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THE CHURCHMAN

August, 1914.

The Month.

The Kikuyu Inquiry. MONDAY, July 27, was the day fixed for the opening of the Kikuyu Inquiry before the Central Consultative Committee of the Lambeth Conference, and we do not doubt but that all true friends of missions will have this gravely important matter much upon their hearts and in their prayers. The Central Consultative Committee consists of eighteen members, and represents practically every branch of the Anglican Communion. The Church in America is entitled to send four members, but has not at present done so. The fourteen members are as follows: The Archbishop of Canterbury (*ex-officio*); the Bishop of Exeter and Bishop Ryle (elected by the Bishops of the Southern Province); the Archbishop of York (elected by the Bishops of the Northern Province); the Archbishop of Armagh (Church of Ireland); the Bishop of Brechin (Primus of the Episcopal Church of Scotland); the Archbishop of Rupertsland (Canada); the Archbishop of Sydney (Australia); Bishop Wallis (formerly Bishop of Wellington, New Zealand); the Archbishop of the West Indies; the Bishop of Winchester (elected by the Provincial Synod of the Province of South Africa); Bishop Copleston (formerly Metropolitan of India); the Bishop of St. Albans (elected by Bishops in China, Corea, and Japan); and the Bishop of Gibraltar (elected by extra-Provincial Bishops under the jurisdiction of the Archbishop of Canterbury). No exception can be taken to the composition of this Committee;

it is eminently representative of the Anglican Communion, not only in its several parts, but in its varying degrees of Churchmanship, and its opinion will carry weight. It should be remembered, however, that its functions are purely advisory; the real responsibility—"grave responsibilities" the Archbishop of Canterbury called them—rest with the Metropolitan, and "those responsibilities," the Archbishop said, he should "endeavour to discharge." The facts relating to the Kikuyu affair are too well known to need recapitulation in detail. It was at first seriously proposed to the Archbishop that the Bishops of Mombasa and Uganda, for their share in it, should be put upon their trial for heresy and schism. It may be said at once that if such a step had been decided upon it would have spelt disaster for the Church of England, and the Archbishop of Canterbury, with that wise, far-seeing judgment which ever distinguishes him, ruled, without hesitation, that he would not be justified in allowing the inquiry to take that form; it would be, indeed, as he added, "wholly out of place." But inquiry there must be, and we do not think that anyone can complain of the form in which the Archbishop proposes to submit the issues to the Central Consultative Committee.

There are two distinct matters: one the pro-

The Two Questions. posed scheme of Federation of Missionary Societies, drafted—and it is well to emphasize that the scheme is only in draft—with a view to ultimate union of the Native Churches, which the Bishop of Uganda has now formally submitted to the Archbishop as his Metropolitan; and the other, the administration of the Holy Communion according to the order of the Book of Common Prayer, to members of the Kikuyu Conference, some of whom had not been episcopally confirmed. Upon these facts the Archbishop has submitted two questions to the Central Consultative Committee:

1. "Do the principles of the proposed scheme contravene any principles of Church order, the observance of which is obligatory upon the Bishops, the clergy, and the lay-workers of the Church of England at home and abroad? If so, in what particulars?"

2. "Whether, due consideration being given to precedent, and to all the circumstances of the case, the action of the Bishops [Mombasa and Uganda] who arranged and conducted the admittedly abnormal service in question, was, in the opinion of the Consultative Body, consistent or inconsistent with principles accepted by the Church of England?"

Upon the answer returned to these questions hang most momentous issues. It has been said that upon the result of the inquiry depends the question of peace or war within the Church of England; and, indeed, it may be that we are entering upon the great struggle which must come sooner or later between the two divergent forces. Such a conflict no one who loves the Church of England can look upon with anything but the most serious misgiving, however necessary it may be. The Archbishop of Canterbury is the last man not to realize the extreme gravity of the crisis; but he has courage, wisdom, and strength, and we may be sure that he will not hesitate to act when once he is convinced of the necessity for action. It is possible, of course, that the Central Consultative Committee may recommend that the questions be referred to the Lambeth Conference. We should deeply regret that course, as we do not see, as at present advised, what would be gained from a further postponement. The problems are already ripe for settlement. It is high time that the voice of authority made itself heard.

Ever since the issue of the Bishop of Zanzibar's "The Quarterly" and "Open Letter" the printing press has been kept busy rolling off pamphlets and articles designed to throw light upon the issues raised thereby, and more particularly upon the two contending views of episcopacy. It is generally admitted that in what has been called "the battle of the pamphlets" the victory has clearly and easily been with those who take the larger, broader, and less restricted view. They have shown that their case is overwhelmingly strong, and that the greatest authorities in the Church of England, both ancient and modern, are on their side. The latest contribution to the discussion is a very important article by Professor Emery Barnes of Cambridge, which appears in the current issue of the *Quarterly*.

Review. He takes three of the Bishop of Zanzibar's criticisms upon the proposed scheme, and answers them effectively. The proposals, said the Bishop, offer no safeguard for the retention of the Athanasian Creed. No, says the Professor, for the Lambeth Conference has never included that Creed among the articles described as supplying a basis for reunion; and if the Bishop wishes to go behind the decision of the Episcopate of 1888, "he risks bringing about disunion within the Church of England itself." Nor is this all. The Professor refers to the case of the Church in the United States, the Church of Japan, and the Church of Ireland; and adds that "if any fact is plain, it is plain that the retention of the *Quicumque vult* cannot be made a condition of intercommunion among the Churches which claim kinship with Canterbury. But, says Bishop Weston, the proposals do not safeguard episcopacy. To this the Professor answers that the question was not raised. "The subject proposed at Kikuyu was, How can a Church, acknowledged to be Episcopal, co-operate on right lines with Churches or Christian bodies acknowledged to be non-Episcopal?" But the Bishop's criticisms were intended to cut deeper: "The proposals contemplate the recognition by an Episcopal Church of the ministrations of non-Episcopal Christians." Upon this the Professor admits that the principle definitely accepted by authority in 1661 was that none may minister *in the Church of England* without Episcopal Consecration or Ordination; but he very aptly asks: "Is the principle, so clearly formulated in 1661, to be the last word to be said in the British East Africa of the twentieth century and the mission-field generally? Is no rider to be attached, when the principle is applied along the Uganda Railway and when Episcopal Englishmen meet Presbyterian Scotsmen outside Great Britain?" The Ordinal, he points out, deliberately abstains both from condemning other systems and from denying the efficacy of the ministrations of non-Episcopal Churches. "Does the Bishop of Zanzibar," he asks with fine irony, "regard the Ordinal as therefore, by defect, heretical?"

Is a Priest
Necessary?

