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THE CHURCHMAN

August, 1911.

The Month.

Miracles. A FEW weeks ago Professor Sanday preached a sermon before the University of Cambridge on the subject of miracles, and to that sermon he prefixed a most searching criticism of a recently-issued book on the subject by a member of his own University, the Rev. J. M. Thompson, Dean of Divinity at Magdalen. Professor Sanday is always kindly and considerate, and the strength of his language on this occasion was consequently all the more impressive. Professor Sanday has always shown gentleness to what has been called a reduced Christianity, but unless we wholly misunderstand Mr. Thompson's book, it is not the effort of a man who is feeling after a full faith, but of one who is definitely breaking away from that faith.

Mr. Thompson's Account of Them. Mr. Thompson does not deny the possibility of miracles; he accepts the dictionary definition of a miracle as "A marvellous event occurring within human experience, which cannot have been brought about by human power or by the operation of any natural agency." He then investigates the Gospel miracles, grouping them in three classes: visions, cures, and wonders. He finds no difficulty in the first two groups. 'They can be explained, or explained away, by religious psychology and by faith-healing. By wonders he means such miracles as The Changing of the Water into Wine or The Feeding of the Five Thousand. These events

are either true miracles or they never happened. The alternative that he chooses is that they never happened. The stories are either untrue, or they are parables materialized into history, or much simpler events exaggerated into wonders.

The Virgin Birth and the Resurrection. Mr. Thompson sees quite clearly—no one can help seeing—that the two greatest miracles must come into the discussion, the Virgin Birth and the Resurrection. If natural laws are strictly universal, these miracles must go with the rest. Mr. Thompson allows the Virgin Birth to go; he believes the evidence is not sufficient to warrant acceptance, and, moreover, as a miracle he examines it, and as a miracle he dismisses it. With regard to the Resurrection he has a greater difficulty, for he is anxious to retain his belief in the Divinity of Christ. If Christ did not rise, He is not Divine, and so, although he regards the evidence for the empty tomb as insufficient, although he does not believe that Christ's Body was raised from death, yet he does believe that Christ is alive, and appeared twice at least to His Apostles.

The Divinity of Christ. He goes further: he believes that our acceptance of miracles has been the chief bar to the right view and proper acceptance of the Divinity of Christ. But his notion of Divinity is curious: he believes that it was always part of God's nature that He should be made man, and that man was always incomplete until Christ came. "The Incarnation is the inevitable meeting of two natures meant for intercommunion. Without it both must remain comparatively unfruitful and unintelligible . . . the complete mediation of God by man is the essence of the Christian Incarnation. And it is only by the rejection of miracles that this doctrine can come to its full rights."

The Need for Reply. We are not quite sure that we understand Mr. Thompson, but we would venture to ask him to examine his position afresh; to consider first of all whether it be true, and, secondly, whether it be consistent

with the acceptance of the Christian Creed. We know that miracles have sometimes made difficulties because they have been regarded as unnatural. We know that it is not wise to use them as proofs of every theological position. But if we are assured, as apparently Mr. Thompson is, and we most certainly are, that Jesus of Nazareth is the Incarnate Son of God, then miracles are certainly not unnatural, they are not even strictly supernatural, but with Him they are entirely and fully natural.

We must not go further; the whole book must be read, and presently it must be answered at length. Professor Sanday has already supplied the line of the answer. But we do feel that we cannot allow the position which Mr. Thompson claims to take to pass without vigorous protest. We venture to print his final conclusion, the limiting clauses of which we emphatically decline to accept.

We may end by thus formulating the hypothesis to which we have been led: Though no miracles accompanied His entry into, or presence in, or departure from the world; though He did not think, or speak, or act otherwise than as a man; though He yields nothing to historical analysis but human elements, yet in Jesus Christ God is Incarnate, discovered and worshipped, as God alone can be, by the insight of faith.

At the recent meeting of the Upper House of
 Convocation two seriously important resolutions were
 agreed to; they were as follows:

The
Ornaments
Rubric.

1. "That this House, holding that in the present circumstances of the Church of England it is not desirable (1) that any alteration should be made in the terms of the Ornaments Rubric, or (2) that either of the two existing usages as regards the vesture of the Minister at the Holy Communion (other than the use of the Cope as ordered by Canon 24) should in all cases be excluded from the public worship of the Church, declares its opinion that, by whatsoever process may be hereafter recommended by this House, provision shall be made to authorize, under specified conditions and with due safeguards, a diversity of use."

2. "And it is hereby explicitly declared that by this resolution no sanction is intended to be given to any doctrine other than what is set forth in the Prayer-Book and Articles of the Church of England."

The second was agreed to without difficulty or hesitation. The first gave rise to considerable discussion, mainly due to the

fact that in the form first presented to Convocation the reference to the present rubric did not occur. The Bishop of Birmingham was evidently anxious that the resolution should not imply acceptance of the interpretation of that rubric declared by the highest available court to be the true one. The Archbishop of Canterbury was willing to vote for the resolution, but regarded the reference to the rubric as eminently unsatisfactory, only accepting it because of the apparent impossibility of framing a new one. Convocation has at last begun to see that Prayer-Book revision cannot be carried out by four independent committees, and an effort at co-operation is to be made. In all connections, especially in this particular one, we are glad of it. Admitting, simply for the sake of argument, that there is a doubt as to the illegality of vestments, there are still two important facts to face—firstly, that vestments have been declared illegal by the highest and best available tribunal ; secondly, that those who wear them almost universally combine with them other practices which are undoubtedly illegal and in themselves utterly objectionable. Speaking for ourselves, we believe in order and discipline and authority. If the first recommendation of the Royal Commission were immediately carried into effect, and the practices mentioned therein made to cease, and if the second resolution quoted above was universally and unequivocally accepted, we might be prepared to consider the Bishop's first resolution. But until then we shall feel bound, as Churchmen to whom our catholic and primitive heritage is inestimably precious, to oppose with all our strength the legalization of the vestments. Lord Halifax's recent speech has given to Evangelicals the not very polite hint that we are unwanted in the Church of England. Neither he nor his party will frighten us away. Our position and our rights are irrefragable. We shall remain in the Church of England, as the truest exponents of her faith and practice, and although it is our last wish that anyone should be compelled to depart, we will not barter away, in the interests of medievalism or of Rome, the heritage of our fathers.

The Study
of the Fourth
Gospel.

We note with thankfulness that our contemporary, the *Record*, is announcing a new Bible study class scheme for next winter. The subject chosen, "The Purpose of the Fourth Gospel," is timely and of first importance. There is abundance of material in the way of inexpensive books of reference for those who desire to enter upon a critical and devotional study of the Gospel. The result of such associated work throughout a parish will more than repay the cost involved in leadership. We heartily commend the project as an aid to those clergy who would fain see their people led into intelligent understanding and thoughtful use of the Bible. New life for many a Bible class is proffered in this scheme. Ample testimony has been borne as to the value—especially amongst men—of the parallel study of St. Mark's Gospel last winter. Preliminary papers will appear in the *Record* in September ; the issue of the weekly Outlines for study is announced to begin in the first week of October.

Holiday
Recreation.

The holiday month is in some senses the most important of the year. In it is cleared a space for things left out in daily life. Man in his corporate being is a unity, and needs to be "preserved entire." With most of us work tends to develop some sides of our nature unduly, at the cost of suppressing the rest. This our holiday should be framed to readjust. A body cramped by the comparative inaction of a sedentary life, or wearied by the toil of daily routine, may react towards strenuous exercise in rock-climb or on snow-peak ; it may brave the bracing solitude of a Scottish moor, contemplative days by an Irish trout-stream, competitive rounds on some breezy golf-links, or the peaceful relaxation of long hours on sandy beach, or in country garden or cornfield, shared by dear ones for whom working life leaves scanty time. Thus the body, through which we express our inmost being, is renewed. From September to July some of us unduly, though perhaps at times inevitably misuse it ; in

August it has a right to reverent and disciplined care. Many a parish suffers for a twelvemonth because the bodily aspect of his summer holiday escaped the vicar's thought.

Mental Recreation. The mental aspect of the holiday month is of equal importance. Most of us are driven for the greater part of the year by sheer necessity to use our minds within a very limited area. To read and think adequately on the lines of our actual work is an ideal of which we fall far short. Yet, did we even attain it, our minds would still lack the warmth which is generated by many sympathies, the breadth which comes from widened outlook, the freshness which permeates a mind set foursquare, open to all the varied winds of heaven. Still worse, we should miss our chance of making contacts with scores of men and women round us whose mental lines do not converge towards our own. Here the summer holiday gives space for things left out. The disciplined leisure allows a man opportunity for the other side of his mind—the development of dormant faculties, the expansion of cramped tastes, the release of imprisoned interests, in a word, for the healthiest of all equestrian exercise—that upon a mental “hobby” horse.

Spiritual Recreation. The best gain of a true holiday lies in the region of the spirit. The keeping of others' vineyards is apt to affect the keeping of our own. Through Nature and in solitude God is wont to draw near, as Light and as Life. At a distance from the stress and conflict of work true proportions appear. For eleven months, it may be, we have faced the shortcomings of others; in this twelfth month we face our own. But penitence for the shallow depth of our cisterns is merged in joy at the unfailing supply from the hills of God. We turn from the strenuous *giving* of daily service to a quiet *receiving* from His fresh springs. There is intake in preparation for the winter's outflow.

Holiday
Reading.

Holidays separate some men from their books. For others they offer access to a better library. For the latter we venture to suggest, if opportunity offers, a fresh study of the first Christian century. Notwithstanding the fragmentary nature of the ancient records, their period is unrivalled for wealth of incident, rapid development of thought, and agelong significance. It is a time when Jew and Greek and Roman are thrown into varying combination, when East and West are meeting in the great Ægean ports, when religions of the past are being merged in those of the present, and the Christ of God is rising as the One who fulfils and supersedes them all. During these pregnant years the Church is severed from the Jewish nation (marked by the murder of the Apostle James and the destruction of Jerusalem) and from the Roman world (marked by the Neronian persecutions); the New Testament grows to completion; Christian communities spread from Babylon and Parthia in the East to Gaul and Spain in the West. Books so fascinating as to fall well within the limits of holiday reading abound. Professor Gwatkin's "Early Church History" and Sir W. M. Ramsay's books may specially be named. A sectional study of extreme interest might centre round Ephesus, starting from its wide area of Biblical connection with the Acts, the Apocalypse, and several of the Epistles. This would involve a study of its history, its situation in relation to the great land area routes of the Roman Empire, its trade and commerce; and the tracing of its religious changes, illustrated by the little hill near the railway-station on which stand to-day the ruins of (1) an ancient sacred place of an Asiatic goddess, afterwards identified by the Greeks with their Artemis; (2) a Christian church built by Justinian, and dedicated to St. John the Divine; (3) an exquisite Moslem mosque between the two. All this illustrates the value of Ephesus as a centre in the early spread of Christianity, and by relating the New Testament Scriptures to their setting draws out the significance of their relationship to their own time, and by an easy sequence of thought to the needs and conditions of present-day life.

Such a holiday task would enrich the Bible classes and sermons of the winter.

Bible Study. For the man who makes holiday far from a library and can carry few books, we record the experience of a busy vicar two or three years ago. During a Swiss holiday he read the Bible right through, in historical grouping, noting in his pocket-book the broad impressions left on his mind. The sermon in which he embodied his "findings" made the Bible live again to some who heard. Another excellent suggestion is that the Revised Version New Testament with fuller references should be made a holiday companion this year. To work out carefully all the suggested textual connections of even one Gospel or Epistle would again enrich the winter's work. For those who desire a book which is new, scholarly, inspiring, inexpensive, and light to carry in pocket or knapsack, we cordially commend a book just issued by the Student Christian Movement (93, Chancery Lane), price 1s. 6d., called "Modern Discipleship and What it Means," by the Rev. E. S. Woods. Those who spend their holiday solitudes in meditating on these studies in Christian thought and service will learn to echo the quotation given from old Samuel Rutherford: "Verily, it is a king's life to follow the Lamb."



The Doctrine of the Atonement as set forth in the Prayer-Book.

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THE term "Prayer-Book" is used here in what is, strictly speaking, an inaccurate sense. The Articles do not properly belong to the Prayer-Book, as may be seen in the omission of any reference to them both in the title-page and in the table of contents as authorized by the Act of Uniformity of 1662. But the subsequent addition of the Articles to that table, though unauthorized, represents the sanction of general consent to the wider use of the term. And when any attempt is made to expound the doctrinal teaching of the Prayer-Book, it is in that inclusive sense that the term must be used. For any treatment of the Church's teaching which omits reference to her authorized dogmatic utterances would (apart from all questions as to the quality of the attempt) be unworthy of the name. Moreover, in such treatment the Articles must be regarded, not as an appendix which has to be included for the purpose of completeness, but as providing the more important part of the material that is at our disposal. For in matters of doctrine that which is the ultimate authority for the expression of the Church's position is not the language of the Services, but the dogmatic statements of the Articles. Liturgical statements often assume the fulfilment of certain conditions, and, having been drawn up on the principle of charitable presumption, they may depend for their literal meaning upon the fulfilment of such conditions; whereas the dogmatic statements of the Articles assume nothing of the kind. The two classes of statements must be carefully distinguished. The difference between them is such that in the final issue liturgical statements must be interpreted by the dogmatic, and not the dogmatic by the liturgical. The observance of this principle is of most importance in relation to certain questions of sacramental doctrine; and it was in connection with

the doctrine of Holy Baptism that, in the middle of last century, it received the careful attention of Professor Mozley in his work on the Baptismal Controversy.¹

Although it does not so vitally affect our present study, yet it is, in itself, a principle of such importance that we shall do well to observe it, if only as a reminder that the study of the Church's doctrine must at all points be determined by her dogmatic statements in conjunction with the language of the liturgy, and not by the language of the liturgy alone as being in itself final and decisive.

Turning first, then, to the dogmatic language of the Articles, let us try to gather up the statements which bear on the subject before us.

In the definition of the properties of the Godhead, as given in Article I., we find the words, "of infinite goodness." The equivalent word in the Latin draft of the Article is *bonitas*. We shall be helped in our understanding of the significance of the phrase if we refer to the Vulgate and English translations of Rom. v. 7, where St. Paul introduces a contrast between the man who is "righteous" (*justus*) and the man who is "good" (*bonus*). "Goodness" is a more comprehensive term than "righteousness," because it includes the conception of kindness (*benignitas*). But it means more than kindness, because it excludes the conception of an unholy, unrighteous kindness. It embraces the two ideas of righteousness and kindness.

When, then, the Article states that God is "of infinite goodness," it sets before us one of the cardinal lines of approach to a true conception of the doctrine of the Atonement. No theory can be regarded as representing the teaching of our Church which contradicts the fundamental truth that God is infinitely holy and kind. No idea, on the one hand, of mercy wrung from a revengeful God, no theory of a forced forgiveness, finds any sanction in our Church's interpretation of Atonement. And, on the other hand, there is no place for any conception which ignores the requirements of perfect holiness in dealing with the fact of sin.

¹ See Mozley, "The Baptismal Controversy," pp. 284 *et seq.* (Ed. 1895.)

Article II. deals with the subject of the Incarnation. It clearly states that the Godhead and manhood were joined together in the one Person of the Son. This adds a further limitation. No conception of God having His *will* towards us changed through the intervention of *another being* finds any place in the teaching of our Church. The Lord Jesus was very God as well as very man. And therefore, when the Article proceeds to state the facts of His sufferings and death, and their purpose—"to reconcile His Father to us, and to be a sacrifice, not only for original guilt, but also for all actual sins of men"—we are bidden to remember that it was not merely as man, but also as God, that He effected this. In Him God was reconciling Himself to us, was offering Himself as the sacrifice for the sins of men.

The phrase "to reconcile His Father to us," interpreted in the light of the following phrase, "and to be a sacrifice," clearly implies that there is need of reconciliation on the part of the Father towards man. But the need must be so explained as not to contradict the teaching of Article I. In other words, it is the need of reconciliation on the part of Him who, while being infinitely holy, is also infinitely kind. The meaning, therefore, can only be that sin had imposed a barrier between God and man; not in the sense that God's will toward man needed to be changed, but that His love could not act independently of His holiness. All that God is He is essentially, and not accidentally.¹ There is no such thing in the Godhead as any property lying dormant. Divine love and Divine righteousness are not accidents of the Divine will, but expressions of the Divine nature. Hence it is that, while Divine love cannot leave the sinner without the offer of pardon, Divine righteousness cannot leave sin uncondemned; but both find their satisfaction in Divine self-sacrifice, in the sacrifice for sin offered by God Himself in the Person of the Incarnate Son. The barrier erected by the guilt of sin had to be removed in order that righteousness

¹ See Litton's "Introduction to Dogmatic Theology," pp. 68 *et seq.* (Second edition.)

might be satisfied. Justice required the removal and love effected it. The nature of the satisfaction, the content of the sacrifice, these are not dealt with in the Article; but the fact is stated, and stated in the words of Scripture, which speaks of the need of the reconciliation of the Father, and of the meeting of that need through the sacrifice of the Incarnate Son.

We notice, in passing, that the culminating point in the atoning sacrifice of Christ is stated to be His death.

In Article IV., which treats principally of the Resurrection of our Lord, there is a reference to His session in Heaven. The significance is not explained, and the study of it belongs rather to the examination of Scriptural teaching than to that of the teaching of the Church. But its bearing on the doctrine of the Atonement is of such importance that a passing reference to its interpretation may perhaps be permitted.

The conceptions that are most usually associated with the session of Christ are those of His mediatorial kingdom, and His coequal power and majesty with the Father. But these ideas do not exhaust the associations of the metaphor. It signifies also the completeness of Christ's propitiatory offering and the mode of His perpetual intercession. This relation of the Lord's session to His propitiatory work is clearly defined in the Epistle to the Hebrews. In one passage we read that Christ, "when He had made purification of sins, sat down on the right hand of the Majesty on high."¹ In another passage the language is still more emphatic: "Every priest, indeed, standeth day by day ministering and offering oftentimes the same sacrifices, the which can never take away sins: but He, when He had offered one sacrifice for sins for ever, sat down on the right hand of God. . . . for by one offering He hath perfected for ever them that are sanctified."²

Moreover, the dogmatic statements of the session of Christ

¹ Heb. i. 3.

