virtuous conduct," and the description, in the Talmud, of some of their leaders is by no means unpleasant. How are we to reconcile these divergent verdicts ? Canon Williams dis-

cusses various theories advanced. Prof. Chwolson and several modern Jewish scholars are of opinion that in some passages the original reading was only "scribes," or "Priests" or "Sadducees," and that later copyists added or substituted "Pharisees." Canon Box thinks that our Lord's invectives were not aimed against the Pharisees as a class, but only against comparatively few of them. In the *CHURCHMAN* of September, 1911, he suggested that our Lord's denunciations were directed against the followers of the stern and narrow Shammai, and not against those of the peaceful and tolerant Hillel. Dr. Williams's own explanation is that our Lord sometimes used the word "hypocrite" in a somewhat different sense from that which we ordinarily attach to it. See, for example, St. Matt. vii. 5; xv. 7-9; Luke xii. 56. "Our Lord," he says, "seems to use the word hypocrite in these cases when the life is inconsistent with the profession made, but without any connotation of wilful and conscious deceit" (p. 90).

In the chapter on "the Messiah—the Son of God," Canon Williams asks, How came St. Matthew, a strictly monotheistic Jew, "to believe that Jesus of Nazareth was divine, and yet to show no sign of any consciousness that he was committing blasphemy in this belief, or idolatry in worshipping Him?" He answers: "During the earthly life of Jesus of Nazareth, St. Matthew received the impression of Him as a unique personality" (p. 327). "The Resurrection must have enormously increased the belief of the disciples in the supernatural origin of Jesus." Yet it was only after the outpouring of the Holy Ghost on the day of Pentecost that St. Matthew came "to the amazing conclusion that Jesus was not only the Son of David, and the Son of Man, but even the Son of God, in the highest meaning of that supreme title" (p. 328).

"Can we, then, as thinking men, believe in the Divinity of Jesus? I answer that the question is rather: Can we help believing in it, if we accept the Gospel narrative as substantially correct? And treat the narrative as critically as you may . . . the residuum is that One stands out before us unique in history for the powers He displayed over disease and nature; for the holiness He exhibited in every place and in all circumstances; for the continuous communion He enjoyed with His Father in heaven; for the love which prompted Him to give at last His very life for others; for the triumph He gained after death—One Who claimed to be above angels, and even to be on an equality with God; One upon Whom the earliest Christian Church, the society of the first believing Jews, was built, and in Whom, as they affirmed, they obtained pardon and peace and power, in a word, eternal life. Who or what is He, this irreducible minimum of the Gospel story?" (p. 331).

All through the book, Dr. Williams uses modern critical methods and comes to eminently orthodox conclusions. It is delightful to find him justifying St. Matthew in his use of the Old Testament prophecies. He has laid Bible students under a deep debt of gratitude. To read, mark, learn and inwardly digest this volume in itself constitutes a liberal theological education.

KHODADAD E. KEITH.

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**CATHOLIC OR ROMAN CATHOLIC?** By the Rev. T. J. Hardy, M.A. London: *Robert Scott*. Price 2s. 6d. net.

The Sub-title is "Twelve letters to one unsettled in the English Church." We gather that the person in question holds most Roman doctrines, including some very advanced worship of the Blessed Virgin and a belief in the Immaculate Conception. The point at issue is whether he shall also swallow Papal Infallibility and go over to Rome. The first five letters refute the Petrine claim. These are well written and will be generally useful. (It might have

been well to refer to Salmon's classical work in giving a list of books on the subject.) The other letters deal with the alleged causes of dissatisfaction in the English Church. They will no doubt be extremely useful for a certain class of very advanced "Anglo-Catholics." The present writer finds it utterly impossible to accept many of the statements and arguments in them. On these points Mr. Hardy is entitled to his own opinion, even to his implied denial to non-Episcopalians of a place in the Holy Catholic Church. We would, however, suggest the desirability of verifying references. For instance, on page 54 he writes, "Cranmer, who was mainly responsible for the English Ordinal, knew that he was thus preserving the old 'intention,' for he wrote in 1551 that he 'never intended to deny that the Holy Eucharist is a Sacrifice.' In fact, the word 'Sacrament' covers and 'intends' the word 'Sacrifice,' so that when we use the former we include the latter." Now with this "quotation" from Cranmer (on the Lord's Supper, p. 369 ed. Parker Soc.) we have two grounds of quarrel. First, the words alleged to be quoted are not found on that page at all. We doubt if they are found anywhere else. Secondly, the meaning which Mr. Hardy intends them to suggest as being Cranmer's opinion, by the context in which he "quotes" them, is exactly opposite to what Cranmer does in substance say on the page in question. Cranmer affirms a sacrifice of praise and thanksgiving on the part of all Christian people. Mr. Hardy ascribes to him a desire to perpetuate "intention" to sacrifice in the sense of the Roman Ordinal! Truly there is still need of Bishop Dowden's famous advice to verify references.