The Bishop of Zanzibar's third objection to the scheme was that it "does not provide a priest for the Celebration of the Holy Communion." To this objection Professor Emery Barnes makes decisive answer :

"Those who wish to prove to demonstration that the presence of a priest has been held necessary by the Church from the earliest times to secure a valid Eucharist, set themselves an impossible task. Can they explain the implication of such a passage as Matt. xviii. 20 without most serious mis-giving? Can they turn back the evidence of Didache X with its direction that 'prophets' (who may or may not be 'priests') are to be allowed to offer the Eucharist in any terms they please? Can they feel quite sure that Tertullian expresses only the Montanist view when he writes ('De Exhort. Cast,' 7), 'Ubi tres, ecclesia est, licet laici'? Can they be certain that the statements asserting the priesthood of the laity which occur down to the fourth and fifth centuries were merely otiose? Did laymen never act upon them? and, if they did so act, did they indeed draw upon themselves any ecclesiastical censure for the action? Doubts on these points are too deeply founded to be set aside. The doctrine that the action of a priest is necessary to secure a valid celebration of the Eucharist is not, in the full sense of the word 'Catholic.'"

Nor can we omit the Professor's closing paragraph. It states so clearly the seriousness of the issues at stake :

"A crisis big with the future of East and Central Africa has overtaken religion in these opening years of the twentieth century. If at such a time an unproved theory of orders, or of the efficacy of the Sacraments, is allowed to prevent Christian federation and so to check the progress of Christian Missions, East Africa in its present state of semi-awakening may fall back either into a revived heathenism (with Voodoo practices !) or into superficial Mohammedanism."

We ventured in our last issue to suggest a doubt "All Parishioners." about the soundness of the contention of "A. C." in his *Spectator* articles that "all parishioners" have a statutory right to present themselves to receive the Lord's Supper within the Church of England. The *Church Times*, on the other hand, admitted its accuracy, and frankly said that the law must not be obeyed; and certainly if "a Parsee or a Mussulman or a Mormonite" had this statutory right—as the *Church Times* seemed to argue—a clergyman would be bound to refuse to recognize it. But a writer in the *Times*, of as great legal eminence—if we identify him aright

—as “A. C.,” shows that the *Spectator* writer has “left out of account one or two facts which vitally affect his conclusions.” “A. C.” only recognized the exceptions indicated in the initial rubrics of the Communion Service; but, says the *Times* writer, that is plainly a mistake. “It would be more correct to say that these are the only grounds on which a clergyman may repel summarily, on his own authority, without waiting for any formal decision. The reason for certain offences being thus singled out is that they must, from their nature, be notorious, and that to admit the offenders notwithstanding might create grave scandal. Prompt action is therefore directed as the only alternative.” There are five classes whom “it is indisputable” a clergyman cannot lawfully receive to Communion. These are: (1) Excommunicated persons; (2) non-Christians; (3) children too young or ignorant for Confirmation; (4) persons “that refuse to be present at public prayers according to the orders of the Church of England” (Canon 27) (“A. C., although he has quoted other parts of the 27th Canon, has overlooked these words”); (5) depravers of the Royal Supremacy. The *Times* writer makes good his contention that “the words ‘every parishioner’ in the rubric will not bear the weight of significance which ‘A. C.’ seeks to place on them”; and to make assurance doubly sure he mentions another reason which seems fatal to “A. C.’s” contention:

“He [A. C.] asks us to read words of the long past as if they had been written with reference to the circumstances of to-day. Even if we disregard all qualification of the words ‘every parishioner,’ they could not, at the date when the rubric was drawn up, have been intended to include Nonconformists, because Nonconformity was not then recognized. Everybody was by law compelled to be a member of the Church of England and to conform to its practice. There were, of course, many who disliked the Prayer-Book and revolted against its use; but the time of toleration was not yet, and by a long series of statutes (1 Elizabeth, cap. 2, sect. 14; 35 Elizabeth, cap. 1) all parishioners were required to attend church and ‘there to abide orderly and soberly during the time of the Common Prayer,’ etc. Every parishioner was, whether he liked it or not, a member of the Church of England, amenable to its discipline and bound to observe its ordinances, including attendance at Holy Communion, unless by his act or default he was disqualified.”

We felt sure that "A. C." had opened the door far too widely, and clergy will be relieved to know that there is nothing which prevents them repelling from Holy Communion Parsees, Mussulmen, and Mormons whose "statutory right" exists only in the imagination of the *Church Times*.

Confirmation
and
Communion. But, of course, the really practical question is whether the ordinary Christian Nonconformists of to-day have the "statutory right" to present themselves, and upon this point we wish that the *Times* writer had been more definite. But whilst he does not say specifically "Yes" or specifically "No," the tendency of his argument in the passage just quoted is distinctly adverse to such a suggestion; and in a second article he does, in fact, decide against that contention. Can they, then, be received at all? We are thankful to find that in this respect the *Times* writer supports "A.C." in holding that the rubric requiring Confirmation as a condition of Communion does not apply to "persons professing the Christian faith who have been baptized and grown up outside the Church of England," but is confined in its operation to those who have been baptized in the Church of England. "There is no trace of any canon or rubric which lays down the same rule for others. On the other hand, the claim for special treatment under special conditions seems far stronger in the case of members of other Christian bodies who in mature age are brought into friendly contact with the Church, and seek to share, perhaps temporarily, in its services, than in the case of those who have been brought up under its rule, but have not conformed to it." What, then, is the conclusion of the whole matter?

"It is perhaps not to be regretted that the law of the Church of England leaves the question, as it affects devout and catholic-minded Nonconformists, thus frankly open. For, to sum up, Nonconformists are not entitled to communicate simply as members of the public; they cannot be excluded merely because they are unconfirmed; and, thirdly, if they cannot honestly join in the worship or use the formularies of the Church of England they have no right to intrude themselves at its altars. But, subject to these general conclusions, each case is entitled to separate consideration, in which all special circumstances must be allowed due weight."

We have dealt with these questions at what we feel to be quite inordinate length, but the momentous importance of the issues at stake must be our excuse. We submit it is now abundantly clear that on at least the second question submitted to the Central Consultative Committee the Bishops of Mombasa and Uganda are entitled to a verdict.

Women and
Church
Councils.

We must confess that we do not share the alarm which has been rather freely expressed at the action of the Representative Church Council in giving Churchwomen some share in the work of Church Councils. It has decided that communicant Churchwomen over twenty-one years of age are to be given the franchise for Parochial Church Councils, and are also to be allowed to sit on these bodies. We are not greatly shocked at this innovation, for, seeing that women who possess the necessary qualification are eligible as churchwardens—the only lay office in the Church recognized by the law—they cannot do much harm as members of Parochial Church Councils. Probably—we think certainly—they will do a great deal of good. If once they can be got to take the thing seriously, they will put work into it, and show interest and enthusiasm, which in too many cases men will not do. An effort was made to restrict the women membership of these Councils to one-third, or not more than one-half, of the total number, but the proposal failed. It is possible, therefore, for a Parochial Church Council to consist, in its elected element, wholly of women. This, we agree, would be unfortunate, but the men cannot complain; they have had their chance and have often spurned it. The election of women to Parochial Church Councils gives them the franchise for the lay members of the Ruridecanal Conference, but we gather that they are not themselves eligible for membership of that body, which seems to us a pity. The Ruridecanal Conference elects to the Diocesan Conference and the Diocesan Conference to the House of Laymen, membership of which carries with it a seat in the Representative Church Council.