² Heb. x. 11 *et seq.* The contrast between standing, as the position for continual offering, and session, as the evidence of completed offering, should be carefully noted. The Vulgate translation of ἕστηκεν (*præsto est*) misses the point, and has affected Western interpretation of the passage.

determine the mode of His perpetual intercession. It is as seated that Christ intercedes: it is as King that He is also Priest. In the words of Bishop Westcott: "The modern conception of Christ pleading in heaven His Passion, 'offering His blood,' on behalf of men, has no foundation in the Epistle. His Glorified Humanity is the eternal pledge of the absolute efficacy of His accomplished work. He pleads, as older writers truly expressed the thought, by His presence on the Father's throne."¹

The metaphor of the session, then, denotes, on the one hand, the completeness of Christ's propitiatory offering, and, on the other hand, the perpetuity of its efficacy, through the presence of Christ in our nature on the throne of God. Christ took His seat because there is no more offering for sin; Christ sits and we are accepted in Him, the beloved.

Passing now from those Articles which deal with the fundamental doctrines of the Godhead and the Incarnation, we turn to those which deal with the doctrine of salvation. They start, as all effective teaching about salvation must start, with the statement of man's needs.

Article IX. affirms that original sin, involving as it does a corrupt nature and a rebellious will, deserves in every person born into the world the wrath and condemnation of God. Here, then, we are introduced to the interpretation of the language of the earlier Article which speaks of the Father being reconciled and of Christ being a sacrifice for sin. Article IX. also alludes to the removal of the condemnation, but not on the Divine side, for that was dealt with before: it is on the human side that the removal is now contemplated. Atonement requires the co-operation of man with God, and on man's side the conditions are faith and baptism; in the words of the Article, "there is no condemnation to them that believe and are baptized."

Article X., of "Free-Will," lays additional emphasis on the truth that Atonement is the gift of God. It was stated in

¹ Westcott, "The Epistle to the Hebrews," p. 230.

Article II. from the point of view of the satisfaction of Divine righteousness; now it is stated from the point of view of the conversion of the human will. It is only through the grace of God that man can turn and prepare himself to faith and calling upon God."¹ Realized atonement is the manifestation of Divine love and mercy, whether it be regarded from the standpoint of Divine reconciliation or from that of human conversion.

Articles XI. and XII., "Of the Justification of Man" and "Of Good Works," eliminate from the Church's teaching any idea of human merit. It is only on account of the merit of our Lord and Saviour Jesus Christ, and not on account of our own works or deservings, that we are accounted righteous in God's sight; and the blessing of Justification is appropriated by faith alone. The good works of man have no place at all in the removal of condemnation; they are the fruit and result of such removal, and not the cause of it. Justification—which is only another term for atonement realized and enjoyed—is a state which is entered upon at the commencement of the Christian life.² While it covers the whole life of the believer, and lasts into eternity, it is also the first thing in Christian experience. In this connection we notice also the incidental reference to Justification in the article on Predestination. Not only are men justified "freely" (Latin *gratis*), *i.e.*, without any merit of their own to offer, but also Justification comes at the beginning of their Christian experience, and follows immediately on their obedience to the call of God through His Spirit.

Article XV., "Of Christ alone without Sin," reiterates the truth of Christ's sacrifice for sin, and renews the emphasis on the death, as the culminating feature of that sacrifice. In Article II. the word for sacrifice is *hostia*; here it is *immolatio*: the one referring to the personal victim, the other to the actual sacrifice, both involving the conception of sacrifice through death.

¹ See also Article XVII., "they through grace obey the calling."

² See Simpson, "Fact and Faith," pp. 85 *et seq.*, 141 *et seq.*

But in this Article an additional feature is introduced in the words: "By the sacrifice of Himself *once made*." It is an anticipation of the fuller statement of the completeness of Christ's offering, which is found in Article XXXI., and we can leave the consideration of it until we come to that Article.

We pass on to the Sacramental Articles, and the question of the relation of the Sacraments to the Atonement. Article XXV., which deals with the doctrine of the Sacraments from the point of view of that which is common to them both, speaks of them as "sure witnesses and effectual signs of grace and God's goodwill towards us." What Sacraments are in themselves is independent of the worthiness of their reception; what Sacraments effect in the recipient depends on their worthy use. Sacraments are "sure witnesses and effectual signs of grace and God's goodwill towards us," whether we receive them worthily or not.¹ Unworthy reception cannot rob them of their signification, because their signification belongs to their essence; but unworthy reception does debar them from being means by which God works invisibly in us, because their wholesome effect and operation is conditional. Such invisible working is an end that may accompany their use, but is not a property inherent in them. It is as "witnesses" that they are "sure," and it is as "signs" that they are "effectual." In other words, the epithets "sure" and "effectual" relate to the Divine donation, but not to the human reception; they are concerned with the gift, and not with its appropriation. They distinguish Sacraments as the seals of the covenant, by which God puts into visibility the covenant gifts, exhibits the covenant grace, bestows the covenant blessings; but the gifts, the grace, the blessings can only be appropriated by faith. The relation, then, of the Sacraments to the Divine side of the Atonement may be described in two ways: (1) They are witnesses and signs, the seals of donation, and as such they are sure and effectual; (2) they are means by which God works invisibly in us, and as such their efficacy is conditioned by worthy use.

¹ See Dimock, "The Doctrine of the Sacraments," pp. 19 *et seq.*

But there is the other, the human side of Atonement, and Sacraments are related to that too, as being badges or tokens of Christian men's profession. Through Sacraments there is put into visibility, not only God's grace and goodwill, but also man's repentance, faith, and obedience. They are the instruments of human, as well as of Divine donation, the means by which men put on Christ, identify themselves with His obedience, and give themselves to God. We must be on our guard against allowing time relationship to enter too fully into the conception. It is not that the actual entrance into the enjoyment of the Atonement awaits the actual moment of sacramental administration, any more than the actual entrance into the condition of repentance, faith, and consecration, awaits such a moment; but Sacraments being the visible embodiment of invisible conditions, these invisible conditions have to be conceived of as being effected in, at, and by the reception of the Sacrament.

We pass now to the last of the Articles which bear upon the subject, Article XXXI., which asserts the completeness of Christ's offering as the "perfect redemption, propitiation, and satisfaction for all the sins of the whole world." The title of the Article is decisive as to the meaning of the phrase "once made," which appears in the text both here and in Article XV. The title runs, "Of the one oblation of Christ finished upon the Cross."

This Article has had a special interest attached to it by the attempt which has been made to explain the condemnation of "the sacrifices of Masses," as not including condemnation of the official doctrine of the sacrifice of the Mass. But (let it be noted) the Article relates to doctrinal error, and not to mere matters of practical abuse; and it is focussed upon a specific conception of propitiation, and not upon a distinction between official and popular interpretation. It positively states that the offering of Christ is finished and perfect, and it condemns all teaching which alleges that Christ is still offered "for the quick and the dead, to have remission of pain or guilt" as blasphemous

fables and dangerous deceits. The question as to whether the official doctrine of the Mass is included in that condemnation depends not on the interpretation of the phrase "the sacrifices of Masses," but on the further question as to whether the official doctrine involves the condemned position. And of that there can be no doubt whatever.

Let us now gather up the main points of the teaching which we have traced through the Articles :

1. Atonement is the manifestation of Divine love. It is the gift of the Father, through the sacrifice of the Son, rendered effectual in man through the work of the Spirit.

2. The sacrifice of Christ, which is the meritorious cause of the Atonement, reached its culminating point in the death on Calvary. It was offered in such manner that the offering was finished on Calvary, and that finished offering was the perfect redemption, propitiation, and satisfaction for all the sins of the whole world.

3. The Atonement thus provided on God's side is rendered effective in the individual when he puts away his enmity against God, and turns to Him in repentance and faith, this turning being the result of the Spirit's co-operation with man's will, and there for an additional manifestation of Divine love.

4. Justification, or the condition of Atonement realized in the individual, covers the whole life of the man who remains in the state of faith. It is entered upon at the outset of the Christian experience ; good works are the fruit, and not the cause of it.

5. Sacraments are related to the Atonement as the seals of donation, the means of formal bestowal, opportunities of actual appropriation, the tokens of the faith which alone appropriates ; they are not so related in time to the gift, as that the entrance upon its enjoyment must be the moment of the administration, yet they are so related to the gift that the enjoyment of it cannot be recognized by the Church when the Sacraments are not used.

Such are what I conceive to be the chief points in the teaching of the Articles. In that teaching two striking omissions

call for notice, notably the absence of any attempted explanation as to the actual content of the death of Christ which gave to it its atoning efficacy. For this we may be thankful. The fact of Christ's death occupies the central position, as it does in Scripture ; but we are not bound down to any one of the many explanations which the history of the doctrine provides.

The other omission, less happy than the former, is that of any explicit statement of the revealed fact which lies at the root of the doctrine of the Atonement. I refer to the truth of the union of the believer with Christ through the indwelling of the Holy Spirit. It receives one incidental reference in Article XV., in the phrase "born again in Christ"; but that is an inadequate recognition of a fundamental truth. It is possible, too, to regard it as implied in Article II., which deals with the Incarnation, but it is certainly not dogmatically expressed. And yet the truth of our union with Christ is the foundation of the whole fabric. It is as we are one with Christ that our guilt is covered by His sacrifice ; it is as one with Christ that His righteousness is imputed unto us ; it is as seated with Christ in the heavenly places that we share in the benefits of His session at the right hand of God, that session which is itself the perpetual intercession ; it is as being in the Beloved that we are accepted.

As the Head of the Body He has borne the iniquities of the members ; as members of His Body we share in the merits and glory of the Head. And that union is effected through the indwelling of the Holy Spirit. "He that is joined unto the Lord is one spirit";¹ "By one Spirit were we all baptized into one Body";² "There is one Body and one Spirit."³

A few words will suffice to show that the language of the Services is in entire accord with the dogmatic utterances of the Articles.

The conception of the *need of atonement* on account not only of the enmity, but also of the guilt of sin (*i.e.*, the conception of the need of reconciliation on the part of God as well as of man) finds frequent expression in references to Divine

¹ 1 Cor. vi. 17.

² 1 Cor. xii. 13.

³ Eph. iv. 4.

forgiveness of human transgressions, and in the applications of such terms as "propitiation," "redemption," "satisfaction," "mediation," to the work of Christ for man.

The conception of Atonement as manifesting, alike on the Divine as on the human side, the Father's love, is present in every reference to Divine mercy, as the only ground of hope, and to Divine grace as the essential prerequisite for repentance and faith.

The conception of Atonement as effected on God's side by the sacrifice of Christ is present in every reference to Him and His work both on earth and Heaven as the only means of access to God.

The conception of that sacrifice as culminating on the Cross of Calvary finds expression in the constant reference to the death and blood-shedding. The conception of that sacrifice as complete, sufficient, finished, offered once for all, is present in the general references to the perfection of the forgiveness procured by it, as well as in the particular statements both of the fact and of that which proves it—viz., Christ reigning in glory with the Father.

The conception of Atonement as requiring human co-operation is present in every reference to the need, and every expression of the fact, of repentance and faith.

Space forbids my attempting to pursue the subject further ; I would only add, in conclusion, that the Churchman who has entered into the spirit of the Church's teaching on the subject is one who rejoices in the possession of forgiveness and peace with God ; and in the light and with the inspiration of that blessed gift seeks to live a life which is worthy of such a calling. He prays for forgiveness, just as he prays for the Holy Spirit, not as still waiting to possess it, but as expressing in such prayer his entire dependence upon the goodness of God, prayer in the name of Jesus being a condition, not only of entering into, but also of remaining in that state of grace into which, through the goodness of God, the believer has been brought.

Some Chapters in the History of the Early English Church.

BY THE REV. ALFRED PLUMMER, D.D.

X.—THE REVIVAL UNDER ALFRED.

TEN years ago, English History, after a lapse of exactly a thousand years, repeated itself in a remarkable way. A new century and a new reign began in the same year. In the year 901 the tenth century began, and in the year 901 the reign of an English King began. In the year 1901 the twentieth century began, and in the year 1901 the reign of an English King began. In 901 it was a King Edward that was succeeding to his parent's throne; and so it was again in 1901. Nor does the parallel end there. In 901 the parent whom King Edward succeeded was the best Sovereign, and the best beloved Sovereign, that the English nation had ever known; and so it was again in 1901.

In 901 the English nation was still young, and had not long been welded together as one nation under the terrible, but not altogether unwholesome, blows inflicted by the Danes. The English had only for a short period had the experience of living under the government of one King. But at no time had the English nation, or any division of the English nation, had a King who, in the beauty of his life, or in the excellence of his government, or in the affection and devotion with which he inspired his people, could compare with him whom we commonly speak of as "Alfred the Great." That title, admirably as it fits him, is comparatively a modern one; perhaps it is not older than the seventeenth century. It is certainly not the title which his own subjects gave him, still less is it one which he claimed for himself. He calls himself "King of the Saxons," a title which no one had used before, and which was not very common afterwards. But the title which his own subjects gave him was a nobler one than that of "Alfred the Great." He lived among them for fifty-two years, and he reigned over them for thirty; and during most of

the thirty years the name by which he was known among his own people was "England's Darling," or "The Darling of the English." He had delivered them from their cruel enemies, the Danes. He had secured them against attacks in the future. He had given them good laws. And, in spite of a painful disease which sometimes completely prostrated him with suffering, he laboured incessantly for their good ; and not merely for their material prosperity, but chiefly for the enlightenment of their minds and the health of their souls. Consequently, for centuries after his death, wherever there was a valuable institution of which the origin had been forgotten, the common explanation was that it had been founded by King Alfred. Whatever was beneficial to the nation was certain, men thought, to have come from him. And, in all this, popular legend and deliberate fiction have, in the main, been true enough to actual fact. They have done the hero whom they glorify no more than justice ; for they have attributed to him the kind of things which he actually did, and have set him before us as the kind of Prince which he actually was, the model Englishman, and the model English King. Thus Alfred realizes in history what had been told in legend respecting an idealized British King, and then himself becomes the centre of legends which, however, realize rather than idealize him. The legendary King Arthur, in character, and in exploits over the heathen, is reproduced in the historical Alfred ; and then we have a legendary Alfred, who is the historical Alfred over again. Alfred has been called by Ranke "one of the greatest figures in the history of the world," and by Freeman "the most perfect character in history." There is no need to criticize either expression.

The revival of England under Alfred the Great has been compared with that of France under Joan of Arc. But that is not the kind of revival with which we are concerned, glorious as it was in itself, and necessary for the revival with which we *are* concerned. What we have to look at is Alfred's work in restoring the churches and monasteries which had been destroyed by the Danes, in reviving religion, and, with a view

to this, in raising the intellectual level of the people, and especially of the clergy. It is about the last that we have most information.

Alfred built a house for nuns at Shaftesbury and a house for monks at Athelney, the latter being probably a thankoffering for the great services which he had been able to render the nation with the fortress at Athelney as his headquarters. And had he lived longer he would have made other foundations at Winchester and elsewhere. But, apparently, it was easier, after the ravages made by the Danes, to build religious houses than to find English people who were willing to enter on the religious life ; and Alfred had to collect monks on the Continent to fill the new or restored monasteries. Was it that the English had noticed with what special fury the Danes had pillaged monasteries and massacred monks, and that they did not care to expose themselves to anything of the kind in the uncertain future ? Or had the scandal of the sham monasteries, of which Bede tells us in his letter to Egbert, so discredited monasticism in England that no Englishmen were willing to take the places of those who had been slaughtered by the heathen invaders ? Be that as it may, this was not a field in which Alfred had conspicuous success. It was not until a little later that the monastic spirit was rekindled in England, partly through the influence of Dunstan, who himself became Abbot of Glastonbury at the early age of twenty-two.

The Ford Lecturer of 1901, who chose for his subject "The Life and Times of Alfred the Great" (Oxford Press, 1902), says that of synods or special ecclesiastical legislation under Alfred he can find no trace. More than one episcopal see had been extinguished by the Danes. In what way were they revived, and when were they revived ? We know something about the two Archbishops of Canterbury in Alfred's reign, Ethelred and Plegmund, but very little about any other Bishops or any other leading Churchmen. We have the names of some, but we do not know what they did. "Beyond the broad fact of the ruin caused by the ravages of the Danes, the whole history of the

Church under Alfred is most obscure. . . . A letter from Archbishop Fulk of Rheims to Plegmund shows that clerical and episcopal marriages were common in England at that time, and there are traces of something like hereditary succession to ecclesiastical lands. There is no evidence that Alfred attempted to alter this state of things ; there is some evidence that he disapproved it. In the 'Soliloquies of St. Augustine,' the Anglo-Saxon translation of which is almost certainly by Alfred, there is a passage in which Augustine declares that he has no desire to marry. This, which in the original is purely personal to Augustine, is by the translator extended to all clergy: 'I say, however, that it is better for priests not to marry than to marry.'"¹ It appears also from one of the numerous letters of the ambitious and energetic Pope John VIII. (872-882), which is addressed to the Archbishops (Ethelred of Canterbury and Wulfhere of York) and Bishops of the English Church, that the clergy generally had adopted the dress of laymen. This probably meant that they lived as laymen, and the Pope desired that clerical dress should be resumed. We know that a large number of priests had been murdered by the Danes, and that the schools for the education of the clergy had been for the time destroyed, and this, no doubt, had resulted in the admission of a low type of men to the ministry, men who had married before they were admitted to the priesthood, and who refused to adopt a stricter mode of life after their ordination. Archbishop Fulk of Rheims wrote to Archbishop Plegmund of Canterbury in much the same strain as that in which John VIII. had written to his predecessor. The English clergy were in much need of reformation. But, beyond Alfred's efforts to raise the level of religion and education in England generally, we do not know much about the means which he took to reform the clergy.