C. H. K. BOUGHTON.

**CAN WE KNOW JESUS?** By Henry Wallace, with Introduction by the Rev. W. L. Walker, D.D. London : Robert Scott. Price 3s. 6d. net.

We must say frankly that we do not like the title of this book ; nor can we follow the learned author in all his reasonings and contentions. With this caveat we are free at once to say there is much in this volume of thought-compelling interest. Mr. Wallace, who is Minister of Parkhead Congregational Church, Glasgow, draws a distinction between "knowing" and understanding, and he sets himself to show that we have not understood Christ or His teaching. He disposes, somewhat summarily, of what he calls "theological prepossessions," but we should be inclined to maintain that some of those "prepossessions" are more nearly in accordance with the Truth than Mr. Wallace's interpretations. The chapter on "The Moods of Jesus and His Counsels" and that on "His Social Relations" are of interest, but we differ from any view that would put the emphasis on what is often called the "humanness" of Jesus, as we believe that in the present day the great need is for a clear and still clearer witness to the Divinity of Christ. We know that Mr. Wallace accepts the fact of the Virgin Birth and other fundamental truths of the Christian faith, but we wish he had dealt with these great themes in a more robust tone. In proceeding he sets out what he regards as "Christ's own Ideas and His Mission," "Christ's Ruling Ideas" and "Christ's Idea of God and the Kingdom," and in this section we have some beautiful and uplifting thoughts. So, too, in the chapters on "Justice and Righteousness," and "Grace and Love," there is much that is pure and bright and true. The chapter on "The Sacredness of the Soul" shows us the infinite value our Lord placed upon it ; and the two final chapters, "The True Society of Jesus" and "Faith and the Kingdom of God," show the writer's true Catholicity of spirit and broadmindedness. The Church and Christianity—which are not necessarily convertible terms—are passing through a time of testing, which will undoubtedly grow fiercer in the months

and years immediately ahead of us, and it is important, nay it is necessary, that there should be the sternest examination of foundation principles. But in the process we must be careful not to undermine the position. Mr. Wallace's view-point is somewhat "modern," and we are sufficiently old-fashioned to believe that what is new is not always true, and what is true is not always new. We have, however, nothing but praise for the earnestness with which he insists upon the fact, to quote Dr. Walker's words, that "it is Christ *in the life*, in our own actual circumstances, that is so greatly needed—that is, in fact, the essential thing in Christianity." The work is marked by reverent care and deserves close study.

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THE WAR, GOD AND OUR DUTY. By the Rev. W. L. Walker, D.D. London : Robert Scott. Price 2s. net.

Dr. Walker has given us a very useful book. He first examines the struggle "in the light of the reality of God," and if his treatment is sometimes drastic and severe it is always essentially just. The opening chapter, on "The War as a trial of Faith and Fidelity" puts the case very fairly, and many who have become uneasy will find much in Dr. Walker's arguments to settle and steady their faith. Then follow two most helpful chapters on what the trial says (1) to the nation and (2) to the Church. The truth is powerfully enforced that if, as a nation, we would have God with us, we must be wholly with Him, and in regard to the Church it is pointed out that it is called to self-examination and revival. The failure of the nation and the Church is pointed out, and Dr. Walker says much that has long wanted saying and says it well. On the national side of the question he treats of the conscientious objector—slightly in the text and more fully in the appendix—in a way that should give that class of person furiously to think. The chapter on "The Help of God" is important as showing the principles which must ever govern a righteous war, and Dr. Walker's plea for "Prayer in the Present Crisis" is strong and powerful, not only by reason of its insistence upon prayer as the prelude to a righteous peace but also because it sets great importance upon prayer as a means by which the eyes of the nation may be opened to all that is wrong in the national life. This leads up naturally to the next chapter, "The Ending of the War and the Call that comes to us," in which we are reminded that whether the new era will be a better one depends largely on ourselves. But Dr. Walker's volume is not confined to the discussion of these and kindred questions. He has comfort to offer to the sorrowing and hope for the slain. He will not carry every one with him in his discussion of the destiny of those who die in battle who are not Christian believers, but the point on which he lays stress, that "the spirit which moved a man to be willing to give up his life in a worthy cause shows that there is something in him of real value, capable of being raised to the Divine Ideal," is one that should not be overlooked. Altogether we may well thank Dr. Walker for an inspiring and stimulating book.