Keswick and Foreign Missions.

BY THE RIGHT REV. HANDLEY C. G. MOULE, D.D.,

Bishop of Durham.

THIS is little more than a paper of memories and notes. The subject announced in the title will be found well treated in (among other places) the twelfth chapter of Dr. Charles Harford's valuable compilation, "The Keswick Convention." When I say that the writer of that chapter, "The Missionary Element," is Dr. Eugene Stock, I say enough to indicate its value as a piece of Christian history.

My own direct recollections of Keswick go back to 1886, when for the first time I attended the Convention and appeared as a speaker. Only two years before, after many misgivings, of which almost all proved to be mere misunderstandings, had I definitely cast my lot in with the Keswick School. This is not the place to enter upon detail; enough to say that, in the autumn of 1884, on an occasion closely connected with the Keswick Movement though not identified with it, it pleased God to give me an experience of spiritual help never to be forgotten, mainly through that honoured leader and teacher, the Rev. Evan Hopkins. Intimate personal intercourse with him, following on the occasion which was so memorable for me, satisfied me fully and lastingly that the Movement, as represented by its best exponents, was entirely true to Apostolic teaching as to our acceptance in the "alone merits" of Christ our Sacrifice, and that it did no more than point with new emphasis, and with the joy of practical discoveries, to the resources laid up for the justified believer in the same Christ, living for us and in us, and humbly "used" by faith.

Naturally, I wished now to visit the Convention. But my life was very full, and the opportunity did not come till 1886. The memories of that year, with little exception, are as beautiful as they are vivid. Here and there, *in side-meetings*, utterances were heard tinged with the perilous dream of sinless perfectness.

But they were the exception, the narrow exception. The broad rule was a witness, as sound and sober as it was glad and uplifting, to the victorious power of the Lord, made by the Holy Spirit a "living, bright reality" in the heart, to subdue iniquities, and to give liberty and the joy of faith. What witnesses they were—Bowker, Webb-Peploe, Hopkins, Figgis, Monod, and many another! And the holy presence and influence of Harford-Battersby, founder of the Convention, then lately deceased, seemed still to breathe and move among us.

But I do not remember any prominence given to the missionary subject in the addresses of that year. It was not absent; certainly not intentionally, as I shall presently show that it could not have been. But the ruling conviction of the leaders was still that the message of Keswick was not so much about types and methods of work as about the equipment of the worker. They were right; only they had to learn in time how to modify the application of the conviction.

Still, the missionary idea was already present in power, just below the surface, so to speak. It could not well be otherwise. The year 1884 had witnessed a remarkable movement, kindred with Keswick, at Cambridge—a movement which had brought many ardent undergraduate Christians to realize intensely that true holiness meant a full and willing self-surrender for service. And soon, in one way or another, the call to the foreign field, particularly to China, had been brought home to many of them. In 1885 went out the still memorable "Cambridge Seven," as missionaries in connection with the China Inland Mission. And they, for some months before sailing (was it not about Easter that they sailed?), had been holding meetings up and down the country—in England, Scotland, and, I think, Ireland—which had created a very deep impression. Such hosts of hearers were attracted by these young heroes of the river and the cricket-field, about to go out to China together as evangelists, that, for almost the first time in history, the secular daily Press noticed missionary meetings, fully and with respect. Indeed, a new attitude in journalism towards missions and missionaries

then began, never to be abandoned since. The message of those meetings was not directly missionary. In a wonderful way it was rather an appeal, direct and supremely simple, for self-surrender to the Lord. But it was uttered by men who were themselves on the verge of penetrating China (a much less familiar China than that of to-day) because of such surrender. How could there fail to be a profound missionary impulse in their witness?

Bishop Hannington's heroic death was announced that same summer. The *Times*, influenced by the new conditions which I have indicated, commemorated him in a leading article which was almost a funeral oration. Foreign missions began to be an object in "the world," no longer of a somewhat contemptuous tolerance at best, but of respect, or at least genuine attention.

So the Keswick of 1886 contained in its gatherings a great many souls, notably souls of young Christian people, much alive to the call to work abroad. I on my part, at Cambridge, had seen many such ardent disciples in the making. From 1884 onwards my student-circle at Ridley Hall was, if I may use the word in a sense most loving, *beset* with the missionary impulse. Man after man, as ordination approached, came to me to say that he felt as if the foreign field were the only possible field in *his* case for fully surrendered service. It was continually my duty to point out to them, one by one, how the doing of the will of God, in His chosen place and way, was our one true ideal, and that it might be His will to assign them the homelier, but sacred and immensely important, work of an English parish. Let them be quite ready for either, and then calmly expect clear guidance, with prayer and open eyes. And many a true man took the caution willingly to heart. Some stayed; some went; and with all the clearer conviction in both cases. It was a wonderful epoch, and it was vitally connected with the truths of which Keswick had become so prominent and typical an exponent.

All this prepares us for developments at Keswick. In 1887, and again in 1888, the late Mr. Reginald Radcliffe, the Liverpool solicitor who was so wonderfully used as an evangelistic

power in many lands till his blessed death long years after, persuaded Mr. Bowker (not without difficulty, so strong was the veteran's feeling that Keswick existed for principles, not methods) to allow a missionary meeting, "outside" the Convention, to be held in the tent. The results were great and far-reaching. I was not present on either occasion. But it is well remembered how, in 1888, gifts—money, jewels, and what not—flowed in with almost Pentecostal freedom, and offers of personal service were so many that the representatives of the C.M.S. and other societies were kept hard at work with the ceaseless interviews.

Out of that time grew the organized work of the "Keswick missionaries," who have from time to time visited missionary and colonial outposts with the message of "holiness by faith." The large funds for the support of missionaries (in connection always with existing societies; no unwise creation of a new society was attempted) took origin then also. From that time onward also, more and more, missionaries on furlough found their way to Keswick for spiritual refreshment. With my wife in 1889, and once again, I had the privilege of presiding over a "missionary house"—an experience very dear to our memories.

I hesitate not to say that thus, through countless channels, the whole great field has felt the influence, let me not say of Keswick, but of Him who has so mercifully used Keswick, now for forty years, for His Divine purposes in the special work of awakening His true servants to their fulness of resource in Himself.

May the holy work continue and be developed to His glory! For my own part, with unshaken and growing conviction, I feel very deeply indeed the vital significance of the message of the Keswick Convention in our present-day Christian life, not least within the Anglican Church. A grave unsettlement of thought is everywhere present. One issue of it, so I seem to see the position, is the sorrowful restraint, as compared with twenty and thirty years ago, of offers for personal service in the heathen and Mohammedan world. Many and various may be the means which our Lord will employ for counteraction and revival. But

I am sure that among them He will, in His grace and mercy, have a great place for the loving and unaltering testimony, of which Keswick has been and is so great a scene, to the holy and happy realities of the life which is lived in the power of a trusted Christ, speaking in His Word, manifested by His Spirit.