About these efforts, however, we know a good deal, and

¹ Yet Archbishop Parker was of opinion that it was because the clergy were allowed to marry that the English prospered so much at this period ; *monachorum loco succedebant presbyteri, qui in conjugio legitimo pie vivebant. Tunc vero Deus Opt. Max. praeiuit se magis mitem atque placabilem erga Anglicanam gentem* : a remark which excites Lingard's scorn ("Anglo-Saxon Church," ii., p. 259).

there is hardly any part of his great work on which the student dwells with greater pleasure. We may well believe that there was no part of his work which gave more delight and satisfaction to Alfred himself. His own craving for learning of the best kind made him sympathetic respecting the needs of others. The pretty story of his mother tempting him to learn to read when he was a child, by promising him a beautifully illuminated book as soon as he could read it, perhaps means no more than that he learnt the not very voluminous contents by heart by hearing them read to him. He does not seem to have known how to read until much later in life, and perhaps he never was able to write with ease. Much of his learning was no doubt acquired by getting other people to read to him, and, although the free character of his translations from Latin works can often be attributed to deliberate modification of the original work, in order to make it more edifying to his people, yet some of it, no doubt, was due to imperfect knowledge of Latin.

In improving the condition of education in England, the difficulty was to find teachers. Learning had been declining since the death of Bede, and the Danes had destroyed many of such educated men as still existed, together with libraries and schools. But the west of Britain had suffered less severely than the east. From Wales Alfred got Asser of Menevia, who is perhaps the author of the main portion of the "Life of Alfred," which is commonly quoted by his name; and from the west of Mercia he got Werferth, who had the courage to accept the See of Worcester, and Plegmund, who eventually became Archbishop of Canterbury, together with Ethelstan and Were-wulf, two clerics whom Alfred made his chaplains. These five, however, did not suffice, and Alfred sent to the Continent for others.¹ He obtained Grimbald, a priest and monk of the Abbey of St. Bertin in Flanders, and John the Old Saxon, a monk of Corvey, whom Alfred placed at the head of the

¹ It is worth noting that this introduction of foreigners into the kingdom, and giving them promotion, does not seem to have excited the jealousy of Alfred's subjects. It is not remembered against him as a blemish, as it is against some English Kings.

monastery which he founded at Athelney. These two foreign teachers have suffered in a strange way at the hands of historians. One of them has been doubled; the other has been made into one with a different person. Mabillon has made two Grimbalds, who both came to England under Alfred.¹ William of Malmesbury has identified John the Old Saxon with John Scotus Erigena, an identification which is commonly rejected by scholars, but which still finds support. Dean Hook says that there was a "tradition that the archbishopric was offered to Grimbold" before it was offered to Plegmund, and says that "the language of the Chronicle seems to confirm the tradition."² We can judge for ourselves as to the language of the Chronicle, but no authority is given for the existence of the tradition. It is very improbable that Alfred ever thought of appointing a foreigner to Canterbury. What the Chronicle says is that in 890 "Plegmund was chosen of God and of all the people to be Archbishop of Canterbury."

It is possible that, when Alfred first learnt Latin and made translations from Latin into English, he was thinking of his own improvement by increase of knowledge rather than of preparing himself for the education of his people; but it was this latter use to which he put the learning and skill which he acquired. He knew that it was in Latin that all the learning of the world, as it was then known in the West, was written. And he knew, also, that to read Latin had become a rare accomplishment in England. "Therefore," he says, "it seems to me best, if you agree, that we should translate some books—those, namely, which are most necessary for all men to know—into the language which we all understand."

These words come from the frequently quoted Preface to Alfred's translation of Pope Gregory's "Pastoral Care," and they are strong evidence that this was the earliest of his translations, and that subsequent translations of useful books are contemplated. The argument that in this translation he keeps closest to the

¹ "Ford Lectures," 1901, p. 137.

² "Lives of the Archbishops of Canterbury," i., p. 323.

original, because he had not yet acquired skill in making variations, is precarious. It is quite as likely that he did not wish to make very many changes. He omits very little, and inserts only brief notes. There has been much discussion as to whether Alfred's translation of Bede, or his translation of Orosius should be placed next. A good case can be made out for either arrangement, and the question is not of great importance. Of more interest are some of the numerous insertions which Alfred makes in Orosius. Among these is the well-known saying, attributed by Suetonius to Titus, that the day was a lost one on which he had done no good to anyone. Such an utterance would be sure to commend itself to such a man as Alfred, and we can well understand his desire to make it known to his people. With regard to the translation of Bede, doubts, which seem to be hypercritical, have been raised as to whether it is the work of Alfred himself. Perhaps all that the criticisms tend to show is that some of the MSS. contain signs of revision by a different hand.

But more interesting than even these three examples of Alfred's aims and methods (as illustrating his own character and his care for the well-being of his people) is his translation of one of the most famous works in medieval literature, that on the "Consolation of Philosophy" by Boëthius, the Roman Consul who was put to death by Theodoric, King of the East Goths. There is no doubt that, as in the other cases, Alfred believed that here also he was translating the work of a Christian. Whether Boëthius was a Christian is still a matter for discussion. But in the ninth century he was believed to have been a saint, martyred for his orthodoxy by the Arian Theodoric; and this belief, as well as the contents of the book itself, commended it to Alfred, as to many of his own and subsequent generations. No one has ever found anything distinctly Christian in the "De Consolatione" of Boëthius, but the translation, as Alfred published it, is very definitely Christian. It does not much matter how many of the insertions which he makes come from previous commentators or from the suggestions of Alfred's helpers; the fact that he inserted them shows that he approved them, and they are, therefore,

rightly cited as evidence of his tone of thought. The Christian philosopher knows that he is a free agent (otherwise there would be no difference between wickedness and holiness), and that it is a moral God, and not blind fate, that rules the world.

Legislation was another instrument of the revival under Alfred. His laws have been called "ecclesiastical," an epithet which is misleading. Of ecclesiastic legislation in his reign we know nothing. But his laws are rightly called "intensely religious in character." His placing the Decalogue, with the Apostolic Letter of Acts XV., as an introduction to his laws, shows that he means them to be regarded as having a religious basis, or at least as having been carefully brought into harmony with what is laid down in the Old and New Testaments. As in the cases already mentioned, he translates, even from the Vulgate, with freedom. He adapts the wording to the end which he has in view. But it is, perhaps, a mere slip when he makes the fifth commandment run, "Honour thy father and thy mother, *whom* the Lord gave thee," as if the mother, and not the land, was God's special gift. In the Apostolic Letter (*v.* 29), he has the interesting interpolation (found in D, Sah. Æth, and some Latin texts), "that which ye would not that other men should do to you, do not ye to other men."¹ This is not an insertion made by Alfred, as some have thought, but the comment *is* his own: "By this law anyone may know how he ought to judge another; he needs no other law-book."²

We, perhaps, cannot rightly include Alfred's great work in turning the local annals of the Church of Winchester into the National Chronicles of the English people among the efforts which he made to raise his subjects from the low conditions, both material and moral, in which he found them. And yet, in the course of ages, this step may have done a great deal towards inspiring patriotism and moulding national character, and we still reap the benefit of it in the possession of a unique national treasure.

¹ There are considerable variations in the wording of this insertion in the texts which contain it, but the sense is the same.

² "Ford Lectures," pp. 123 *et seq.*

The Sacramental Principle.¹

BY THE REV. A. R. WHATELY, D.D.

THE idea of the solidarity of religions is one to which we are becoming to-day more and more accustomed. And therefore it does not in the least surprise us, or cause us mis-giving, when we find that our Christian Sacraments have their counterparts in the religious practices of non-Christian peoples. We are satisfied that these strong analogies in doctrine and practice in no way militate against the claim of Christianity to be the absolute religion.

But wherein, precisely, does this absoluteness consist? Not only in the fact that all the various partial and obscured truths converge towards a central Truth, recognized by our souls as the final answer to their deepest appeal. Our acceptance of Christianity as *our* religion means that we accept its *specific* affirmations. The truth we recognize in other religions is not, for us, particularized. The incarnations of Vishnu do not, as specific events, belong to our creed; while yet we may see in this belief some little inkling of a truth realized in Christ. That is the essential difference between the justice we do to other faiths and our acceptance of one faith as *ours*.

1. Here, then, we have the first of the elements into which I would endeavour to analyse the Sacramental Principle—namely, *Particularization*. We appreciate the significance of the eating of the dough image, wherein the worshippers of some cereal goddess seek to participate in her life and essence. But those who eat the image, eat it not because of its general significance, but because of its particular significance. And so with our corresponding Sacrament. (We will keep this Sacrament chiefly in view throughout, as the more conveniently representative.) The Lord's Supper is for us, under right conditions, the

¹ The substance of an address delivered at a meeting of the Society for the Study of English Church Doctrine, at Cambridge, January 30, 1911.

partaking of the redemptive grace of Jesus Christ. It links us historically with Him. In the mystic experience of communion, history contracts itself till the past touches the present. We rise in spirit above the particular celebration, to join, as it were, the one continuous rite binding up the centuries around the Cross.

Dorner thinks that the first disciples were outside the need of baptism because their association with Christ in the flesh answered to baptism and rendered it superfluous. I think this is true, and that it helps us to understand the significance of the Sacraments. They preserve for us that necessary *visible focus* which our Lord Himself supplied in His own Person before His Ascension. This leads to our second point.

2. Consider how dependent we are upon our senses, even when our thoughts have risen to the most spiritual, or to the most abstract, regions. Not, of course, always upon their immediate use, but upon the memory-images in which their impressions are preserved. We are all, I suppose, more or less conscious that when we think of classes of objects we vaguely envisage a representative member of each class; and not only so, but that, underlying all our thinking, there is a ground-work of very vague and elusive material symbolism—far more, no doubt, than we should at first suppose, for it so escapes us when we turn our reflection upon it.

Now, the Sacraments mean *Symbolism*, a symbolism whereby we lay hold of the spiritual Reality. It is true that as symbolic *representations* they do but faintly picture for us the facts that lie behind them. But that does not matter. The importance of the material symbol lies not in how it depicts but in what it means—what it stands for. There is a whole theology behind our Sacraments, and presupposed in our use of them: that theology is not so expressed in them that we could learn it from them alone; but, none the less, given the requisite knowledge, they present to us the “inward and spiritual grace” as an object for our direct appropriation. After all, even in the case of Christ, “the glory as of the only-begotten of the

Father," which men beheld, was not presented merely in what anyone could see and hear of Him. Some spiritual attainment was required, and certainly some spiritual knowledge. But, once accepted, He became the centre and focus for the little group that was the nucleus of His Church.

So the Sacraments provide a material *point d'appui* for the spiritual man whereby he may "touch and handle things unseen"—a visible representation which he recognizes as coming to him, not from his own subjectivity, but from without and above.

This idea of objects which shall present to our senses a practical representation of spiritual blessing, may become clearer to us when we approach the matter from the other side, the side of God. We believe in the Divine omnipresence—not spatial and localized, but of such a character that the whole material universe is the expression of God's active presence. That special material objects should be selected, by an authority we accept as Divine, for a special use, and with a special meaning attached to them, is so direct an application of this broad truth, that we rightly regard the Sacrament as a consecration of all matter and all life.

But, if we call in Transubstantiation or Consubstantiation, a "miracle of Nature" (Martensen), or even some explanations which are not based on these doctrines, this significance of the Sacraments is lost. A miracle of Nature in the Eucharist not only stultifies, but contradicts, this significance. For the consecration of Nature in the Sacrament means that natural objects, without being supernaturalized for the purpose, can, by Divine selection and ordinance, serve as instruments in the economy of grace. The Sacramental Principle, therefore, fails to get its due from extreme Sacramentalism. It is curious to note that Zwingli, who, though he did not, I think—at least through the whole of his career—teach the bare negative doctrine with which his name is associated—was at any rate no Sacramentalist, was decidedly sacramental in his theistic conceptions, and that, in fact, it was just his strong sense of the active omnipresence

of God in material Nature that made him unwilling to specialize the Presence of God in connection with particular objects.

But we may avoid both pitfalls by explaining the Sacraments on the principle of a Divine selection, which in itself lifts the material objects into the sphere of grace, and endows them with a symbolic character of such a sort that they present the reality symbolized for our direct appropriation through a specific act.

I think that a scrutiny of our Lord's words of institution, in the case of the Holy Communion, when taken in connection with their interpretation by the mind of the Church, indicates this purpose—namely, selection for representative efficacy. "This is My Body" means more than "This typifies My Body." Dr. Illingworth remarks that when we compare it with such an expression as "I am the true Vine," the representative object is commonly regarded as the subject in the one case and the predicate in the other; but that the real analogy would require that "This" correspond to "I," and "the true Vine" to "My Body." If so, our Lord did not say, in effect, "I am like the true Vine," but "I, in the sphere of grace, stand for what the vine is in the sphere of Nature." And so "This is My Body" would mean, not "This is like My Body," but "This stands for, or represents effectually, My Body." The next two points may be touched on briefly.

3. We have, in effect, contrasted the Sacramental principle with the abstract spirituality that would dispense with sensuous presentation. But now, approaching it from a rather different side, we may contrast it with what I may call a merely psychological culture of the spiritual life. The Sacraments point to a *mystical* assimilation of the Divine life—not that mysticism which is the crown of a long process of self-discipline, but the formation and cementing of a mystical union transcending the mere play of our feelings, not to be measured by the emotion which attends it, not evolving from within, but drawing from the infinite Source. Deeply rooted in the heart of man is the sense of this need, the need of *objectivity*. God is objective, but our ideas of Him are subjective, and even His self-revelation

in our hearts needs to be maintained by a continuous appropriation of the Reality that transcends it. And, with all the material provision for our Christian life, it is easy to see that without the Sacraments we should miss just that objective presentation of the object of faith which meets that peculiar need.

4. The Sacraments are *social*. They are the main pillar of corporate Christian life. This is easily seen in the fact that their elements are common objects and that the use of these elements is a public rite.

But there remains, in dealing with the Sacramental Principle, one great question which cannot be passed over, that is the question of the *opus operatum*. It will be well to understand clearly what this doctrine is as taught in the Roman Church; though of course it is taught widely outside that Church. The actual Body and Blood of Christ are necessarily, through Transubstantiation, received by all who receive the elements, but the grace they convey requires conditions, not merely for its ultimate efficacy, but for its actual reception at the time. These conditions are thus explained by Bellarmine:¹ “*Voluntas, fides, et pœnitentia in suscipiente adulto necessario requiruntur ut dispositiones ex parte subjecti, non ut causæ activæ, non enim fides et pœnitentia efficiunt gratiam sacramentalem neque dant efficaciam sacramenti, sed solum tollunt obstacula, quæ impedi- rent, ne sacramenta suam efficaciam exercere possent, unde in pueris, ubi non requiritur dispositio, sine his rebus fit justificatio.*” Certain conditions are thus required—faith and sincerity, in fact—as passive conditions without which grace could not communicate itself. But let it be noted that faith means simply the acceptance of doctrines, and has not that deep and spiritual signification which we are accustomed to attach to it. And it is merely a *conditio sine qua non*, not an active principle answering, in the spiritual sphere, to the physical acts whereby we avail ourselves of the physical nutriment.

The teaching of the reformed Confessions may be best gathered from the Calvinistic and the Anglican. In the former

¹ See Winer's “Confessions of Christendom,” p. 244.

we find emphasis laid on the exhibitivè and promissory function of the signs, though how the sign is united with the thing signified, cannot be definitely gathered. In more than one confession, however, the gift is said to be *directly* given in conjunction with the signs ("Vere et efficaciter donare," *Confessio Gallica*).¹ I think it is of some importance to clear our minds on this point. The metaphors of sealing and legal conveyance are only faint and imperfect analogies drawn from human intercourse, and too much has been built upon them in some modern teaching about the Sacraments. To refer here only to the Eucharist, surely the idea of mystical symbols which directly focus, for spiritual reception, the objects of our faith, is a more fruitful one, and does far more justice to our Sacramental experience than these analogies. If the visible and the spiritual sides of the whole transaction are merely parallel, and not, so to speak, interlocked, it is difficult to understand how the rite can be, at the last analysis, anything more than an appeal to the imagination and the emotions.

The statement in our eighteenth Article that "the means whereby the Body of Christ is received and eaten in the Supper is Faith" should not be merely treasured as a polemic against the *opus operatum*; on its positive side it brings out the truth that faith is—in the Sacrament as out of it—a spiritual activity. And here we are in view of one great feature of the reformed Sacramentalism, as against the *opus operatum*. I have suggested that extreme sacramental doctrine does less, not more, than justice to the sacramental conception of life: here we see that, even in respect of the Divine ordinances themselves, it sacrifices a positive feature of great value. That positive feature is the recognition of a spiritual function whereby we can so use material objects as, by means of them, to lay hold directly of the realities they represent. It means the rejection of the fatal distinction between the *res sacramenti* and the *virtus sacramenti*. To receive the *res* is to receive the *virtus*, and just for that very reason it guarantees the *virtus*. Now

¹ Winer, "Confessions of Christendom," pp. 236-237.

the doctrine of the *opus operatum* requires this distinction in order to avoid the most preposterous consequences. But therewith is lost the value of the Sacrament as presenting a gift that not merely is objective, but includes also, in its very definition, subjective renewal. To drive a wedge between the *res* and the *virtus* is to mar the significance of the Sacrament as an entrance of the objective into the innermost circle of subjective religion.

Whatever the reformed doctrine has missed, it has not cut us off from that. And I think it will disclose its fullest resources, if, renouncing the Roman idea of objectivity on the one hand, and all reliance upon mere legal analogies on the other, we listen rather to the witness of our own spiritual instincts and capacities which the Sacrament evokes. It is none the less objective, because, in the long run, it vindicates its reality by the new and specific experiences which it brings to expression in its reception. This is no dependence on emotion: it is simply to use our spiritual faculties, and, in the using of them, to be conscious of them and of the Object upon which they lay hold. The Sacraments do not supersede mysticism, or even merely supplement it: they give it a wider scope and a firmer hold. And, as in all our relations with God, the Reality presented to us is—in a supreme paradox of the Christian life—known as that which passes knowledge, felt as that which transcends feeling, found as that which, in our very finding, has already found and made us its own.



Adam Loftus, Archbishop of Dublin.

BY THE REV. WILLIAM COWAN.

WHEN Queen Elizabeth ascended the throne, the majority of her subjects were still attached to the Mass though opposed to the Pope. Beyond the Tweed a hostile Sovereign was both her personal rival and her legitimate heir. Of Ireland she held at the beginning little more than the fringe, and the whole country her Continental enemies hoped to wrench from her rule, and to organize into a base for invasion. It would be hard to dogmatize as to her religious belief. Her mind seems to have wavered between Roman Catholicism and Protestantism. She has been accounted a great Protestant Queen, and no doubt she did more to root Protestantism in the land and develop and strengthen it than any other English Sovereign; but it was not because she embraced it heartily and with the whole consent of her mind, but because, as Froude shows, she cleverly and unscrupulously played the two great Roman Catholic powers, France and Spain, against each other, and the policy gave England an advantage. She had not the profound conviction of William the Silent, and in moral grandeur and loyal-hearted devotion to duty she cannot be compared to the late Queen Victoria.

It was only after some hesitation that Elizabeth resolved to revive the policy of her brother Edward. With a keen insight into the drift of things, she saw that the new opinions would tend best to the greatness and glory of the kingdom, and the welfare of the people, and she gave her support to the Reformation. A new Supremacy Act was passed. In substance it agreed with the former, only the Queen would have herself described in it, not as "Head on earth of the Church of England," but by the words "the only Supreme Governor of this realm and of all other Her Highness's dominions, as well in all spiritual and ecclesiastical things or causes, as temporal." Her motive in refusing

to be called the Head of the Church is stated in a letter of Bishop Jewell to Bullinger to have been that "this honour is due to Christ alone, and cannot belong to any human being whatever."

The use of the Church Service in English which had been abolished in Mary's reign was now ordered by Elizabeth to be restored. But to the people of Ireland the change from Latin to English was a change from one unknown tongue to another, for English maintained itself with difficulty in the pale, and outside the pale it was a dead language. This formed part of the instruction given to the Viceroy, the Earl of Sussex, and he seems to have loyally carried it out. On his going into Christ Church, "the Litany was sung in English, and afterwards the Lord Deputy took his oath, and then they began to sing, 'We praise Thee, O God,' at which the trumpets sounded."

The Prayer-Book was to be used in Ireland according to the Act of Uniformity, but there was still wanting a Confession of Faith. And accordingly, early in 1567, what was called "A breefe declaration of certain principall Articles of Religion," was issued by the Lord Deputy, Sir Henry Sydney, and a Board of Ecclesiastical Commissioners. These Articles are eleven in number, and possess a special interest as forming the earliest creed of the Reformed Church in Ireland. They set forth in explicit terms the doctrine of the Trinity, and also declare that the Scriptures contain all things necessary to salvation. They recognize the Royal Supremacy, and assert that the Bishop of Rome has no more authority than other Bishops have in their provinces and dioceses. They condemn private Masses, and the doctrine that the Mass is a propitiatory sacrifice, and maintain that the Communion is to be administered in both kinds. They disallow the extolling of images, relics, and feigned miracles, and conclude by exhorting all men to the obedience of God's law and the works of faith.

With these necessary preliminary remarks, let me now introduce to the reader the subject of this paper. Adam Loftus was the second son of Edward Loftus of Swineside in the parish of

Coverham, in Yorkshire, an old and wealthy family. He was born probably in the year 1533, and was educated at Cambridge, where he made great progress in various branches of knowledge. When Queen Elizabeth visited Cambridge at the beginning of her reign, her attention was attracted by the graceful bearing of the young student, his skill in dialectics, and the eloquence of his speech. She encouraged him to give diligent attention to his studies and promised him early promotion. And no doubt her royal favour proved a spur to his ambition. He became Rector of Outwell St. Clement, in Norfolk, then was made one of the Queen's Chaplains, and soon after she sent him into Ireland as Chaplain to the Lord Deputy, the Earl of Sussex. This was in May, 1560. In the following year he is spoken of as Chaplain to Alexander Craik, Bishop of Kildare and Dean of St. Patrick's. In the same year he was presented by the Crown to the Rectory of Painstown in the diocese of Meath. His learning, integrity and practical wisdom soon found further recognition, and on October 30, 1561, on the recommendation of Lord Sussex, and apparently also of Archbishop Parker, he was raised to the Primatial See of Ireland. Sussex writes to Sir William Cecil in these words: "I beseech you to have Mr. Adam Loftus in remembrance for the archbishopric of Armagh, whose learning is fit for a better place." And, further, he bears witness to his "vehement zeal in religion, good understanding in the Scriptures, doctrines and other kinds of learning, continual study, good conversation of life, and bountiful gift of God in utterance."

Ware tells us that Loftus "was consecrated by Hugh Curwen, Archbishop of Dublin, and other Bishops," in March, 1563, having just reached the canonical age. After he had been in Armagh a short time his health seems to have given way, and he obtained leave of absence in England for twelve months. While in England he addressed a letter to Cecil, enclosing an account that had reached him of the damage done to his diocese by the native rebels, and requesting permission to resign his archbishopric. It was during this visit he was admitted to the

degree of D.D. at Cambridge. Elizabeth at the same time granted him the Deanery of St. Patrick's *in commendam*.

In 1567 Curwen removed to Oxford, and Loftus was appointed to Dublin in his stead. He hoped to retain the Deanery of St. Patrick's, but it was given to Dr. Weston, the new Lord Chancellor. It appears from a memorandum in the State Paper Office that the translation of Loftus to the See of Dublin had been under consideration by the Privy Council as early as October, 1563, and some writers have conjectured that the Puritan principles professed by His Grace were the secret cause for the long delay of this appointment. These principles come out clearly in a letter to Sir William Cecil, written on July 16, 1565. We find him in sympathy with the Calvinistic party in the Church of England, in their opposition to the surplice and other Popish apparel, as the authorized dress of the Church of England was termed. "It is reputed here," he writes, "that no small offence is taken with some of the ministers for not wearing such apparel as the rest do, and that for the same many godly and learned preachers be deprived of their livings. O crafty devil and subtle Satan, when he cannot overthrow (no, nor once shake) the chiefest points of our religion, what ado makes he about trifles and light matters! . . . St. Paul saith, *Ab omni specie mali abstinete* (refrain from all appearance or outward show of evil), and if popery be evil (as no doubt it is most wicked) in wearing the popish apparel, we commit a manifest show of much abomination." Loftus was also accused of making innovations in the celebration of the Holy Communion. There is a letter from the Earl of Argyle to Loftus, dated November 18, 1565, in which he tells us that he had heard from John Knox of his Lordship's fervency "in suppressing the tyrannical kingdom of the common Antichrist," etc. While it is true that Loftus's theology was strongly leavened with Puritanism, it is equally true that he was a stanch and sincere adherent of the Establishment. In our day he would perhaps be called a Liberal-Evangelical. He seems to have been indifferent in matters of ritual. Personally

he favoured a more simple ceremonial than that established by law, as did Hooper before him and Bedell after him. He denied that he had in his sermons to the clergy or people "persuaded any innovation, or seemed to dislike of (but wished reverently to be embraced) that order set forth already by the law."

Sir Henry Sydney, who announced to Loftus the Queen's consent to the translation to Dublin, added on his own account the words, *Nunc venit hora ecclesiam reformandi*. At this time many of the Bishops and clergy of the Irish Church were place-hunters, slothful, grasping, ignorant, and loose in morals. The Creed was to them but an empty historic formula. It had no influence upon their lives; it was but the instrument by which they climbed to power and gained wealth and honours. Archbishop Loftus struggled, though not with transparent success, to bring about a better state of things. We find him writing to the lords of the Privy Council on June 10, 1566, "that such Bishops hereafter from time to time may be sent (into Ireland) as for their learning and zeal in God's holy word may be Bishops indeed." And in another letter to Sir William Cecil, written on the same day, he says, "Your honour knoweth right well that the Queen's highness shall never have just obedience, unless the cause of the gospel be first promoted, and alas! how can that be except such sit in chief places ecclesiastical as are of approved zeal and knowledge in God's holy law."

It was a cause of surprise to many persons that Loftus should leave Armagh for Dublin, seeing that the Primacy was not only a higher title, but also had a larger income attached to it, though at this time, owing to the disturbed state of the country, the income was only nominally larger. The Archbishop explained that he "would rather have less honour and less reverence in quietness than to be in danger and to live within his diocese so far from the metropolis of Ireland, and to hazard himself especially in those times." These were indeed evil times. Even in the metropolis Loftus was not safe. In one of his letters he expresses the fear that "all their throats

will be cut." And in another, written at a later period, he says that "his life is daily and hourly sought for." During the disturbances that occurred in the spring of 1573, he suffered severely. His town of Tallaght, lying on the borders of the Wicklow Mountains, was invaded by the Irish, and his nephew and some of his men were slain at the very gates, a disaster somewhat similar to that which happened to Bishop Bale at Kilkenny, a quarter of a century before.

On the death of Weston in 1573 Loftus was appointed Lord Keeper, and held the office till April, 1576, when he was succeeded by Sir William Gerard. Two years after he became Lord Chancellor, in which office he continued till his death. Meanwhile, he laboured diligently as a preacher and an ecclesiastical commissioner to advance the Reformation. He did not spare himself, though his health was by no means robust. The Lord Deputy, Fitzwilliam, writing to Burleigh, tells him that Loftus has an infirmity in his leg, and "cannot long continue withal, though, having youth and strength, he hath and may bear it out for a time." And he appeals to the great Minister to procure for him the Bishopric of Oxford and the Deanery of Wells. "Though both together," writes the Deputy, "they be a good step short of his Archbishopric," yet for his health's sake he would allow thereof. Loftus, however, elected to remain in Dublin on the ground that he was too old to undertake new duties. For thirty-eight years he held the Archiepiscopal See of Leinster, and during that time he was the ruling spirit of the Church of Ireland.

Archbishop Loftus had a difficult part to play in uplifting and maintaining the standard of Protestantism in Ireland. He fully appreciated the magnitude of the task before him, and he did the best he could to carry it out successfully; but from the first it was a hopeless business. The majority of the people were fiercely opposed to him and the interests he represented, and the men of influence and authority showed a chilling indifference to the promotion of Evangelical truth. There were few who sympathized with him, fewer still who gave him

active help. It would not be an extravagant thing to say that neither Elizabeth nor her Ministers ever seriously sought to win the country to the Reformed Faith. While the Government showed a vigorous hand in all that related to civil polity, they were lax in spreading religious truth. They placed more faith in the sword than in the Bible. We find Sir Henry Sydney writing to the Queen respecting the condition of the Church in Ireland: "So deformed and overthrown a Church there is not in any region where Christ is professed, and preposterous it seemeth to me to begin reformation of the politic part and neglect the religious." But that was precisely what was done. In thirteen letters of instruction to various Lord Deputies during the reign of the Great Queen, the subject is hardly alluded to. We seek in vain for such an allusion in most of the contemporary pamphlets published relative to Ireland. The Deputy, Lord Grey, in a letter to Walsingham, April 24, 1581, says that he has been "watch-worded that he should not be too eey-full" (eye-ful—*i.e.*, watchful) "therein; namely, in religion and affairs of the Church. He points out that he received much instruction with regard to civil and political government, but none concerning the looking to God's due service—seeing of His Church fed with true food—and repressing of superstition and idolatry wherewith the groves of Canaan were surely no more filled nor infested than this lamentable Ireland is."

It may be well to refer here to the founding of the University of Dublin by Queen Elizabeth, in which Archbishop Loftus took a leading part. Ware says: "In Easter holidays Adam Loftus, Lord Archbishop of Dublin and Lord Chancellor of Ireland, with others of the clergy, met the Mayor and Aldermen and Commons of the city at the Tholsel, where he made a speech to them, setting forth how advantageous it would be to have a nursery of learning founded here, and how kindly her Majesty would take it if they bestow that old, decayed monastery of All Hallows, which her father, King Henry VIII., had, at the dissolution of the abbeyes, given them for erecting such a

structure." "The creating of a college," said the Archbishop, "will not only be a means of civilizing the nation and of enriching this city, but your children, by their birth in this place, will so, as it were, fall opportunely into the lap of the Muses, and you need not hazard them abroad for the acquiring of foreign accomplishments, having a well-endowed University at your doors." He ended his speech with the words: "Nay, you will in this time of Reformation dazzle the eyes of the papists with the lustre of well-doing." The first stone of the college was laid on March 13, 1592; and thus came into existence the famous University distinguished for the great men it has produced and the invaluable services it has rendered to learning and religion. When the proposal was sanctioned by the Queen, Loftus subscribed £100 to the foundation. He was appointed first Provost, and gave the foundation its ecclesiastical tone. "This place," he said, on surrendering the office to Walter Travers, "requires a person of an exemplary conformity to the doctrine and discipline of this Church, as they are established by law. . . . Both papists and schismatics are (though in different degrees of enmity) equally our implacable enemies."

Archbishop Loftus died at his Palace of St. Sepulchre's, Dublin, on April 1, 1605, being seventy-two years of age, and was buried in the choir of St. Patrick's Cathedral. He had married Jane, eldest daughter of Adam Purdon, of Lurgan Race, Co. Louth, who predeceased him by ten years; and by her he had twenty children—a large family to provide for! This may, perhaps, explain "the love of money" which we have noticed as a feature of his character. But, as one has remarked, "though he was unsatisfied in getting (which was a sin), yet in bestowing he was most princely."

Loftus's personal appearance was in his favour. In a miniature, said to have been taken from life, he is represented as a grave, thoughtful, noble-looking man, nearly bald, with small moustache and a full, white beard." He was a man of singular ability, an eloquent preacher, a lover and patron of

learning, and a clever man of affairs. He was ready at all times to sacrifice his own ease and comfort to promote the interests of those whom he deemed worthy. The State Papers furnish abundant evidence of this generous trait in his character. His temper was easily ruffled. It must be admitted he had much to try it. His enemies were many, and did not hesitate to stab him in the dark. But it is impossible to deny that he lacked self-control, and used at times passionate speech which was afterwards turned against him. He redeemed some of the property of the Church alienated by his predecessor. He was not afraid to oppose the Lord Deputy when he thought his policy would be injurious to the well-being of the Church. He had no sympathy with national aspirations. He stood for England all through. An Englishman himself, he loved his country and pushed her interests in Ireland with resolute will and ardour of love. He was ambitious, and he saw, as a statesman, that his ambitious desires and projects would be best furthered by that policy, while at the same time he was convinced, as a genuine reformer, that the welfare of the Irish lay in the spread of reforming ideas. In his beliefs he was unquestionably sincere; and he sought sincerely to bring his beliefs to bear upon the lives of the people of his diocese and of the country at large; and though we cannot say his success was great, yet the seed sown by his hand was assuredly not wholly lost. Is it not written: "Cast thy seed-corn upon the waters, for thou shalt find it after many days"?



By Virgil's Tomb.

By MARY BRADFORD WHITING.

EACH step of the way from Naples to Posillipo is instinct with beauty, but those who climb the steep stairs that lead up the side of the hill to the tomb of Virgil, never fail to maintain that this spot is the most beautiful of all. Far below lies the Bay, blue as the sky that it reflects. To the left Vesuvius throws up its dark column of smoke; to the right lies Posillipo, a vision of flower-clad loveliness. But while some who visit the place are so entranced by the distant scene that they pay little attention to the tomb itself, there are others who are fretted with the fear that perhaps, after all, this small and gloomy temple may not be the actual burying-place of the poet.

“Mantua me genuit, Calabri rapuere, tenet nunc
Parthenope; cecini pascua, rura, duces.”

So runs the inscription on the wall of the tomb; but, though it is not denied that Parthenope holds the ashes of the singer of flocks, fields, and heroes, it has sometimes been asserted that not this, but some other spot near by, is the true site of the sepulchre.

And yet, however this may be, nothing can really detract from the interest of the place. On this hill, undoubtedly, must the poet have often stood when he left his neighbouring villa to refresh his brow with the sea-wind and to delight his eyes with the beauty of the landscape; and along the road which stretches from the foot of the slope to the seaport town of Pozzuoli came—so runs the legend—a prisoner, the perils of shipwreck behind him, the perils of Roman captivity confronting him, who yet besought his guards that before taking him on his journey they would let him visit the tomb of the poet whom he regarded as a Christian in all but the name.

On St. Paul's Day, in Virgil's native city of Mantua, a Latin hymn was at one time sung which embodies this traditional belief in the Apostle's pilgrimage of love:

“ Ad Maronis mausoleum
 Ductus, fudit super eum
 Piæ rorem lacrymæ ;
 Quem te, inquit, reddidissem,
 Si te vivum invenissem,
 Poetarum maxime !”

“ When to Maro's tomb they brought him,
 Tender grief and pity wrought him,
 To bedew the stone with tears ;
 What a saint I might have crowned thee,
 Had I only living found thee,
 Poet first and without peers !”¹

Many passages might be quoted from Virgil's works to show that he, like other so-called “heathen” writers, inculcated religious doctrines. Such are the stanzas in the sixth book of the “Æneid,” which proclaim the immortality of the soul, or the striking passage which reads like an amplification of St. Paul's statement that God, who made the world and all things therein, “giveth to all life and breath and all things” :

“ One life through all th' immense creation runs,
 One spirit is the moon's, the sea's, the sun's—
 All form in the air that fly, on the earth that creep,
 And th' unknown, nameless monsters of the deep—
 Each breathing thing obeys one Mind's control,
 And in all substance is a single Soul. . . .
 Then since from God these lesser lives began,
 And the swift Spirit entered into man,
 To God again th' enfranchised soul must tend ;
 He is her home, her author is her end.
 No death is her's when earthly eyes grow dim ;
 Star-like she soars, and, God-like, melts in Him.”²

But Virgil stands in a different category from other writers, in that he was widely credited, not only with a belief in the existence of one God, Father of all things, but with an actual faith in a Messiah—the Christ whose coming should regenerate the world. This opinion was based upon the remarkable points of resemblance between his “Pollio,” or Fourth Eclogue, and certain passages in Isaiah. Pope, who confessedly framed his

¹ Translated by Mr. J. A. Symonds.