Studies in Texts:

SUGGESTIONS FOR SERMONS FROM CURRENT LITERATURE.

BY THE REV. HARRINGTON C. LEES, M.A.

VII.—GOD'S COURT OF APPEAL.

“They delivered Jesus to Pilate.”—Mark xv. 1.

“Jesus committed Himself to Him that judgeth righteously.”—
1 Pet. ii. 23.

[Book of the Month: “THE TRIAL OF JESUS CHRIST”¹ = T. Other references: David Smith’s “Days of His Flesh” = DF. Stalker’s “Trial of Jesus” = ST. Rosadi’s “Trial of Jesus” = RT. Moffatt’s “Trial” in *Hast. Dict., Ch. and Gos.* = DCG.]

SAME Greek word in both texts. One of the great key-words of trial: *cf.* Matt. xxvi. 2; xxvii. 2, 3, 4; Mark xv. 1, 15; Luke xxiii. 25; John xix. 11. Peter says Christ suffered wrongfully for doing right (1 Pet. ii. 20, 21).

I. THE UNJUST JUDGES. “In both trials judges were unjust, and trial was unfair” (T., 123). *A. Hebrew Trial.* “A process begun and finished in *one* night; commencing with witnesses against accused (Mark xiv. 56), sought for by judges (xiv. 55, ‘scandalous indecorum’ T., 36), not sustained even so (v. 59); continued by illegal interrogatories (Mark xiv. 60; ‘John xviii. 21 is voice of pure Hebrew justice recalling unjust judge to duty,’ T. 26); ending with demand for confession

¹ By A. Taylor Innes, Advocate. Publisher: T. and T. Clark. 2s. 6d. A striking legal view of an illegal transaction.

(xiv. 61, illegal, 'last violation of formal justice' T. 56); followed twenty-four hours too soon by sentence (xiv. 64, 'Jewish law calls this atrocity,' T. 34): neither form nor fairness of judicial trial" (T. 59). "A succession of flagrant illegalities" (DF. 469). B. *Roman Trial*. Principle laid down (Acts xxv. 16). Charge perverted and false (Luke xxii. 70; xxiii. 2; xx. 25). Pilate acquits, compromises, condemns. "The perfect feature of the unjust judge" (T. 93). "Utterly unjust" (ST. 89). "Dishonour of Golgotha dishonour of justice" (RT. 145). "Not courage to do justice" (DF. 490). "Jewish trial strained letter of justice; Roman, little or no judicial attempt at all" (DCG. ii. 754).

II. THE JUST JUDGE. Peter says Christ knew the false courts only temporal; an eternal Judge would revise sentence (*cf.* Gen. xviii. 25; Job viii. 3; Luke xviii. 7).

III. THE RIGHT OF APPEAL. Judas "handed over" Jesus to Jews (Matt. xxvii. 3). Jews "handed over" Jesus to Pilate (xxvii. 2). Pilate "handed over" Jesus to executioners (Luke xxiii. 25). Jesus "handed over" Himself to God (1 Pet. ii. 23), with Whom no injustice can stand (imperfect tense, "maintained the attitude all through unjust trials").

"He left us a copy to write under" (1 Pet. ii. 21). When we "suffer wrong for doing right," let us "take it patiently," by taking it to the higher court.



Missions : Parochial and General.

BY THE RIGHT REV. J. DENTON THOMPSON, D.D.,

Lord Bishop of Sodor and Man.

(Continued from p. 520.)

DURING THE MISSION.

PASSING from the preparation for a mission, our minds must now consider the conduct of the mission itself, and in submitting a few suggestions on this point it is obvious that some must apply to the missionary and some to the clergy and workers. Let me say, then, at the outset that the actual conduct of the mission must be left entirely to the missionary. No one, not even the vicar, unless under most exceptional circumstances, must interfere with his methods. Of course, in the selection of a missionary the action of the parish priest ought to be free and unfettered. He may wisely consult others, and they may rightly counsel him, but the choice must be his, and a solemn choice it is, never to be made without much prayer, inquiry, and consideration. For the lack of care in this choice I have known cases of disagreement as to doctrine and method, with consequent disappointment and even friction. In one case it was found necessary to call for the intervention of the Bishop, who revoked the missionary's licence, the mission coming to an abrupt and most unfortunate end. No delegated decision can therefore relieve the parish priest from this great and grave responsibility. Once, however, the invitation has been given and, with the Bishop's approval, accepted, the missionary must be supreme in the conduct of the mission. He should be regarded as the curate-in-charge of the parish, with the parochial clergy as his chief assistants. In other words, they may counsel, but he must control.

The first need of the missionary is a full knowledge of the parish. This he can best obtain by one or more preliminary visits, during which he will naturally discuss methods and details

with the vicar, meet first the wardens and other chief officials, and then the general body of workers, and finally preach to the congregation. I have assumed that the missionary is one called from outside the parish, and for this plan, after what I have said on the matter of special "gifts," no apology is needed. But, of course, the best missionary may be, and sometimes is, the parish priest or one of the staff, or even, if it be possible, the Bishop. Perhaps I may be allowed here to speak of my own experience. From the time I was appointed to a cure of souls I have regularly conducted missions in my own parish, and now find it possible to assist the clergy in this way. I recognize, of course, that for most, if not for all, of my Episcopal brethren to devote a week, ten days, or a fortnight to one parish or district is out of the question. All I wish in this connection, is that the dioceses of England were smaller in area, and that the work of Bishops would allow of more direct spiritual help being given, not to the clergy only, but to the people in general.

Respecting the methods of the missionary, these, as I have already said, must depend upon the personality, and vary with the experience, of the man. Many men, many minds, and many methods. If, however, a personal testimony be of any value, I gladly give it for what it may be worth.

In the first place, I always encourage the clergy (of course in their cassock) to be in the church some time before the mission service begins to give a personal welcome to the people, as I also desire that this preliminary period should be spent in the singing of the mission hymns. Not, be it noted, that I suggest the clergy should actually seat the people, and thus usurp the privilege of the wardens and sidesmen, all of whom should be, if possible, at their posts. On the contrary, I never fail to expect the active co-operation of the officials, and by thus giving them "something to do," solicit or encourage their sympathy, which, let me say, they never fail to appreciate. All that I ask the clergy to do is to be visible as those who are keenly interested in the effort, and to announce carefully chosen hymns for the people to sing. Here, again, what may appear

to be a small thing in itself is really not small but great, if the hymns are not only announced by number, but if the first or succeeding verses be impressively read, with a brief explanation of their meaning or a short application to those present, as, *e.g.*, "*Come, every soul by sin oppressed.*" "Does sin oppress you? Do you feel its burden?" "*There's mercy with the Lord.*" "He is now in our midst, ready and waiting to be merciful to you." "*I heard the voice of Jesus say.*" "Have you heard this voice before?" "Would you hear it again to-night? Listen to His call, '*Come unto Me*—not simply to My house, but to *Me—and rest.*' He can and will take away to-night the burden of sin, if only you will come to Him." By this means the people are solemnized and prepared for the service before it begins. Only let me add one further suggestion—viz., that the hymns be constantly changed. Two, or at most three, verses of the same hymn will be sufficient. In this way variety is secured, no one is kept long without joining in the singing, and the interest of the whole congregation is sustained.