² Translated by Professor Myers.

poem "The Messiah" on the Fourth Eclogue, appears to think that he was the first to discover these resemblances, for he says in his Preface :

"In reading several passages of the Prophet Isaiah, which foretell the coming of Christ and the felicities attending it, I could not but observe a remarkable parity between many of the thoughts and those in the "Pollio" of Virgil. This will not seem surprising when we reflect that the Eclogue was taken from a Sibylline prophecy on the same subject."

The lines of Pope's poem are studded with notes, bringing out the various points of resemblance—*e.g.* :

"Rapt into future times, the bard begun :
A Virgin shall conceive, a Virgin bear a Son !"

"Jam redit et Virgo, redeunt Saturnia regna,
Jam nova progenies cœlo demittitur alto."

(Eclogue iv. 6.)

"Now the Virgin returns ; now the kingdom of Saturn returns ;
now a new progeny is sent down from high heaven."

"Behold, a Virgin shall conceive, and bear a Son" (Isa. vii. 14).

This wondrous child, foretold by Virgil, is supposed by some to have been the child of Pollio, the great consul who was instrumental in negotiating the Peace of Brundisium ; by others, the expected child of the Emperor Octavianus ; by others, again, the young Marcellus, adopted son of the Emperor Augustus, whose death the poet afterwards lamented in touching strains in the sixth book of the "Æneid." However this may have been, no one can fail to see the likeness between the prophecies in the eleventh chapter of Isaiah and the passage in the poem in which Virgil describes the blessings that shall follow the coming birth :

"The Child shall purge
Our guilt stains out and free the land from dread ;
He with the gods, and heroes like the gods,
Shall hold familiar converse, and shall rule
With his great Father's spirit, the peaceful world.
For Thee, O Child, the earth, untilled, shall pour
Her early gifts—the winding ivy's wreath,
Smiling acanthus and all flow'rs that blow.
She-goats, undriven, shall bring full udders home,

The herds no longer fear the lion's spring ;
 The ground beneath shall cradle thee in flow'rs ;
 The venom'd snake shall die, the poisonous herb
 Perish from out thy path and leave the almond there.
 Come, claim Thine honours, for the time draws nigh,
 Babe of immortal race, the wondrous seed of Jove !
 Lo, at thy coming how the starry spheres
 Are moved to trembling, and the earth below
 And widespread seas, and the blue vault of heaven—
 How all things joy to greet the rising Age !”

This is the spirit, and almost the very words of Isaiah's prophecy :

“The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid ; and the calf and the young lion and the fatling together ; and a little child shall lead them. And the cow and the bear shall feed ; their young ones shall lie down together ; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all My holy mountain.”

Pope, as we have seen, makes no allusion to any former mention of the resemblance between the utterances of the Prophet and the poet, but, as a matter of fact, it was first pointed out in very early times, and became almost an article of faith in the Christian Church. The Emperor Constantine, for example, in his oration to the Assembly of the Saints, delivered in the early part of the fourth century, examines Virgil's Fourth Eclogue at length, finding prophecies of Christ and revelations of Christian doctrine in every line, and thus concludes :

“Well said, wisest of bards ! Thou hast carried the licence of a poet precisely to the proper point. For it was not thy purpose to assume the functions of a prophet, to which thou hadst no claim. I suppose also he was restrained by a sense of the danger which threatened one who should assail the credit of ancient religious practice. Cautiously, therefore, and securely as far as possible, he presents the truth to those who have faculties to understand it.”¹

¹ Translated from Eusebius' "Life of Constantine," by Dr. E. C. Richardson.

Constantine precedes his exposition of the Eclogue with the statement that Virgil derived his inspiration from the Cumæan Sibyl, who dwelt by the shores of Lake Avernus, and this idea was shared by St. Augustine, who says, in his "City of God," that the Sibyl of Erythrea or of Cumæ "wrote some apparent prophecies of Christ, which we have read in rough Latin verses."

In an edition of the "City of God," in the Bodleian Library, these Latin verses are thus translated by John Healey, who lived in the early part of the seventeenth century, the initial letters forming an acrostic :

"I n signe of Doomsday the whole earth shall sweate ;
 E ver to reigne, a King in heavenly seate,
 S hall come to judge all flesh, the faithfull and
 U nfaithfull too, before this God shall stand,
 S eeing Him high with saints, in Time's last end.
 C orporeall shall He sit, and thence, extend
 H is doome on soules. The earth shall quite lye waste,
 R uined, o'ergrowne with thornes, and men shall cast
 I dols away and treasures. Scorching fire
 S hall burne the ground, and thence it shall inquire,
 T hrough seas and skie and breake hel's blackest gates ;
 S o shall free light salute the blessed states
 O f Saints ; the guilty, lasting flame shall burne.
 N o act so hid, but then to light shall turne ;
 N or brest so close but God shall open wide.
 E achwhere shall cries be heard and noyze beside
 O f gnashing teeth. The sunne shall from the skie
 F lye forth, and stormes no more moue orderly.
 G reat heauen shall bee dissolved, the moon deprived
 O f all her light ; places at height arriued
 D eprest, and ualleys raised to their seate ;
 T here shall bee nought to mortals, high or great.
 H ills shall lie leuell with the plaines, the Sea
 E ndure no burden ; and the Earth, as they
 S hall perish cleft with lightning ; euery Spring
 A nd Riuer burne. The fatall Trumpe shall ring
 U nto the world, from heauen, a dismall blast
 I ncluding plagues to come for ill deeds past,
 O ld Chaos thro' the cleft mass shall bee seene,
 U nto this Barre shall all earth's Kings conuene,
 R uiners of fire and brimstone flowing from heauen."

To these verses St. Augustine adds the comment :

"Now this Sibylla Erythrea, or (as some rather thinke)

Cumana, hath not a word in all her verses (whereof these are a parcell), tending to idolatry, but all against the false gods and their worshippers, so that she seems to me to have been a citizen of the city of God."

In this same edition, the Latin notes of Ludovicus Vives on the "City of God" are appended in an English translation, and he thus discusses the question of the Sibyl's identity :

"Some said it was Sibylla Cumana, as Virgil doth, calling her Deiphobe, daughter to Glaucus, who was a prophet and taught Apollo the art. Her chapell was to bee seene at Cumæ ; but Varro thinketh it unlikely that the Sibyl that Æneas talked with should live unto the fifth King of Rome's time, and therefore hee thinketh it was Erythræa that sung the Romans' destinies."

Vives' notes on the verses themselves are delightfully quaint, and though they have nothing to do with Virgil, it is impossible to refrain from quoting a specimen. Of the prophecy that in the coming kingdom all men shall be equal, he says :

"There is no greater plague than to be under him that is blowne bigge with false conceit of greatness. He groweth rich and consequently proud : he thinks he may domineere : his father was, ay, marry, was he ! his pedigree is always in his mouth, and (very likely) a Theefe, a butcher, or a swine-herd in the front of this his noble descent. Another Tarre-lubber bragges that he is a Souldier, an aid unto the State in affairs military, therefore will he reare and teare down whole cities before him (if any leave their owne seates and come into his way, or to take the wall of him, not else!)."

Though Vives thus expounds the verses attributed to the Sibyl, he does not explain their origin, nor tell us who first ascribed them to her, but that the belief in her inspiration was received by the early Church we have a proof in the well-known line from the "Dies Iræ" :

"Teste David cum Sibylla."

In an old Latin mystery play of the eleventh century, among the witnesses who are summoned to give evidence of the Nativity, appear Virgil and the Sibyl, who join in a *Benedicamus Domino* ;

but Dryden, in his note to the Fourth Eclogue, acquits Virgil of any Messianic prophecy, while he fastens it upon the Sibyl :

“The poet celebrates the birthday of Saloninus, the son of Pollio, born in the consulship of his father, after the taking of Salonæ, a city in Dalmatia. Many of the verses are translated from one of the Sibyls, who prophesied of our Saviour's birth.”

The Sibylline Oracles, quoted by St. Clement and other of the Fathers, are believed by scholars to be forgeries collected between the dates A.D. 130, and A.D. 160. If Virgil really quoted from them, some, at least, must have been written 40 B.C., but there is no real evidence of this. Our concern, however, is with Virgil himself, and not with the legendary Sibyl, and that the belief in his unconscious Christianity lasted well into the Middle Ages we have proof in the “*Divina Commedia*,” for though Dante places Virgil among the virtuous pagans who are excluded from Paradise by their lack of Christian faith, he yet attributes to his writings the conversion of the Roman poet Statius, who died at Naples about A.D. 96. In the Twenty-second Canto of the “*Purgatorio*,” Statius thus addresses Virgil :

“Thou didst, as one
Who, journeying through the darkness, bears a light
Behind, that profits not himself, but makes
His followers wise, when thou exclaimed'st, ‘Lo,
A renovated world, justice returned,
Times of primeval innocence restored,
And a new race descended from above.’
Poet and Christian both to thee I owed.”¹

The whole subject of the unconscious Messianic prophecies of heathendom is fully dealt with by Archbishop Trench in his *Hulsean Lectures for 1846*. He points out that all those who looked forward to a New Age of peace and happiness connected their hopes with the coming of a person :

“In His time, and because of His presence, these good things should accrue. He should Himself be the middle point of blessing from which all should flow out. For there was a just sense and instinct in men which hindered them from ever

¹ Translated by the Rev. F. H. Cary.

looking for, or conceiving of, any blessings apart from a person, with whom they were linked, and from whom they were diffused. Even in the "Pollio" of Virgil, however little interpreters are at one concerning the wondrous Child, the kindlier of such glorious expectations, however unsatisfying the common explanations of His words must be confessed to be, yet this much is certain, that the poet could not conceive or dream of a merely natural Golden Age. It must centre in a living person and unfold itself from Him; it must stand in a real relation to His appearing, being the outcoming and reflection of His righteousness. The world's history, as men justly felt, can have no sentimental and idyllic, it must needs have an epic and heroic, close."

The existence of any Messianic idea has been disclaimed on Virgil's behalf with much vehemence by modern scholars. Lord Bowen, writing of the Fourth Eclogue, says:

"The fancy of the theologians in days gone by was fond of discovering in the language of the poem compared with that of Scripture, in references to the Virgin, the Boy, the snake, etc., an unconscious anticipation of the Messiah."

Mr. J. A. Symonds, in his work on the Italian Renaissance, shows how this "fancy" was combated by scholars in the days of the Revival of Learning:

"Poems like Virgil's Fourth Eclogue were prized for what the poet had not meant when he was writing them; while his real interests were utterly neglected. Against this mental misconception, this original obliquity of vision, this radical lie in the intellect, the restorers of learning had to fight at least as energetically as against brute ignorance and dulness. It was not enough to multiply books and to discover codices; they had to teach men how to read them, to explain their inspiration, to defend them against prejudice, to protect them from false methods of interpretation. To purge the mind of fancy and fable, to prove that poetry apart from its prophetic meaning was delightful for its own sake, and that the history of the antique nations, in spite of paganism, could be used for profit and instruction, was the first step taken by these pioneers of

modern culture. They had, in short, to create a new mental sensibility by establishing the truth that pure literature directly contributes to the dignity and happiness of human beings. The achievement of this revolution in thought was the great performance of the Italians in the fourteenth and fifteenth centuries."

And yet, putting all "fancy" and all forced interpretations aside, it is out of the question to think of Virgil merely as a poet, or *Sayer*; he was also, without doubt, one of the world's prophets, or *Seers*, who looked forward, consciously or unconsciously, to the establishment of the kingdom of God upon earth. As Tennyson says, he was not only the "landscape-lover," the singer of "wheat and woodland"; he was also—

- "Chanter of the Pollio, glorying in the blissful years again to be,
 Summers of the snakeless meadow, unlaborious earth and oarless sea.
 "Thou that seest Universal Nature moved by Universal Mind;
 Thou, majestic in thy sadness at the doubtful doom of human kind.
 "Light among the vanished ages; star that gildest yet this phantom shore,
 Golden branch amid the shadows, kings and realms that pass to rise no
 more."

Whether Virgil possessed, or did not possess, a knowledge of the Hebrew Scriptures, is a question for scholars; but it is not possible to wander through the scenes that he has immortalized—to visit the Sibyl's cave, or to gaze upon the dark depths of Avernus, over which, its sulphurous fumes long since evaporated, the birds now safely wing their way—and not to feel that one who so vividly portrayed the blissful seat of happy souls cannot himself be excluded from the faithful band who, having not seen, yet believed.

- "Now at the last they come to the realms where Joy hath her throne;
 Sweet green glades in the Fortunate Forests, abodes of the blest,
 Fields in an ampler ether, a light more glorious dressed,
 Lit evermore with their own bright stars and a sun of their own."¹

There, surely, we may believe, with the noble warriors, the pure priests, and the faithful prophets of whom he sings, the poet, too, as one—

- "Whose services earned the remembrance deep of the race,
 Round his shadowy forehead, 'the snow-white garland entwines.'"

¹ Translated by Lord Bowen.

"Nature Red in Tooth and Claw."

BY HENRY HILTON BROWN, F.E.S.

I WAS walking from Hackington to Canterbury on a hot afternoon in June. An easterly wind was blowing, but the sun was oppressive, notwithstanding the cool air, and, on reaching a sharp turn where a few trees cast their shadows across the road, I was glad to seat myself on a grassy bank. I had not been long seated, when one of those butterflies, called in the uninspired language of British collectors "painted ladies," approached, zigzagging in characteristic fashion. Drawing quite near, with the friendly boldness which is a marked character of the species, it alighted in the sand a few yards from my feet, where it remained four or five seconds, twitching its rosy wings, and then flew over the fence into an adjoining field. After a brief flight it returned to the spot whence it arose. So it continued for some time, flitting to and fro, with no obviously utilitarian purpose attached to its movements. It was neither courting its mate, nor depositing its eggs, but was simply revelling in the hot sunshine, and in the sheltered nook which it had found, where the east wind, so distasteful to butterflies, ceased to affect it.

There were many reasons why I should watch the movements of this insect. It is, as I have said, a bold and friendly little creature, and it is, moreover, truly a "citizen of the world." In England and Algeria, in Eastern Asia and Western California, at the Cape of Good Hope and the Sandwich Islands, it is equally at home. Everywhere it preserves its familiar characteristics, and change of environment does not alter materially either its appearance or its habits. On the occasion, however, to which I allude, my attention was attracted by the gaiety of the insect rather than by its cosmopolitan attributes. As I watched its joyous and playful motions, its keen enjoyment of life, and of the good things around it, I was filled with sympathetic pleasure. Here

was an object which suggested happiness, and which in no way recalled what has been termed the "red-in-tooth-and-claw" aspect of Nature. Ichneumon-flies, insectivorous birds, and all other enemies, were forgotten in the enjoyment of free motion in the glorious sunshine. Considering these things, I was led into a train of reflection on the problem of pain, suffering, and death, existent in all parts of the world, and as that is a vexed question, by which many lovers of Nature are perplexed and even distressed, I shall here set down the conclusion at which I arrived.

Most of my readers know what is meant by the "red-in-tooth-and-claw" aspect of Nature. It is the point of view chosen by a school of Nature-students, who are so deeply impressed by what they deem a waste of life, observed in all parts of the globe, that they regard Nature with something approaching horror, as a scene of intolerable struggle for existence, and of suffering, pain, and death. The principle is, in fact, an intrusion into the field of science of the pessimism which has already found its way into literature and art.

The words used to denote this point of view are taken from "In Memoriam":

"Man, her last work

"Who trusted God was love indeed,
And Love Creation's final law—
Tho' Nature, red in tooth and claw,
With ravine, shriek'd against his creed."

The choice of these words to indicate a philosophical doctrine was not a happy one. If the lines are read in connection with the context in which they are placed, they will be found to express nothing more than intense feeling, inspired by a great sorrow. They were never intended as an expression of a scientific opinion, and they are not to be accepted as such. To compel all Nature-students to look at Nature with the eyes of a mourner, is to emulate the methods of the Greek robber, who made all travellers fit his bed by pulling out those who were too short, and docking those who were too long.

Such considerations, however, affect those only who have adopted the lines for their watchword. Let us consider the underlying principle, which these persons read into them,—namely, that man dare not believe that Creation is governed by the law of love, so long as he sees one animal preying upon another.

It is obvious that this proposition embodies a fallacy. It proposes as a conclusion worthy of our acceptance that the fact that the Creator permits pain, suffering, and death, among His creatures, is conclusive proof that Love is not "Creation's final law." This is too hasty reasoning. No such conclusion can be drawn till it has been proved that pain, suffering, and death are unnecessary, wanton, and cruel. Man himself often has to cause pain which is necessary; why should not the Creator have the like privilege? As it is impossible, with our limited knowledge, to define what is necessary or unnecessary in the economy of the creation, we can base no argument upon the simple statement that Nature is "red in tooth and claw." There is thus an absolute *impasse*, and we might justly discard the principle as logically false; but, waiving this objection for the moment, it seems to me that all the probabilities, in place of being against the accepted creed of Christian nations, are decidedly in its favour. This opinion has been formed from a fair and reasonable construction of acknowledged facts, but is not put forward with any intention of being dogmatic upon a subject, where dogmatism would be absurd.

However little we know of the necessities of the case (and we really know almost nothing), we cannot conceive that, in the circumstances with which we are acquainted, animated Nature could be maintained without a termination of the individual life. In other words, death seems to be a necessity of our present state of existence. Apart from all other considerations, it is obvious that if reproduction continued, and there were no death, the world would soon be a scene of desperate strife for food, drink, and necessaries. There would,

indeed, be a "struggle for existence." All life would be filled with pain and suffering. Of course, there might conceivably have been no reproduction, or life might have been maintained without food, or other conditions might have existed that do not exist. We can say nothing of such conditions. We have to take the facts as we find them. Every living creature brings forth abundantly "after its kind." We must recognize the fact, and allow for its consequences. So far, therefore, as we are in a position to judge, it seems as if a termination of life were a necessity.

Now, if death is a necessity, it does not matter by what agency it comes, whether by failure of the vital powers, by disease, or by violence. It is not the language of a philosopher, to describe one of these as "ravine," which causes Nature to "shriek against our creed," and to accept the others as inevitable. If one is cruel, all are cruel. But this is just the sort of language which is being used. The great point made against the government of Nature is the permission of that violence which induces redness of tooth and claw. We may ask, Is death from the bite of a tooth, or the stroke of a claw, so much more terrible than the ravages of disease, or the slow decay of advancing years? One would assume *a priori* that it is not so. It has at least the advantage of speed. Animals must suffer considerably during a lingering decay of the vital powers. We must further bear in mind that the lower animals exhibit no indication of possessing the faculty of foreboding evil, at least, to the same degree as men do. They have a sense of danger, by means of which they protect themselves from threatened attack, but this sense gives them no uneasiness when danger is not present. It is not death, but the *fear of death*, which causes distress. Animals appear to be absolutely free from fear of impending death. They enjoy life none the less that they are liable, at some moment which they do not anticipate with uneasiness, to be suddenly struck down. The fawn frisks by the watering-place until the tiger makes its fatal spring, while linnets and thrushes sing and fly, cheerfully and

fearlessly, in the immediate vicinity of a sparrow-hawk's nest. Of this fact, and of the total indifference to impending destruction which is displayed by animals of every class, there is abundant evidence in every treatise on natural history.

There are, however, many arguments of a positive character which may be adduced to controvert the depressing conclusions that have been drawn from the "red-in-tooth-and-claw" aspect of Nature. While there is much of which we are entirely ignorant, there is also, happily, a great body of observed facts, as to which there is no dispute. We shall now turn our attention to some of those points.

Most of my readers will probably admit that the proper test of the benignity of the government of Nature is the manner in which it touches the life of the *individual*. In dealing with animated Nature, apart from man, we cannot imagine the individual happiness being deeply affected by the sorrows of the race so long as these remain general. In so far as these sorrows reach the experience of the individual, they are felt; beyond that they are not felt. A man, himself in comfort, will suffer bitter anguish as he perceives the distress of others. Such altruistic feeling is inconceivable on the part of animals. If they have the capacity to entertain it, the fact will influence other lines of thought far more seriously than our present discussion, and therefore we may omit it from our consideration. The present question of happiness or unhappiness is to be tested only as it affects the individual.

The two propositions on the subject can be put quite briefly. The students of the "red-in-tooth-and-claw" school maintain that the peril which overhangs the race dominates the life of the individual, and that life as a whole is miserable. The other aspect of the matter is the reverse of this; the peril which overhangs the race does not appreciably touch the life of the individual, and that life as a whole is happy.

We have just seen that animals treat with the utmost unconcern any danger which is not immediately threatening themselves, however imminent it may be, and however visible

to a human being. If this unconcern is real, and I do not think any naturalist will dispute the fact, then "tooth and claw" will only touch the life of the individual at rare intervals, perhaps not at all. That being so, it is impossible to say that this factor dominates the life of a single living creature, except man, who is excluded from our consideration here. The first part of the proposition put forward by the "red-in-tooth-and-claw" school is clearly incorrect. I think I can show that the second part—that animal life as a whole is miserable—is equally unsound. The world, as Paley said long ago, is "a happy world after all."

In addition to the incident of the painted-lady butterfly, with which I introduced this subject, I have in my notebooks many instances of animals exhibiting the outward signs of enjoyment of life, under circumstances which left no doubt in my mind that the outward appearance coincided with the inward feeling. I shall select three of these, because they are essentially commonplace, and therefore likely to be confirmed by the experience of my readers. Isolated instances occur which are even more impressive, but being outside of experience do not so readily command belief.

I was standing near a field of turnips on a winter afternoon. Part of the field had been fenced with wire-netting, so as to form an enclosure, within which sheep were feeding. A group of the animals had gathered at one end, the movements of which were so remarkable that I paused to observe them. One sheep, which seemed to be the leader, would leap its own height into the air three times, then strike the ground violently with its feet, and race off to the end of the enclosure, followed by the whole of the others. There the motions would be repeated—jump, jump, jump, smack!—and away they would speed back again. They went through this performance over and over again. No schoolboys could have conducted more regularly, or enjoyed more thoroughly, some romping game.

Early in a summer morning I was going to bathe on a hard sandy beach forming the shore of a Northern Firth. Between the beach and the arable land there was a wide stretch of links,

covered with heath, mixed with patches of whins and rough grass. The whin-bushes had that trim look, which indicates the pruning operations of many sharp little teeth. A line of sandhills, from 30 to 40 feet high, thinly clad with bent, separated the links from the beach. Cautiously making my way through a winding cleft which divided two sandhills, I was able by peering between the stems of the bent to overlook a grassy patch, myself unseen. A merry company was there. Scores of rabbits, mostly of the normal shade, but a few jet black, were feeding and playing. Some were nibbling the short grass, others were sitting upright gazing about them; some were chasing one another over the soft, thyme-scented turf, others were darting out of and into the burrows, frisking their white tails as they appeared and disappeared. They were all enjoying life. Of that there was no doubt. Although they were in the midst of many enemies, eager for their life, their pleasure was not one whit abated. They were oblivious of hawks, stoats, weasels, and traps.

The third occasion of which I spoke occurred when I was searching for beetles in the glen of a small stream. It was in a limestone district, and the water of the brook or burn was brilliantly clear. In the deep pools, under rocky banks, overhung with alders and hazel, every pebble at the bottom was visible in its natural colours. Happening to look into one of these basins, I saw about a score of small trout immediately beneath me. They varied in size from 3 to 6 inches. They were gliding with an ease that showed how mere motion in that pellucid element was in itself a pleasure to them. Sometimes they made impetuous rushes, moving all at once, then they would lie motionless, except for the quick beating of their fins and the slight twitching of their tails. Off they would go again, playing around the pool, now in the sunlight in the centre, and then in the shadow at the side, but ever finding existence agreeable and pleasant.

I could multiply such pictures, but it is unnecessary. So far as animals without audible speech can express enjoyment of

life, all living creatures do so. No intelligent observer is ignorant of what they mean. The Nature-students who adopt the "red-in-tooth-and-claw" doctrine are aware of these facts, but they assert that this happiness is blighted by a desperate struggle for existence, which rages in all sections of the animal kingdom, and which leads to suffering, pain, and death. The ichneumon-fly destroys the caterpillar, the dragon-fly devours the ichneumon-fly, the bird snaps up the dragon-fly, the hawk strikes down the bird, and so forth.

There is, of course, a measure of truth in these criticisms. Death is present everywhere, and is often accompanied by suffering. We recognize the truth, but we also recognize our limitations. Our reasonable discussion is bounded by the finite character of our minds. All we can safely say is this—we can conceive that these things may be necessary, we cannot prove that they are not. Meantime, we see with our eyes that the world is, on the whole, filled with living creatures in a state of happy existence, and we hope that a time will come when we shall be able to reconcile those observed facts with the distressing elements which at present seem to be inconsistent with them.

That was a noble creed which was held by the old naturalists, and believing which they made their patient investigations. They believed that the operations of Nature were guided and superintended by a Creator, who always wrought for the well-being and happiness of His creatures, although His ways were often past finding out by our finite intelligence. The Nature-student, who fully appreciates the delight and interest of his study, will not go to "In Memoriam" for his watchword. If he must go to a poet for a confession of faith, let him turn to Coleridge. He will find what he seeks at the close of the "Ancient Mariner":

" He prayeth best, who loveth best
All things both great and small ;
For the dear God Who loveth us,
He made and loveth all."

Responsive Chords.

(SEE ISAIAH LXV. 24.)

SWIFT be the flight, in its new-born career,
 Of that strange-working, wondrous ether-wave
 Which pulsates outward through a trackless sphere,
 In search of what its essence most doth crave.
 Responsive chords alone can it allure,
 And share the secret of its quivering breast ;
 Cold Silence kills, whilst jarring notes obscure,
 And Hope's bright message, baffled, ends its quest.
 More swiftly and more surely faith-winged prayer
 Speeds, joyous, upward to the Heavenly Throne,
 To find receptive chords awaiting there,
 And, ere recorded, all its burden known ;
 With God's response, already in the air,
 Hovering till hearts be tuned to catch its tone.

ARTHUR J. SANTER.



The Missionary World.

PREPARATION for the writing of these Missionary notes has been an unwontedly lengthy task this month, for the simple reason that some of the July magazines are so interesting that it has been impossible to stop short of reading them right through. To comment upon matters of moment arising from them would need twice the space which the editors of the **CHURCHMAN**, generous as they are to their missionary contributor, could afford. Here, for example, is the new issue of *The East and the West*. Dr. Stock opens it with a weighty and suggestive article on the future of Native Churches. The Rev. W. H. T. Gairdner follows with a sketch of the history and curriculum of the El-Azhar University in Cairo, and a striking analysis of the sources whence its students come—95 per cent. are found to be Egyptian; the remainder are

foreigners, mostly from purely Moslem lands. The "Missionary" output of El-Azhar is, therefore, extremely small. In the interests of truth it is important that Mr. Gairdner's statements should be carefully noted, and the secret of the Moslem advance be found elsewhere. Bishop Montgomery follows with notes on China; some of his comments on questions of Christian unity are striking. A sketch by a Maori clergyman of the condition of his people at the present day, and an interesting article on some early Buddhist writings by Professor Lloyd of Tokyo University, are succeeded by a thoughtful paper on "Discipline on a Mission Station," by the Bishop of Lebombo. Two Islamic papers follow, one by Dr. Walter Miller of Hausaland, a fine plea for fuller liberty for missions in Moslem lands, the other a record of movements in Islam by Dr. S. M. Zwemer. The Bishop of Bombay (Dr. Palmer) contributes a most valuable paper, recording the impressions of a man of mature experience after two and a half years episcopate in Western India. In his article there sounds again the same deep note of longing for unity which Bishop Montgomery struck. There seems no "way" at present, but there begins—thank God!—to be a "will." It is worth mentioning that, of all the missionary periodicals, the one which, month by month, contains the most living, spiritual message is, in the writer's judgment, the *Mission Field* of the S.P.G., in the series of papers signed "M." For depth and tenderness they are unsurpassed. The influence of one lasts long after its successor has appeared. A glance at any issue of the *Mission Field* for this year will support what has been said.

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The July number of the *C.M. Review* is also difficult to lay down. It contains a summary of the Edinburgh Conference Report on the Church and the Mission-field, and the resolutions based upon it which the Committee adopted. The Rev. R. F. M'Neile gives some charming sidelights upon the Coptic Church in Egypt. The Rev. J. P. Haythornthwaite contributes a first paper on the scope and policy of educational work in

relation to the Indian Government, and Dr. Stock continues his careful Biblical study upon "The Servant." "A Breakfastable Talk," by the Rev. H. C. Lees; Far Eastern Notes, by Archdeacon Moule; Editorial paragraphs dealing largely with the Edinburgh Conference and the Constantinople Conference and its issues; In Memoriam notices; and the usual Book Reviews and Notes of the Month complete the number, with the exception of a sketch of Professor Gustav Adolf Warneck, by Dr. Weitbrecht, so striking and so suggestive that it must be singled out for special notice. With the insight of personal friendship, Dr. Weitbrecht traces Warneck's career from his boyish task of needle-making by hand up to his noble achievements as "the founder of the modern science of Missions." The life of the great German scholar abounds in lessons which every student of Christian Missions should lay to heart.

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The Annual Report of the C.M.S. Medical Missions is published in *Mercy and Truth* for July, and is well worthy of attention. The work is both deep and wide. The *C.M.S. Gleaner*—also a number above the average in interest, containing a stirring sketch by Bishop Banister of the "decisive hour" in his diocese in South China—opens with a letter to the Society from its honorary secretary. Mr. Bardsley, in simple but inspiring words, repeats the call of the Committee to corporate sacrifice, to discipleship, to prayer, to faith in God, and asks a question which goes to the heart of the whole situation—"Can we not lift up our whole work by more efficient Home Service?" The answer to that question must come from the Society itself. But we make bold to say just this: If the leaders at Salisbury Square, to whom the country has long learned to look with confidence, will "take the lead in Israel" in this matter; if they will, as the letter suggests, provide "help" for efficient preparation; if they will recognize and foster and direct the "Missionary vocation" of those who serve in the Church at home, we believe the response will exceed their utmost expectation, and the results will tell to the ends of the earth. The secret of success in

modern manufacture lies in the utilization of waste products ; in that direction the C.M.S. has still a fortune to make.

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A careful student of Missions sees much behind paragraphs which make little show. For instance, the *C.M.S. Gleaner* records in a few lines a conference of men and women Missionaries who spent five days in session at a quiet seaside resort for the discussion of important topics, for purposes of devotion, and for the study of such subjects as the revelation of God through the Prophets and through the Apostles in relation to Heathenism. Equally brief is the record of the fact that the Head-Masters of Eton and of Rugby, Sir William Lee-Warner, and several Oxford and Cambridge Dons, have joined the C.M.S. Educational Committee, of which the Dean of Westminster (Dr. Ryle) is chairman. By the way, this Committee has a joint membership of men and women. In the *C.M.S. Gazette*, we note that the Women's Committee (Home) are inviting the great body of C.M.S. women workers throughout the country to observe Thursday, September 21, as a day of private, simultaneous prayer, "as a special preparation for the serious task of the autumn and winter work." Topics for prayer—based on the "four great needs" of the Committee—will be ready for issue by September 1, and can be had from the Women's Department, C.M. House, Salisbury Square, E.C., a penny stamp being asked for to cover postage. Being St. Matthew's Day, it is hoped that many who join in intercession will meet also in spirit at the Table of the Lord. The significance of such items as these is great.

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Dr. Wardlaw Thompson, in the *Chronicle* of the L.M.S., publishes the first section of what promises to be an important contribution to the study of Missions. It is called "Five Decades and some Lessons," and is evidently intended to embody the experience of the London Missionary Society in questions of policy and finance. It is not possible yet to forecast the line which will be taken, but the genuine experience of fifty years,

recorded by a man who can measure words, is sure to be noteworthy. The gulf between theory and practice in the policy of Missions can best be bridged by putting such statements before the whole Church. We trust that other Societies will follow so good an example, and that all statements may be investigated from differing points of view.

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Of all the July magazines, *The Bible in the World* is, perhaps, the most compelling in its interest. The cover of the writer's copy is dotted over with references to pages which call for comment. But we can only advise that the paper be procured and read. A clear-cut article on "Shakespeare and the Bible" is followed by some valuable hints on Bible study by the Rev. E. S. Woods; then come two fragments of Missionary history from the South Seas; a delightful sketch of a seven-hours' Bible meeting amongst Lithuanian peasants; a record of a tour with the "Jesus book" in Korea; stories of colporteur work in the Nile Valley; a description of work amongst Chaco Indians; and a wonderful tale of a young man in South India who learned to sing "a new song" through a Testament which had been thrown away. All the small spaces of the paper are filled either by facts of thrilling interest concerning Bible translation and distribution or by brief extracts full of pithy suggestiveness, showing wide reading by someone on behalf of the magazine. As specimens of the facts, take these: In Korea a Gospel has this year been put into the hands of 2,444 prisoners confined in the gaols; a new edition of 200,000 copies of the penny English Testament has just been arranged for; last year considerably over 2,000 Zulu New Testaments were circulated from Johannesburg; 10,000 Japanese Gospels for evangelistic work among the islands in the inland sea of Japan have just been granted. Here is a specimen quotation from Dr. John Kelman: "Foreign Missions are but the baptism of imperialism with the Holy Ghost."

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Those who want "something interesting to read aloud" will find it in one of the speeches given at the Annual Meeting

of the China Inland Mission, and published under the title of "Then and Now" in *China's Millions* for July. Mr. and Mrs. Ridley have been working in far North-West China, and have seen wonderful changes in the last sixteen years. The descriptions are full of life and colour, and make Missionary experiences real. The story of the living Buddha is sure to call out sympathy and lead to prayer.

The Edinburgh Conference of June, 1910—a sane and temperate body, not too eager to espouse a "cause"—waxed hot with holy indignation as it discussed the Opium Traffic between India and China, the atrocities on the Congo, and the Liquor Traffic in Southern Nigeria. The first of these great blots upon civilized government has been radically dealt with; the second is moving, we earnestly trust, towards its final abolition; the third remains. But there are hopeful signs that its days, too, are numbered, and that a Government which has set itself to ameliorate social conditions at home will take steps likewise to protect the subject races. Meantime the Liquor Traffic Question is passing through the phases which dog the steps of reform. The recent articles in the *Times* have been painful reading. Mere negative assertions, however temperately stated, cannot overturn the deep convictions of men who are spending their lives for the redemption of Africa, and who live among the people they love. We are accustomed to the line of argument which first denies the existence of an abuse, then minimizes the evil of it, and finally uses the consequences of its abolition as a threat for timid souls. This was done over the Abolition of Slavery; it has only just hushed its voice over the Opium Traffic; it echoes still round the Congo; but its centre is in Southern Nigeria to-day. An attempt is being made to isolate the evidence of C.M.S. missionaries, and to class them as inaccurate in observation and record, if not worse. But they do not stand alone. In unmistakable terms Lord Balfour of Burleigh endorses the great memorial (signed by 946 delegates out of the 1,045 who attended the Edinburgh Missionary

Conference) addressed to the Governments of the Great Powers who are parties to the "Brussels General Act, 1890," appealing for a reconsideration of the whole matter, "so that the natives of Africa may eventually be freed from a trade which is antagonistic to the spiritual, moral, and material welfare of the African races."