The service should be short and simple, never lasting more than half an hour, including the lesson which, with the hymns, should be selected by the missionary in view of the subject on which he is about to preach. In most mission hymn-books suitable services are provided. For myself, I generally use the opening part of Evening Prayer, as, in addition to the teaching of its structure of exhortation, confession, absolution, Lord's Prayer, issuing in the call "Praise ye the Lord," with the response, "The Lord's name be praised," it accustoms those who are not acquainted with the Prayer-Book to its order, and this method has its own distinctive and permanent value.

In the matter of the mission sermon, my own plan is to arrange beforehand—of course, carefully and prayerfully—a systematic course of subjects, always beginning with the infinite love of God, passing on to the spiritual nature of man, and thus preparing the way for dealing with sin and the great redemptive message of the Gospel. I know some missionaries prefer to use the exceptional opportunities of the first Sunday by preaching

on sin, its tyrannies and consequences, with a view to arousing at the outset the consciences of the congregation. In this I differ from them. For my method I claim the Scriptural order, "In the beginning God," thus laying the foundations of truth in the Divine nature, building on it the creation of man, with its purpose in the likeness of God, followed by the fall through temptation into sin, issuing in the revelation of redeeming, restoring love. Of course, the subjects and treatment vary, even though the structure and order are the same. Moreover, experience teaches me that this method has a practical value. It is more attractive and certainly less repellent to the average man to be led first to think of God's love rather than his own sin, and to be guided through the glory of his origin and therefore destiny, ere his mind is turned to the graver and sadder view of the reality and heinousness of human sin. To some, this method may appear to be of little importance, but I have known large and expectant congregations on the first Sunday of a mission disappointed and discouraged, even frightened, by thundering declamations and awful warnings to such an extent that many have stayed away from the remaining services. On the other hand, I have found that, by the method suggested, prejudices against the mission have been removed, interest has been quickened and imagination stirred, minds have been aroused and hearts won. Those present on the first Sunday have been constrained and even allured to attend the subsequent services.

No one will, however, suppose that any missionary can make light of sin—"They that be whole need not a physician." Far otherwise. The profound teaching of Scripture on sin—its reality and mystery, its guilt and power, its heinousness and consequences—is admittedly paramount and secondary only to the primary message of the love of God. And in dealing with this great and awful fact in human life, he will study and apply his teaching in the light of current thought. He must keep himself abreast of present-day theories and tendencies, and speak to the people in the line and plane of their own reflections and

experiences. Many, it may be assumed, of those to whom he preaches will be sadly ignorant, through long neglect or wilful sin, of the meaning of religious terms. He will strive after lucidity and for this purpose use illustrations, the most powerful of which are those drawn from actual life. In some of his hearers not only is the heart darkened but the will is weakened, and he will seek by every means not to break the bruised reed nor quench the smoking flax. He will lovingly plead with sinners as one who is himself a sinner, and by his manner and voice prove his deep and heart-felt compassion for the erring and lost.

So again, every missionary's message must unfold and apply the glory of the redeeming love of God in Christ. The Incarnation with its declared purpose—the salvation of all men—must be the dominant note in all his sermons. The Living Christ, who died for all and lives that none may die, must be lifted up as the one and only Saviour alike from the guilt and power of sin, willing and waiting to receive and welcome, to pardon and cleanse, all who come to Him. The Lord's own key-word to His all-embracing love—"Whosoever," "If any man"—will be urged and pressed with a reiterated persistency. "He is able to save to the uttermost all who come" will be declared and enforced again and again.

Above all and through all, the missionary will be conscious by a constantly enforced conviction that if the effort is to succeed it will "not be by might nor by power but by My Spirit, saith the Lord." He will keep himself as free as possible from all secular matters and vicarage affairs and be much alone with God. He will be constantly preparing in heart the subjects he has previously prepared in mind, and seek for a daily refilling of the Holy Ghost for the work. Then only will he come forth from the Divine Presence illumined by the light of which he is unconscious, and empowered by the might which is not his own, for the most solemn task of standing between the living and the dead, and pleading with dead souls for the Living Christ.

The "after-meetings" for more definite instruction are times

of great potency of which every missionary will naturally make the most. Only the earnest and anxious will remain and the opportunity is then at its greatest. The souls of the people are more receptive and their hearts more responsive, and then it is that the missionary's best work for God is done. Here, as elsewhere, methods vary. Some of our great Evangelists adopt what may be called the "inquiry room" method, and invite the undecided anxious for decision to accompany them to an adjoining room, hall, or school. Others, after a brief address, pass from pew to pew, aided by the clergy and workers, while the choir and congregation sing suitable hymns, and deal individually with such as may have given or may give some outward sign of their desire for personal conversation. The fact that both these methods have been adopted and are still practised by experienced missionaries proves that much may be said in their favour. But while admitting this, their advantages, in my experience, are outweighed by obvious objections. The passing out to another room involves a great strain to weakened wills, and the new atmosphere is naturally less spiritually helpful, while not everyone desires personal conversation even if the workers are efficient, which in many cases they are not. The plan I have adopted seems to me, all things considered, the best. Standing on the chancel step, or in large churches the pulpit, in unofficial dress, I conduct what may be called an unconventional service. First, I ask for silent prayer and quiet thought, which, after the disturbing influence of the departing congregation, is advisable if not necessary. This is followed by an extemporaneous prayer, generally by one of the clergy. Then follows an address on some subject related to the sermon—conviction, repentance, faith, conversion, obedience, atonement, and such-like. This affords the opportunity for definite Church teaching on, *e.g.*, Baptism, Confirmation, public worship, family prayers, Bible study, and the Holy Communion. In this connection I have found invaluable what may be called teaching by repetition—*i.e.*, stating a doctrine in simple words and asking the congregation to repeat it first with me, then after me, then

alone; or in teaching a verse from Scripture which is by them repeated. Again, I have proved the value of the Catechetical method of first stating a question and giving the answer, and then asking the question for the people to answer. These methods, rightly used, do not disturb the devotional character of the service, but they do make it, I think, more definitely and permanently useful.

All this leads up to the necessity for providing opportunities for personal intercourse at stated times, in which individual difficulties and doubts, sorrows and sins, are dealt with by the missionary. This may be done during or after the mission.

As the mission draws to a close, the plan experience has taught me to be most useful is the distribution of a form of questions on one side referring to Baptism, Confirmation, Holy Communion, etc., and on the other, asking, *e.g.*, "In what way has the mission been a blessing to you?" "What subject has helped you most?" etc. These latter questions prove a difficulty to some, but for that reason are of real value in promoting and defining thought. In addition to which they have been a help to me, both in helping me afterwards to assist those in need either directly or through the clergy, and also in suggesting new treatment of the same subject on subsequent occasions.