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Still stronger is the letter written by Sir H. H. Johnson to the Secretary of the Native Races and Liquor Traffic United Committee, in reference to their Deputation to the Colonial Secretary on July 11. He says :

"In my opinion there can be no reasonable doubt that if the Colonial Office has the interests of the natives of Southern Nigeria really at heart (as I do not doubt it has), it will do all in its power to exclude ardent spirits from introduction into that region, or into any other part of Africa over which it has control. I do not think any of the half-hearted apologists for this distilled alcohol have attempted to show that it does the native any *good*, physically and mentally. They seem only able to argue that trade—gin, whisky, and brandy—do not do so much harm as So-and-so declares. At one time I was inclined to think that Southern Nigeria was not much hurt by the imported alcohol, in view of the intoxicating qualities of palm wine; but subsequent research and observations in other parts of West, Central, and South Africa, have convinced me that the distilled alcohol is far more dangerous, physically and morally, than the merely fermented drinks which the native can make for himself (provided he does not distil them—an elaborate process which he is ordinarily unable to carry out). It is said, moreover, that 'trade gin' is not an 'unwholesome' spirit. The best answer to that is to ask any reputable doctor's or analyst's opinion as to the wisdom of any *white man* consuming this stuff. His reply would be vehemently against a white man's doing so. Does the stomach of the black man differ so much from ours that he can take with impunity what is almost poison to us? Of course he can't. I do not feel equally inimical to good light wines or beer. Personally, I am a teetotaller for my stomach's sake, as are many other people at the present day. But wine (unfortified) and lager beer stand on a completely different footing to distilled spirits. These it should be our duty, as guardians of the negro, to keep from him as most dangerous to mind and body."

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It may, therefore, notwithstanding categorical statements to the contrary, be held as absolutely proven that some prompt and adequate action of the Government is called for, if our trust in Africa is not to be betrayed. The sympathetic reply of the

Colonial Secretary encouraged the Deputation to hope for international reconsideration of the whole question at an early date. Our part lies in using the best of all known social weapons—that of prayer to the righteous Lord Whose balances are equal, Whose hand is with the weak against the strong, and Who is wont to turn loss, or risk faced bravely for His sake, into unending gain. G.



Discussions.

“ORDERS AND REUNION.”

(“*The Churchman*,” June, p. 418; July, p. 490.)

MR. BLUNT makes it clear that the only solution of the question from the “Catholic” standpoint which he takes is the literal Reunion—the coming back of the sects into the old Church. To this no exception can be taken. But he invites criticism when he bases his argument in support of this standpoint on the strange axiom that “no difference can appear in conclusions unless it was already latent in the premises.” This may be true in syllogisms or algebraic equations; but we cannot apply logic or science to developments in which human opinions and the human will are guiding factors. He makes the idea of Christianity to be the “idea of a system of revealed truth progressively apprehended.” As a fact, in history this is, alas! too true. But it does not follow that it is the right idea, even of the doctrinal element, which occupies so large a space in the system. He continues: “If the line of thought which forms, as it were, the main artery of the system ends—*e.g.*, in the Sacraments—then we can say that it virtually began in the Sacraments.” Let us compare the Sacrament of the Lord’s Supper as it now stands at the “end” of the line of thought, fully developed in the sacrifice of the Mass, with that which we find in the New Testament and the records nearest to the beginning. It is hard to recognize even one element common to the two, and impossible to conceive that the essential differences between them could be latent in the rite of the early Christians—a simple feast of fellowship with their Lord and with one another, coupled with the renewal of the oath (*sacramentum*), which was then the bond of their brotherhood, to obey His command to love one another, and hurt nobody by word or deed. Rather does the comparison furnish the strongest evidence that these differences are parasitic growths and not true developments. This, however, is only a part of the fully-developed Sacramental system.

Take another artery of "the system of Christianity," which has a greater claim perhaps to be called the main—that which ends in the absolute hierarchy of the Church. Trace it back to the beginning—to the "heart of the system." We find no semblance of an hierarchy there, but a specific and absolute prohibition of it. The Lord, speaking directly on the subject, declares: "The rulers of the Gentiles exercise lordship over them. *Not so shall it be among you.*" They—the Apostles themselves—were to be ministers and bond-servants, even the greatest of them. And one of them who heard this prohibition exhorts the elders of the Church to lead their flock like a shepherd (of the East), and not drive them or "lord it over them." Here, also, we have no true development. It began in the intervals of rest from persecution, and grew till in the end the Church deliberately bowed down in worship to Mammon, receiving in return the glory of the kingdoms of the world—even surpassing their rulers in her power and pomp and in the cruelty with which her lordship was exercised over her members. The Vatican became as full of intrigue and corruption as any Court in Europe or the world. And it was in the midst of this wickedness that Catholic tradition was finally developed—largely shaped by political and personal motives of the Church's rulers, and supported by a simultaneous development of the Sacramental system, which bases the power of the hierarchy on the superstition of the people and calls it divine. It is well to note also how, throughout the growth of this tradition, the doctrinal element of the system has predominated more and more over the ethical—creeds usurping the place of our Lord's moral teaching as a test of discipleship. The strictness of this doctrinal test branded men as heretics, to be persecuted even to torture and death, because they could not contract the fulness of their life in Christ into the narrowness of some incomprehensible dogma of man. A sin against morality, however great, could be atoned for in the Sacrament of Penance, but for the conscientious heretic there was no admission to this unless he made a definite and public recantation, whether true or false was of no account. Yet the first recorded offence punished by the Church in the beginning was an act of hypocrisy—a lie unto God.

As to Orders, the Apostle Paul lays down the rule that a Deacon must have a wife and a well-brought-up family to qualify him for the Order. In the modern Deacon, entering but a year's probation for the Priesthood at the age of twenty-three, there is a total absence of this qualification. Can we say that this absence lay already latent, alongside of the presence, in the Order at its institution? At all events, it throws doubt on the extreme value of structural continuity as "an element in spiritual continuity"—an element which Mr. Blunt contends is essential to the true representation of Christianity on earth. Yet, strangely, he finds that the most "scientific" structure, with unbroken continuity, has reached a stage when it is no longer capable of

preserving the true elements of Church life. On the other hand, he condemns equally the Nonconformist systems because they are unscientific, and consequently "their wonderful fruits of piety and philanthropy can never be more than individual." Here he exposes the fundamental error of the Catholic standpoint—viz., that the Holy Ghost resides in a particular "scientific" system, and not solely in the hearts of those who are God's children and Christ's brethren. Yet he admits that a system so blessed may err, and that the Churchmanship of the sects embraces the social fellowship of the Apostolic age at least as fully as the Church of England.

It would be well to face the real facts, and note that the main arteries which have corrupted the life of the Church of Rome are still the historic arteries of the Church of England, and to inquire closely and honestly how much corruption was left in them after the Reformation, and what further heresy and schism we need to effect a complete cleansing. Maybe it will need the cutting them "right down to the heart" of the system. Then can we hope that a National Church may rise up with new life and purity, with a structure of true Apostolic simplicity, wide enough to admit all Christians of the nation into one Communion and fellowship. It will need faith—yes, strong unwavering faith—in the continuing presence of Christ among His people, unrestricted by systems or structures made with hands.

F. A. LE MESURIER.

("The Churchman," June, 1911, p. 407.)

There is a review in the June number of THE CHURCHMAN of an article of mine in *The Interpreter* of last April. I had maintained in it that St. Luke gives a threefold account of Christ's last journey to Jerusalem. The reviewer takes exception to this view, and asks, if it be so, why does St. Luke confine himself to the account of only one visit to Jerusalem, whilst St. John speaks of *several* visits to the same city?

This very question is practically asked and replied to in the opening pages of my article. The undoubted fact is therein mentioned that St. Matthew and St. Mark only mention one visit, and the explanation is suggested that, "as the Synoptic Gospels lead up to the great event for which Christ came—to die for our sins—the circumstances connected with His death are narrated much more fully than any other event. In order to die it was necessary that He should go up to Jerusalem (Matt. xvi. 21, xix. 1, xx. 17-19; Mark x. 1, 32-34), as He Himself had pointedly said. Hence it appears, in the Gospels of Matthew and Mark, that going up to Jerusalem during His ministry is associated with the thought of His death, to which very special attention is drawn by giving an account of only the last fateful

journey to the Holy City, and by studiously avoiding mention of any other visit."

It was further suggested in my article that the Gospel of Luke follows the same line of drawing special attention to the death of the Lord, as do the two other Synoptic Gospels, by giving an account of only the last visit to Jerusalem; but in Luke's account the emphasis on the last visit to that city is intensified by the threefold narrative of the journey thitherwards.

On the second page of my article it is mentioned that St. John gives accounts of *several* visits to Jerusalem during Christ's ministry, and reasons are suggested which may have induced this Evangelist to adopt a plan which differed from that of the three Synoptists.

G. MACKINLAY,
Lieut.-Colonel.



Notices of Books.

THE KINGDOM AND THE MESSIAH. By Professor E. F. Scott, D.D. Edinburgh: *T. and T. Clark.* Price 6s. net.

Professor Scott recognizes that the message of Christ was related, in some degree at least, to the Apocalyptic Jewish teaching of His own day; but he does not allow himself to drift into the extravagance of Schweitzer and of Modernism. He refuses to admit that the permanent validity of the Gospel is affected by the eschatological framework in which it was first preached. His book deals with the two great subjects of our Lord's teaching which are naturally most likely to be influenced by Jewish Apocalyptic, the Kingdom of God and the Revelation of the Messiah. He believes that Christ hoped, by the sacrifice of His life, to bring in the kingdom which He had proclaimed, but he does not believe that He looked for the consummation to follow immediately. He refuses to admit that the revelation of Jesus was dependent on those Apocalyptic ideas and beliefs in which it was first embodied, but he does believe that they have a real and abiding value for Christian thought. The book is a little more sympathetic to the new theory than Mr. Emmet's volume, recently published, but Professor Scott quite definitely declines to be a party to the view that our Lord's life was inspired by a hope which proved to be utterly mistaken.

On p. 232 he discusses the phrase *λύτρον ἀντὶ πολλῶν* and finds an exact analogy in Josephus, where a golden beam of the temple was given up to Crassus as a *λύτρον ἀντὶ παντῶν*. He comments, "One item of priceless value was surrendered in order to save the remaining treasure. The import of the phrase in Josephus is perfectly plain, and we are not to encumber it with the imaginary difficulties when we find it in the Gospels." Exactly so.

F. S. G. W.

SIN AS A PROBLEM OF TO-DAY. By Professor Orr, D.D. London: *Hodder and Stoughton*. Price 6s.

Professor Orr writes with all his accustomed clearness and force; he writes also as one who knows the importance of his subject and the literature to which it has given rise. He recognizes at the outset that it is useless to teach the doctrine of sin from a purely theological point of view. Theological dicta and proof texts have little influence with modern thought. What is wanted is first the facing of the facts and then the interpretation of these facts from the Christian point of view. Only as this is done, will the philosopher of to-day, will even the man in the street, believe that Christianity has a message for him. To this task, then, Professor Orr addresses himself, and not unsuccessfully. He starts quite simply with a discussion as to the root meaning of sin. It is moral transgression. He regards man as endowed with the capability of moral knowledge and possessed of a measure of self-determining freedom. The end for which he lives and works is moral holiness. It may include both virtue and blessedness; "but the virtue must determine the blessedness, not *vice versa*." To be holy is to be happy. Then he strives to define sin. It originates in a law-defying egoism; it is a principle of God-negation. Then he turns to the thought of to-day and brings his teaching as to sin into touch with it. He discusses evolution and heredity. Then in the final chapters he writes of Man's Guilt and God's Remedy, of Ruin and Redemption. There is little that is new. It is the old, old story, but it is told in such a way as to meet and disarm modern criticism and modern scepticism. It is a book to read and be grateful for.

THE FEAR OF THINGS. By the Rev. John A. Hutton. London: *Robert Scott*. New York: *George H. Doran and Co.* 1911.

These sermons are essentially modern in the best sense of the word—that is, they are clear, forceful, and easy to read, and further, they are really in touch with the needs of ordinary life. They should be a real help, not only to the preacher in search of fresh models, but to the more general reader.

FROM JAPAN TO JERUSALEM. By Bishop Ingham. *Church Missionary Society*. Price 2s. 6d. net.

HALF A CENTURY IN CHINA. Recollections and Observations by Archdeacon A. E. Moule. *Hodder and Stoughton*. Price 7s. 6d. net.

These two volumes present refreshing points both of likeness and of contrast. Each is written by a Church dignitary who is a retired missionary; each comes from the heart of C.M.S. work; each records the strenuous and unsparing service of a man held in honour by the Church; each glows with enthusiasm for the spread of the Gospel in the world. Each, again, is well illustrated and attractively bound; though one book, with 232 pages, is issued at 2s. 6d., while the other, with only 110 pages more, is priced 7s. 6d., both net. The folding frontispiece and map in Archdeacon Moule's book account for some of the difference; otherwise it looks as if one book must be issued at undue loss and the other at undue profit. But publishers' prices are perplexing to book-buyers just now.

As to divergences, Archdeacon Moule's book covers a maximum of time—

half a century—and a minimum of space: “My recollections of life in China are concerned chiefly with three great cities—Ningpo during nearly thirty years, Hangchow, and Shanghai.” Bishop Ingham’s book reverses the proportion, for he crossed Europe and Asia, visited parts of Japan, China, India, Ceylon, and the Near East, all within eight months. One book looks at the present in the light of years of contact with the past; the other gives rapid impressions of lands as they are to-day. Each book aims at a different effect, and each is excellent of its kind.

“From Japan to Jerusalem” has value mainly for those who are intimately acquainted with C.M.S. workers and work, or for those who desire, either in imagination or reality, to make a tour of the mission-field. Bishop Ingham has the rare power of taking his readers where he goes himself.

“Half a Century in China,” like all Archdeacon Moule’s books, is the work of one who knows the great Empire from within. And China cannot be known in a day. If we miss now and again in Archdeacon Moule’s pages that unhesitating appreciation with which China’s changes have been acclaimed by other writers, we gain by his unswerving devotion to old China—“the dignity and the pathos, the refinement and the strange light, which amidst so much gloom and tragedy and failure adorned and beautified the old”—and his effort to insure the preservation of the best of the old in the new. The book is a useful addition to the growing missionary literature on China.

THE TRANSFIGURATION OF OUR LORD. By Rev. G. D. Barry, B.D.
Pp. 131. *Longmans, Green and Co.*

Though this little book is hardly remarkable for its fresh treatment, it deserves warm recognition as a monument of patient research and painstaking arrangement. The author has not merely skimmed the surface of his subject; he has carefully digested ancient and modern exegesis of it, and the result is a scholarly and readable presentation of one of the great crises of the Saviour’s life and ministry.

THE CHURCH OF THE FIRST THREE CENTURIES. By Rev. T. A. Gurney, B.A., LL.B. *Longmans, Green and Co.* Price 1s.

The average handbook of Church History is marked and marred by two faults—disjointedness of style and disproportion of treatment. It says much for Mr. Gurney’s addition to the Anglican Church handbooks that he has avoided these faults. It is not a skeleton outline, designed and destined to swell the number of cram-books for a theological examination. It is a miniature history, faithful to life and tasteful in its setting. We commend the clear-cut features of the portrait to those whose interest in the origins of their Church is greater than their leisure to study them.

THE WORK OF CHRIST. By Peter Taylor Forsyth, D.D., Principal of Hackney College, Hampstead. London: *Hodder and Stoughton.* Price 5s.

This book may be regarded as a sequel to “the Cruciality of the Cross” and “the Person and Place of Jesus Christ.” It was originally a course of lectures to ministers, and the lecture form has been retained; but this has its advantages, for it makes it easier to follow an argument which needs

close attention. Like all Dr. Forsyth's writing, this book is thoughtful and stimulating, and makes a distinct contribution to the subject with which it deals. It might be described as an attempt to find a *via media* between the older and the newer views of Atonement. The older view "treated the work of Christ in a way far too objective. It was something done wholly over our heads." The modern view is equally defective. "It is the sense of guilt that we have to get back to-day, for the soul's sake and the Kingdom's—not simply the sense of sin." The Atonement rests upon the changeless love of God. God's feeling towards us did not alter when sin came in; His treatment of us necessarily did. Christ's work presupposed His moral solidarity with us, brought about by His voluntary self-identification with our condition. God then "made Him sin," but not sinful. Christ bore not merely the impersonal consequences of sin, but its penalty (not its punishment)—"a sense of the sinner's relation to the personal *vis-à-vis* of an angry God. God never left Him, but He did refuse Him His face. The communion was not broken, but its light was withdrawn." "The sacrifice of Christ was a penal sacrifice." "He entered the penumbra of judgment, and from it He confessed in free action, He praised and justified by act, before the world, and on the scale of all the world, the holiness of God." But "the only complete satisfaction that can be made to a holy God from the sinful side is the sinner's restored obedience, his return to holiness." How is this effected? "Our repentance was latent in that holiness of His which alone could and must create it." Christ is not so much our Substitute as our Representative, and even here "it is representation by One who creates by His act the humanity He represents, and does not merely sponsor it." These brief quotations must serve to illustrate the good things the book contains, and to commend it for a prominent place on the Atonement bookshelf.

PROPHECY: JEWISH AND CHRISTIAN. By Henry Wace, D.D. London: *John Murray*. Price 3s. 6d. net.

In these valuable lectures, delivered in the years 1894-1898, and now published with an Introduction, the Dean of Canterbury treats of the general meaning and fulfilment of prophecy. They are characterized by a broad and comprehensive outlook, and deal with the underlying nature of prophecy rather than with the fulfilment of particular predictions. Old Testament prophecy is regarded in relation, first, to the development of Jewish history, and, secondly, to its ultimate explanation and fulfilment in Christ. The three final lectures are devoted to various aspects of New Testament prophecy.

The book is easy and interesting reading, and full of matter for the preacher. Not the least significant part of it is the Introduction, written in 1910, showing as it does how truly such a leader of conservative thought as the Dean of Canterbury is ready to welcome and appreciate the results of moderate and reasonable critical study of the Bible.

A PROPOSED NEW HYMNAL. Edited by Rev. Arthur Wollaston Hutton, M.A. London: *E. G. Berryman and Sons, Ltd.* Introd. xix. pp. 761 hymns.

The collection of hymns here presented should appeal to every Churchman, no matter what hymn-book he may have been accustomed to use. If

a new hymnal is needed, we think it would be difficult to produce one that should be more generally acceptable.