In the thanksgiving service these papers are brought up to the chancel steps, where they are given to the clergy, and in return I give the memorial card. No one receives the card without the application form being returned, and by this means a most useful record of some of the results are retained both by me and the clergy—who have access to the one side of the form and such information as I feel it right to give from the other.

In addition to the evening evangelistic services, every mission has its morning or afternoon addresses on the spiritual life, although these should not be entirely bereft of the evangelistic element, even as instruction forms part of the evening service. Addresses to men and to women, as also to distinct classes where the latter is necessary, form an integral part of every well-organized mission, and of these I need not speak in

detail as local conditions by which they are governed vary so much.

Frequent celebrations of the Holy Communion also have rightly their place in the scheme of the mission, not only as occasions for the strengthening and refreshing grace through the Sacrament, but also as opportunities for those who have drifted into indifference and neglect to return to the constant and blessed observance of this Holy Feast of love.

Thus far in dealing with the mission itself, I have confined myself almost entirely to the missionary, but it must not be forgotten that during this time the parochial clergy and workers are strenuously engaged in the parish, leaving no stone unturned to bring everyone to the services. They are also urged to pray very earnestly, both privately in their homes as well as at the Holy Communion and prayer-meetings, most of all during the mission services. It is impossible to exaggerate the importance of this constant stream of intercession, both in its direct results and its reflex benefits. The missionary will be well advised, therefore, to constantly enforce the duty and privilege of prayer on the part of the faithful especially as he enters the pulpit and during the time he is preaching.

(To be concluded.)



"Fulfilled Among Us."

BY LIEUTENANT-COLONEL W. H. TURTON.

I SUPPOSE few passages in the Bible are of greater value from an *evidential* point of view, than the first four verses of St. Luke's Gospel. It is indeed surprising to find what a strong argument they afford on many important points. The following is the translation from the Revised Version, which had perhaps better be quoted, as it differs in an important respect from the Authorized :

"Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us, even as they delivered them unto us, which from the beginning were eyewitnesses and ministers of the word, it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus ; that thou mightest know the certainty concerning the things wherein thou wast instructed."

I. *The Date of the Gospel.*—In the first place, the words, *which have been fulfilled among us*, imply a *very early* date for the Gospel. They would, I suppose, in modern English, be rendered *which have occurred among us* ; the writer regarding everything that occurred as being a fulfilment of God's purposes, whether expressed in an Old Testament prophecy or not. And though different persons will, of course, differ as to how long after the events such an expression might be used, all will admit that it could scarcely be as long as thirty years. A Parisian, for instance, writing *now* an account of the Siege of Paris and the Commune in 1871, would not speak of them as events *which have occurred among us*. On the other hand, anyone in South Africa, writing an account of the late war, might perhaps use the expression. Now the writer of the Gospel only narrates the events as far as Christ's Ascension (about A.D. 29), and therefore, when he speaks of them as matters *which have been fulfilled among us* (or, which have occurred among us), it makes it probable that he was not writing after A.D. 50, or, at latest, A.D. 60.

2. *Where the Gospel was Written.*—In the next place, the words imply that the Gospel was written *in Palestine*; for anyone writing elsewhere would not have described the events of Christ's life as having occurred *among us*.

3. *The Writer's Personal Knowledge.*—Thirdly, the words imply that the writer himself was present during at least part of the time referred to. This would certainly be their meaning in other cases. No one, for instance, in South Africa, writing an account of the war, would describe it as having occurred *among us*, unless he had been there himself during at least part of the time. In the same way the writer of the Gospel must have been in Palestine during part of Christ's ministry. And he may therefore have been the unnamed companion of Cleopas on the way to Emmaus: which would account for the extremely graphic character of that narrative. He would thus have been one of Christ's disciples himself; though not *from the beginning*, since for this he had to rely on the testimony of others.

4. *The Virgin Birth and Ascension.*—Next, the passage shows that the doctrines of our Lord's Virgin Birth and Ascension, instead of being additions to early Christianity (as is sometimes assumed) were taught to converts from the first. For the writer says that he only wrote his Gospel to assure Theophilus of the things about which he had already been instructed. Clearly, then, the course of instruction must have included what the Gospel included; and this was the whole of Christ's life, from His Virgin Birth to His Ascension. And there is no reason for thinking the case of Theophilus was unlike that of other early converts.

5. *Educated Converts.*—In the next place Theophilus is addressed as *most excellent*, a title which is also applied to the Roman Governors, Felix and Festus, and is something like our term *Right Honourable*. And this shows that one at least among the early converts was a man of education and position; who is not likely to have accepted the religion of the Crucified without the most convincing evidence.

6. *The Authorship of the Gospel.*—Moreover, Theophilus must have known from whom the book came, even if this was

not stated in the superscription. And as there seems no reason why he should have kept it secret, the authorship of the book must have been well known to Christians from the very first. And, therefore, when writers of the second century (such as Irenæus) give the author's name as *Luke*, they were merely recording what must always have been well known.

7. *The Historical Value of the Gospel.*—Lastly, as to the historical value of the Gospel. This will, of course, depend on the writer's qualifications as an historian.

(i.) Was he aware of the value of first-hand evidence—that is to say, of the accounts of *eye-witnesses* of the events referred to?

(ii.) Did he possess such evidence himself for the whole of Christ's life, even *from the beginning*?

(iii.) Were these witnesses not mere casual lookers-on, but persons deeply interested in the events (*Christian ministers*), and such as would remember them carefully?

(iv.) Had he also access to *many* previous narratives, so that he could check them, and compare them, one with another?

(v.) Was he living near the time and place where the events occurred (or were *fulfilled*), so that he could investigate everything on the spot?

(vi.) Were the views he formed about them not peculiar to himself, but the same as those in which persons were *instructed* in still earlier times?

(vii.) Was he a careful, methodical man, who wished to arrange everything *in order*?

(viii.) Was it his object only to record what he actually knew about, so that his readers could rely on the *certainty* of what he wrote?

(ix.) And above all, had he the time and patience to work it out carefully, so as to be able to *trace the course of all things accurately from the first*?

And these few verses answer every one of these questions in the affirmative. And, therefore, unless the writer was a deliberate impostor, a more trustworthy historian can scarcely be imagined.

The East-End and the East: Being Some Thoughts on the Relationship between Home and Foreign Missions.

BY THE REV. CHAS. H. MAXWELL, M.A.,
Metropolitan Secretary, Church Pastoral Aid Society.

"I bring you a posy of other men's thoughts.
The string only is my own."

A SHORT while ago a Home Missionary meeting was being held in a certain North-country parish, and at the close of the meeting a local layman was asked to speak. He urged the people to support Home Missions rather than Foreign Missions, saying, "If you support one, you cannot very well support the other, as they are exactly opposite to one another, and, after all, charity begins at home," etc. He was interrupted by another layman, who said that in his opinion Foreign Missions ought to be supported rather than Home Missions, as the need abroad was so much greater. The deputation who had been addressing the meeting, and who, like most Home Mission workers, is an enthusiast for Foreign Missions, explained that both these speakers were the victims of a fallacy in believing that there is *any* antagonism between the Home and Foreign Mission work of the Church.