The hymns are divided into twelve sections: Introductory; The Pilgrim's Progress; The Liturgical Year; Times and Seasons; Services and Sacraments; God's Being, Word, and Work; The Christian Life; The Mission of the Church; Children's Voices; Meditative Pieces (not set to music); Short Anthems; Liturgical Pieces. At the end there is an alphabetical index of first lines.

By this division the mistake is avoided of grouping together under the title of "General Hymns" a large number of hymns of various kinds. The selection of the hymns is good; nearly all the old favourites find a place. One of the few omissions we have noted is "The Sands of Time are sinking."

The Children's Hymns and the Meditative Pieces are particularly good, though possibly there is a disproportionately large number of the latter. The feature of the book, which will probably arouse most criticism, is the freedom with which the editor has allowed himself to deal with some of the originals. This is notably the case in the section Liturgical Pieces, where the Ten Commandments and the Athanasian Creed are both somewhat freely edited. We question, too, the wisdom of omitting a verse from "The King of Love my Shepherd is."

EXPOSITIONS OF HOLY SCRIPTURE. By Alexander Maclaren, D.D. London: *Hodder and Stoughton*.

We have received from the publishers the last three volumes of this great series of Bible expositions. They cover the latter portion of the New Testament, commencing with the Epistle to the Hebrews, chapter vii., to the end of the Book of the Revelation. The whole work is one which will hold a prominent place in expository literature. Dr. Maclaren was undoubtedly one of the greatest preachers of the last century. It was by the faithful preaching of the Word of God, such as these volumes amply illustrate, that Dr. Maclaren built up one of the strongest churches in the North of England, and for those who would emulate his noble example this series of Bible expositions should prove a mine of wealth and an unailing source of inspiration.

THE INDWELLING SPIRIT. By Dr. W. T. Davison, Principal of Richmond College, Surrey. *Hodder and Stoughton*. Price 6s.

As the preface says, this volume does not contain a systematic treatment of the Christian doctrine of the Holy Spirit. It claims to deal with the experimental and expository rather than with the dogmatic and speculative aspects of the subject. The work is a typical production of the godly and devout Nonconformist school of to-day, which prefers new light on old paths rather than new things altogether. We are afraid that the book will not appeal to many outside its own circle; it is calculated to "edify the saints" more than to "convert the unbelieving." One would not call the book brilliant or stimulating, and Dr. Davison seldom escapes from his own environment of thought and style; but the book can safely be commended to devout students of this subject.

The book opens with a chapter on the Divine Immanence. Quite

orthodox in his views on the Trinity, the writer notes how the "transcendental idea" is giving way to the "immanent" one: we understand to-day better than in the eighteenth century that "in Him all things consist." He truly notices the modern danger of "immanence" becoming mere Pantheism, and resulting in our losing the sense of the Personality of God (p. 327). To become a Christian doctrine "Divine Immanence must advance to the truth of the indwelling Spirit with special characteristics and operations realizable only by faith in Christ" (p. 21). The doctrine of the Holy Spirit in the Bible is dealt with in the next chapters. He discusses at length the meanings of "heart, mind, soul, spirit," and writes seriatim on "the fruits of the Spirit," and on various difficult passages, such as Rom. i. 4; 2 Cor. iii. 17. Though contributing nothing very new, the author writes carefully and from much reading and thought on the subject. Later chapters are taken up with various phases of the work and Person of the Holy Spirit, treated mainly in a homiletic way, of which perhaps the best is the one on "The Tides of the Spirit."

The writer is fond of such phrases and thoughts as "To put first things first in spiritual work would revive the Church to-day and regenerate the world to-morrow." As a vague truth, too dimly understood, we all know that. We talk of it, we write of it, we give addresses on it; but how far off it still is! This is sad, but it is true. Dr. Davison tries to give us the solution. But we are where we were before. If he fails, it is because we all fail. That is not a sin; the sin is to leave off trying.

An interesting but somewhat involved chapter on "Mysticism" closes a book which should prove useful and helpful to students of the subject.

F. G. GODDARD.

CAPERNAUM AND OTHER POEMS. By W. Saumarez Smith, D.D. London: *Elliot Stock*. Price 3s. 6d.

The late Archbishop of Sydney was a man of many-sided capacity. As one has said of him, a big man—big not only physically, but big mentally, and, above all, big spiritually. Amongst other things, he was a poet of no mean order, and his sisters have done well in collecting some of his poems in the little volume before us. It contains the Seatonian Prize Poem, and a selection of sacred poetry which will be read with pleasure, not only by those who were bound to him in love and loyalty, but by many others. The volume contains an all too brief memoir of his busy life.

CAPTAINS AND COMRADES IN THE FAITH. By the Archbishop of Canterbury. London: *J. Murray*. Price 6s. net.

We are very glad to have this collection of sermons by the Archbishop, whom we all love and respect. His sermons are, like himself, strong, scholarly, common sense, straightforward. Some of them deal with the great dead, some with the striking events of the last few years, some are Church Congress sermons, all are sermons on special occasions. They are practical rather than theological, but they have the truly spiritual background. They are intended, so he tells us, to help us, at an anxious time in the story of Church and Realm, to thank God and take courage, and we believe that they will do it. If ever there was need for a Primate of strong

common sense, of clear vision, and of brave hopefulness, that time is now. Few will read these sermons without realizing that we have such a Primate now, and without thankfulness for the fact.

THE GREAT TEXTS OF THE BIBLE. Two Vols.: Genesis to Numbers and Acts, Romans i.-viii. Edited by J. Hastings, D.D. Edinburgh: *T. and T. Clark.* Price, general, 10s.; subscription, 6s. net, each.

It is difficult, indeed, to say anything fresh about the successive volumes of this excellent series. Each new volume proves itself as good as the last. The expositions are excellent, the illustrations plentiful and apt. The proper use of these books will add clearness and freshness to many a pupilit.

CHRIST AND HIS SLAVES. By Rev. Harrington C. Lees, M.A. London: *Robert Scott.* Price 1s.

The papyri are teaching us many things about the common life of our Lord's day, and explaining much of Holy Scripture. Mr. Lees has read the great books on the subject, and has adapted what he has learnt for the benefit of those who have read with real enjoyment his other books. He has done a most valuable work, and done it exceedingly well.

SERMONS IN A NUTSHELL. By J. Ellis. London: *Robert Scott.* Price 1s.

Mr. Ellis is a well-known worker in the publishing world, and he has gathered together a large number of pithy outlines, which will be a real help to those who have to speak and preach. His outlines will stimulate thought, but will not dispense with it. To do the work of the idle for them is a crime, to help the hard worker is an act of merit, and Mr. Ellis has performed the latter.

THE ATHEIST'S DILEMMA. By J. Warschaner. London: *H. R. Allenson, Ltd.* Price 6d.

Dr. Warschaner carries the war into the enemy's country, and asks the Atheist eight questions which land him upon the horns of a dilemma. Dr. Warschaner puts his points so well that his friend the enemy has little chance of escape.

MISSIONARY IDEALS. By Rev. T. Walker, M.A. London: *C.M.S.* Price 1s. net.

Mr. Walker is a missionary of long experience, and now writes a series of Missionary Studies in the Acts of the Apostles. They are intended for the study circles of the coming winter. They are simple, clear, and interesting, and deserve a much wider field than ever, at best, the growing number of study circles can provide them with.

THE VOICE OF JOY AND HEALTH. By A. W. Robinson, D.D. London: *Cassell and Co.* Price 3s. 6d.

Dr. Robinson writes with his usual charm and spiritual power; his addresses are practical, and are intended to help the Christian realize the joy and the healthiness of his life in Christ. One little cares to criticize, but a curious sentence in his essay on Holy Communion compels a question. He writes: "The Altar becomes a Table, and the Sacrifice ends in a Feast." We would ask, When did it become an altar? and what ground have we for thinking of it as aught else but what St. Paul calls it—"The Lord's Table"?

LIFE, DEATH, AND IMMORTALITY. By Rev. W. O. E. Oesterley, D.D.
London: *John Murray*. Price 3s. 6d. net cash.

This book traces the doctrine of God, of sin, and of the future life, in the Book of Psalms. It does it first for the members of the London Church Reading Union, and afterwards for students generally. It is scholarly, as we should expect, but it is written for the student who is not a trained theologian nor a Hebraist.

THE ROAD TO UNITY. By H. Hensley Henson, D.D. London: *Hodder and Stoughton*. Price 1s. net.

This brochure contains the address which Canon Henson gave to the National Council of the Evangelical Free Churches last March, an address given to the Yorkshire Congregational Union, and two sermons. It also contains a note on the "Excluding Rubric" at the end of the Confirmation Service. The whole book gives us a valuable résumé of Canon Henson's views, and, whether we agree with them or no, we cannot afford to ignore them, especially in view of our aspirations after reunion, and of current controversy.

PERSONALITY IN CHRIST AND IN OURSELVES. By W. Sanday, D.D. Oxford: *Clarendon Press*. Price 2s. net.

We do not propose to review this little book, but simply to commend it to all who are interested in the terribly difficult problem of personality. Professor Sanday asks us a question, gives us an illustration, and suggests his own tentative answer. The illustration is that of a pincushion, with a number of pins stuck in it, and one big pin with a black head in the centre. The question he asks is this: Does personality reside in the pincushion without the pins—that is, in the underlying foundation of ourselves, "the ground of being," or does it reside in the whole group of pins—that is, in the sum of the special functions, or in the big black-headed pin which dominates the rest? Professor Sanday himself inclines to answer, In the big black-headed pin. He then goes on to discuss the question which his last book raised as to the subconscious mind, in relation not only to our own human personality, but to the human and Divine personality of Christ.

THE UNOCCUPIED MISSION-FIELDS OF AFRICA AND ASIA. By Samuel M. Zwemer, F.R.G.S. London: *Marshall Brothers*. Price 4s. net.

Dr. Zwemer, Secretary of the Student Volunteer Movement of America, and Missionary to Arabia under the Reformed Church of America, is well known amongst British friends of missions. His books on Islam have been widely read, and he himself is familiar to those who attend the Keswick Convention, or are guests at the Student Conferences. His new book is entirely characteristic of the man as we know him. It gathers facts from a wide area, and states them convincingly; it is full of inspiration, and tends to develop action on lines of self-sacrifice. It has the ring of war in all its pages; again and again Dr. Zwemer can only express what he feels by quoting some stirring stanzas from Rudyard Kipling, which leave a tingling in one's ears. It is not the type of missionary book which at this time appeals to those who are thinking most deeply, but it stands for a side of truth which must never be forgotten, and which some among us are apt,

perhaps, to forget. It deals solely with questions of expansion, and leaves consolidation out of account; it calls for response in evangelistic and medical work rather than in educational; the emphasis falls on the need for heroic pioneers rather than on the upbuilding of the Churches in the mission-field. The subject accounts in measure for this, yet, somehow, the factors Dr. Zwemer deals with need to be looked at through the medium of those of which he takes but small account. A large mass of telling facts are arranged, though the author warns us that where "geography and ethnography can only give estimates and probabilities, a missionary survey also can only deal with approximate figures." The first chapter takes us to the heart of two continents, describing the condition of unevangelized Central Asia and Central Africa; the second chapter deals with smaller areas and the unreached millions in present mission-fields; the third chapter discusses reasons why these districts are unreached; the fourth and fifth survey the social and religious conditions; the last three chapters deal with the strategic importance of these unreached lands, the task of the pioneer missionary, and "the glory of the impossible." There are a number of effective illustrations and maps. The book is evidently intended for use in mission-study classes; it will probably, in Great Britain at least, find wider uses among private readers or as a reference work.

THE MIZÂNŪ'L HAQQ ("Balance of Truth"). By the late Rev. C. G. Pfander, D.D. Thoroughly revised and enlarged by the Rev. W. St. Clair Tisdall, D.D. *R.T.S.* Price 10s. 6d. net.

The C.M.S. Committee have done well to bring out a revision of this powerful Christian apologetic, addressed to Moslems, and the work of translating and revising the original could not have been placed in better hands than those of Dr. Tisdall. He has throughout preserved the Oriental style and method of argument, thus giving the work an added force of appeal to the Eastern mind and facilitating translation into other Eastern languages. It is a book with which the missionary who has any contact with Mohammedanism can hardly dispense, and the ordinary Christian student will find a charm in its simple expression and exposition of the Christian faith.

THE TEMPLE OF LIFE. By Ernest Newland Smith. *Longmans and Co.* Price 3s. 6d. net.

A fine appeal for the recognition of the true ministry of Art, and for its restoration to its true and lofty function—viz., as the handmaid of religion by its recreative influence to help forward the regeneration of the human race.

Art, to exert its healing ministry, must not be artificial and merely lull the senses; it must be essentially divine and noble, touching and healing the soul through the senses. And Art, to exercise its inspiring influence, must be Art not "for Art's sake," but for God's sake, ever controlled by one great motive-power—the love of God. The whole book is an admirable combination of virility of thought and delicacy of expression, the latter reaching its climax in the "vision" of Chapter IX.

STUDIES IN CHRISTIAN WORSHIP. By C. H. Robinson, D.D. Third edition, with new Preface. London: *Longmans, Green and Co.* 1911. Price 1s. net.

A third edition of Dr. Robinson's useful "Studies" is welcome, especially in view of the new preface, in which the writer expresses a very interesting view of the value of Prayer-Book ideals in shaping the future Liturgies of Oriental Churches.

THE PEW TO THE PULPIT. By a Priest. Introduction by the Rev. Dr. I. Gregory-Smith. London: *S.P.C.K.* 1911. Price 1s. 6d.

A really excellent little book. It is seldom that we come across so much godly counsel, common sense, and quiet humour compressed into so small a space.

THE HEALING CHRIST. By the Rev. F. E. Wigram, M.A. Foreword by the Bishop of Lahore. London: *T. Nisbet and Co.* 1911. Price 2s. 6d. net.

A beautiful little book. Mr. Wigram emphasizes the truth that Christ is the Healer of the body as well as the soul, and pleads for a revival of faith which shall restore to the Church of Christ its lost or dormant gifts of healing.

WHAT DID OUR LORD MEAN? By Rev. W. H. Griffith-Thomas, D.D. Toronto: *J. M. Robertson*. Price 3 cents.

This is quite a brief, but very valuable pamphlet. It discusses the meaning of the words that our Lord used when he instituted the Holy Communion with the clearness and incisiveness of which Dr. Griffith-Thomas is so amply possessed. He quotes the best authorities, comments quite simply, and finds, we cannot help but feel, the true meaning. It is worth sending to Toronto to gain possession of this useful little book.

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HOW TO ARGUE AND WIN. By G. Kleiser. London: *Funk and Wagnalls*. Price 5s.

The title is ambitious and American. To follow the lines laid down by the writer is to travel the road to success. A close pursuit of his advice will go far to justify the title of his book.

THE CHRISTIAN DOCTRINE OF SACERDOTIUM. THE HISTORY OF THE BOOK OF COMMON PRAYER. By Rev. N. Dimock. London: *Longmans, Green and Co.* Price 2s. each.

To commend the works of this late great scholar is to be guilty of presumption. To sit at his feet and learn, to rejoice in his scholarship, sound judgment, and spirituality, will be the desire of the reverent and open-minded student.

Received: THE TRIAL AT ROME OF QUEEN ELIZABETH and HISTORY OF THE INTERPRETATIONS OF THE INJUNCTIONS. By J. T. Tomlinson. London: *Church Association*. Two historical tracts marked by the author's usual incisiveness and erudition. CULTURE OF THE CHRISTIAN HEART. By J. A. Clapperton, M.A. London: *R.T.S.* Price 1s. A useful little book, showing to the young Christian how he may co-operate with the grace of God, and thus come nearer to his moral and spiritual completeness. To us the title is not attractive, but the book is. CONSTANTINOPLE CONFERENCE. By Robert College. London: *World's Student Christian Federation*. A missionary Conference in Constantinople suggests the miraculous, and miraculous indeed it was. It is a fresh indication that we are beginning to take missions seriously, and the addresses contained in this book are serious and interesting enough to command readers. THE ETHICS OF GAMBLING. By W. Douglas Mackenzie, D.D. London: *Andrew Melrose*. Price 1s. 6d. net. A new edition of a useful little handbook, especially valuable at a time when there is a tendency to defend some forms of gambling amongst people of all classes of society and of both sexes. THE BANCROFTS. By Sir Squire Bancroft. London: *T. Nelson and Sons*. Price 1s. PROBLEMS OF LIFE. By Rev. C. A. Houghton, M.A. London: *Macmillan and Co.* Price 3s. net. A series of practical and thoughtful addresses on some of the great problems of life and religion. THE JESUITS. By Theodor Griesinger. London: *C. J. Thynne*. Price 1s. net. If the story is true, it is a disgrace to religion. If it is false, why is it not disproved? AT THE WORKS. By Lady Bell. London: *T. Nelson and Sons*. Price 1s. net. INTERPLAY. By Beatrice Harraden. London: *T. Nelson and Sons*. Price 7d. net. THE INGOLDSBY LEGENDS. By R. H. Barham. London: *T. Nelson and Sons*. Price 6d. THE MOSLEM WORLD. Edited by Rev. S. M. Zwemer, D.D. London: *The Nile Mission Press*. Price 1s. net. THE PRISONER OF ZENDA. By Anthony Hope. London: *T. Nelson and Sons*. MEXICO AS I SAW IT. By Mrs. Alec Tweedie. London: *T. Nelson and Sons*. Price 1s. net. SAYINGS ASCRIBED TO OUR LORD. By J. Theodore Dodd. London and Oxford: *James Parke and Co.* A very useful little collection. WHY I AM NOT A HIGHER CRITIC. By Rev. W. St. Clair Tisdall, D.D. London: *Morgan and Scott*. A PLAIN MAN'S THOUGHTS ON BIBLICAL CRITICISM. By Eugene Stock, D.C.L. London: *Longmans, Green and Co.* These two little booklets should be read side by side. They put different points of view. THE GROUND-PLAN OF THE ENGLISH PARISH CHURCH. By A. H. Thompson. Cambridge: *University Press*. Price 1s. net.