This heresy, however, is far too common. It does not often appear in quite such a crude form as in the case just mentioned, but, in more subtle forms, it is constantly causing trouble and misunderstanding.

This paper is not intended to suggest that Home Missions should receive more support at the expense of Foreign Missions, nor that Foreign Missions should receive more support at the expense of Home Missions. It is rather proposed to appeal for a more statesmanlike realization of the close inter-relation between the two.

Since Home Mission work stands for vital spiritual work

in the Church at home, and Foreign Mission work stands for vital spiritual work in the Church abroad, it follows that those who help the one are indirectly, but very materially, helping the other; for spiritual work faithfully done in any part of the Church cannot fail to react on the life of the whole Church.

I.

That there is no antagonism, but rather a close relationship, between these two branches of the Church's work is shown by the evidence of Scripture, the evidence of History, the evidence of Missionary Authorities, and the evidence of Common Sense.

(a) THE EVIDENCE OF SCRIPTURE.—To examine the evidence of Scripture on this subject at all thoroughly is impossible within the limits of a short paper. Briefly stated, the argument is as follows: The Old Testament is the story of how God chose a single nation to be His people, and of how He purified and purged this "Home Church," so that ultimately the whole earth should be full of the knowledge of the glory of the Lord, as the waters cover the sea. The object was the Evangelization of the world. The preliminary method was the purification of the "Home Church." The idea that God's gracious dealings with His chosen people would lead to His acknowledgment by the whole world is often expressed in the Old Testament. This is especially noticeable in the Psalms. "God shall bless us; and all the ends of the earth shall fear Him" (see Pss. xxii., xlvi., lxxv., lxxvii., lxxviii., c., cii., etc.).¹

When we come to the New Testament we find that before the Resurrection "Jesus maintained the traditional Jewish attitude of exclusiveness, but that His ministry exhibited an expansive character . . . and in His teaching He both laid down principles which were destined eventually to make Jew and Gentile one, and also gave direct intimations that the time would come when the Gospel should be proclaimed in all the world."² His object was to evangelize the world. His method

¹ Tait, "Christ and the Nations," p. 106 *et seq.*

² *Ibid.*, p. 147.

was to devote Himself almost entirely to the "Home Church," teaching its members to love Him, and knowing full well that those who love Him faithfully will not fail to love the heathen, for whom also, as He taught them, He died. We have very little record of His teaching between the Resurrection and the Ascension, but what we have is largely concerned with the Church's mission to the world. He has trained His disciples: let them make disciples of all nations. He has founded His Church; let it grow and increase until it covers the earth. But even now let Home and Foreign Missions go hand in hand. "Ye shall be witnesses to Me both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth."¹

(b) THE EVIDENCE OF HISTORY.—It is evident to all who have studied the history of Foreign Missions that when spiritual mission work has been faithfully done at home, there has always been a corresponding revival of spiritual mission work abroad. We owe the establishment of the C.M.S. and the Bible Society to those energetic Home Mission workers²—the members of the "Clapham Sect."

Dr. Eugene Stock has shown, in his "History of the C.M.S.,"³ that the Moody and Sankey revivals greatly favoured the development of the missionary earnestness of the Church of England; and none can measure the help that Keswick's message of consecration has rendered to the missionary cause.

In the year 1836 various members of the C.M.S. met together in a C.M.S. committee-room, and gave evidence of their appreciation of the importance of Home Missions by founding the first Church Home Missionary Society, the C.P.A.S. This brings us to our third witness:

(c) THE EVIDENCE OF MISSIONARY AUTHORITIES.—Nearly every thoughtful missionary leader has at one time or another

¹ "Surely for us 'Jerusalem' may be taken as representing the parish in which we live; 'Judea' the National Church, of which it forms a part; and 'Samaria' our colonies."—Rev. W. C. Procter, in "Stronger Stakes for Longer Cords."

² Carter, "English Church in Eighteenth Century," p. 98.

³ Vol. iii., p. 804.

expressed himself strongly on this subject. Dr. Mott has told us how Commission I. of the Edinburgh Conference conducted correspondence with several hundreds of leading missionaries in all parts of the world, and, among other questions, asked what constituted the most crucial problem in connection with the great missionary task. "It is a remarkable fact," he writes,¹ "and one that gives cause for much reflection, that to this question the larger proportion of the correspondents, although face to face with all the difficulties of the work abroad, agree in replying, 'The state of the Church at Home.'" Commenting on this at the Conference, he said: "There is unanimity and emphasis of conviction abroad that the most crucial problem is the state of Christendom. It is futile to talk about making Christ known to the whole world unless there is greater reality in Christendom."

The Secretary of the Church Pastoral Aid Society a short while ago received a letter from the Rev. Cyril C. B. Bardsley, Hon. Secretary of the C.M.S., covering a generous gift to the deficit fund of the C.P.A.S., in which Mr. Bardsley writes: "There is imperative need for advance here at home as well as in our foreign work—the two are inseparably related. If the foreign work is not to be gravely hindered by unchristian conditions in our own country, the Church must be more earnest in evangelizing the richer and poorer classes alike, but if she is to have the mighty power of the Holy Spirit in her midst, she must also be obedient to the vision of her world task."

Prebendary W. E. Burroughs, in an article in the *Church Missionary Review*, June, 1913, writes: "The Spiritual life of the Church at home must ever be the measure of her missionary energies abroad." And, "It is not natural to seek in the circumstances of the Church at home the cause of the present 'set back' in the long-continued advance of the missionary work abroad, rather than in those of the mission fields themselves. But we can look in no other direction. Abroad we know only of doors 'taken off their hinges,' of a polyglot cry from the unevan-

¹ "The Decisive Hour of Christian Missions," p. 149.

gelized world of to-day, 'Come over and help us.' The hindrance is not there."

Dr. C. H. Robinson, in *The Missionary Outlook*, p. 117, quotes Dr. Mott as saying: "My anxiety is not lest there be not a great awakening in the East, but lest there be not a corresponding awakening in the West." Canon Joynt, in *Pastoral Work* (p. 121), writes: "That there is no conflict between Home and Foreign Missions has been often enough asserted. Consult the records of the societies for home and heathen evangelization, and it will be found that in the vast majority of cases the parishes which most largely support the one most largely support the other. The heart which yearns for the Christ-forgetting multitudes in the densely populated centres of English life are usually the hearts which yearn for those to whom His dear Name has never yet been carried. Of course. For there are not two missionary spirits, but one. Nor are there two Holy Ghosts, nor two atoning Crosses, nor two divisions in the great multitude who stand before the throne with the white robes which have been washed in the blood of the Lamb. The one Divine Spirit imparts to us the mind and Spirit of Christ, making us see the world with His eyes. He creates in us love for souls. He impels us to go and bring some lost ones home, from whatever fields it may be—at home or abroad. Let us ask Him to cast out the evil spirit of prejudice from the hearts of His ministers for or against one or other part of His work."

These opinions may be summed up in two characteristic sayings of the Bishop of London in Convocation: "We shall never convert Bethnal Green until we are far keener on Foreign Missions," and "We shall never convert the world until we are red hot on Home Missions."

This close relationship is not only proved by the evidence of Scripture, of history, and of missionary authorities, but by—

(d) THE EVIDENCE OF COMMON SENSE.—Home and Foreign Missions are different aspects of the work of one Church, and, just as the disease of any single organ will affect the vitality of

the whole body, so backwardness in one branch of its work will affect the life of the whole Church. Inefficiency in the work abroad will adversely affect the work at home, and inefficiency in the work at home will hinder the Church in the carrying out of her "World Mission."

To quote John R. Mott once more, he writes, in "The Home Ministry and Modern Missions" (p. 174): "How may the home minister promote the spiritual power and fruitfulness of the world's evangelization? First of all by making his own Church a spiritual Church. The greatest spiritual power and efficiency of the missionary enterprise abroad is dependent on the spiritual life of the Church at home. It will eventually share the general standards and characteristics of the Home Church. What the spring or fountain is to the stream, the Home Church is to the foreign enterprise. It is surprising how directly and how quickly any manifestation of spiritual power here gives an impulse to the work of Christ at the ends of the earth. . . . They (*i.e.*, the Church at home and the Church abroad) constitute parts of the same body. And the strength of the heart determines the pulse beat at the extremities."

II.

The help which Home Mission work renders to foreign mission work is very *practical*.

(a) Home mission work helps to supply the men. This is obviously one of the most pressing needs of Foreign Missions. Speaking of the "real ground of appeal" which the C.P.A.S. and other Home Missionary organizations have for the sympathies of C.M.S. supporters, Dr. Eugene Stock says¹: "This appeal . . . is one of real cogency. If spiritual work at home is faithfully done, it will produce missionaries. And missionaries, true and able and devoted, are the Church's greatest need at the present time." Not only does Home Mission work, by the preaching of the Evangel of Christ,

¹ "History of Church Missionary Society," vol. iii., p. 700.

produce missionaries to work in the foreign field, but it produces missionary workers and leaders at home. Dr. Mott has said¹ that "the greatest problem of foreign missions is not on the foreign field, but in the home field, and without doubt, the most critical aspect is that of providing adequate leadership."

(b) Not only do Foreign Missions need more men, but they also need more prayer. And since Home Missions exist to make more Christians it stands to reason, that they will be the means of causing more prayer for Foreign Missions; for all true Christians pray for Foreign Missions.

"Away in foreign lands they wondered how
Their single word had power;
At home the Christians, two or three, had met
To pray an hour."

And those two or three Christians may be humble folk, meeting in some mission hall, where the curate or lay reader is supported by a Home Mission Society.

(c) A third great need of Foreign Missions is money, and Home Missions help here. The following is a case in point: There was a large and growing parish in one of our northern towns which, with the help of the C.P.A.S., was divided into two parishes. The energetic young parish, alone, now sends considerably more to C.M.S. than the two parishes could do before division. The mother parish is not so hampered in her work and can also give more attention to the needs of the foreign field.

To take another case which is typical of what is constantly happening: There is a large, poor overcrowded parish in which for years the vicar worked single-handed. He ultimately received a grant from a Home Mission Society which enabled him to have a curate. When the vicar was working alone, he was unable to do much for Foreign Missions. He had the annual collection in Church and an annual meeting, but more he could not do, for all his energies were engaged in the necessary routine work of his great parish. When the curate came he at

¹ "Future Leadership of the Church," p. 49.

once began to stir up interest in Foreign Missions. A Sowers' Band and a Study Band were started, the contributions to Foreign Missions increased, and there are those amongst the young people of the parish who have definitely decided to offer themselves for work in the Church abroad.

(d) Missionaries agree that one of the worst difficulties with which they have to contend, and one which Home Missions must help them to face, is the problem of the Godless European, who is supposed by the heathen to be a Christian. It is the Home Mission worker who must influence the soldier, the sailor, and the trader, so that when he leaves our own country he shall go as an ambassador of Christ, who shall live the Christ life in the sight of the heathen.

In emphasizing the fact that one of the needs of the Church in the mission field is "a new revival of national Christianity at home," the Rev. W. S. Hooton writes:¹ "Obviously as long as we send out soldiers and sailors who become a byword in the seaports and military stations of the East, civilians and officers who disregard the name of Christ among non-Christians of the Empire, and literature which is corrupt or rationalistic, and therefore destructive, either morally or intellectually, of the Christian influences at work; as long as the heathen see us sending a mere handful to proclaim a message professedly all-important, and divided about the very authority of the word on which that message rests, so long will our best efforts be countermined by the spirits of evil which have their home in our Christian land."

(e) Not only do the heathen see the life of the European in foreign lands, but in this twentieth century they also see his life at home. The heathen are at our doors. Many of them know Bermondsey and Bethnal Green, Everton and Ancoats. The young Indian or Japanese student has seen the drunken women and the neglected children who blaspheme at their play. He has seen empty churches and crowded public houses, and he does not fail to draw the moral. When he returns to his own

¹ "The Missionary Campaign," p 180.

land will he say, "England is a Christian land, let us make our own land Christian too"? It is a well-known fact that Indian parents have been known to send their sons to England, because they were inclined to become Christians, and that the youths have been effectually cured by what they saw here.

The Bishop of Chelmsford has told us of an experience with an Indian Prince. "Some little time ago," he writes,¹ "one of the great Princes from India, while visiting this country for the first time as the guest of the King, wished to see the condition of life in the East End, and it was my privilege to be his conductor. As we passed along a poor street he asked that he might enter one of the houses and see the interior for himself. I shall never forget the significant look which passed between him and his companion as we ascended the rickety, dirty stairs, and as we entered the squalid room in which a woman and three or four children were making matchboxes. As he inquired concerning her hours of work, her wages, her struggles, I felt disgraced that such a scene could be witnessed by such a man in the capital city of an Empire supposed to be governed on Christian lines."

This is surely an example of the close inter-relation between Home and Foreign Missions which will make us think. May God help us not to shirk the problem.

III.

The help which Foreign Missions render to Home Missions is just as practical and definite as that which the Home Church renders to the Church abroad.

(a) Foreign Missions widen our horizon and deliver us from parochialism, which is usually one of the most conspicuous characteristics of Englishmen. We who are members of a world-wide Empire are always most interested in "the politics of the parish pump." Foreign Missions deliver us from this failing in matters of religion. The two or three humble folk

¹ "Here and Hereafter," p. 124.

who meet together in a little mission-room to pray for Christian work at the ends of the earth are, at the same time, receiving an inestimable benefit and widening of outlook in their own spiritual life. However "cribbed, cabined, and confined" his material life may be, the missionary-minded Christian can say, "Thou hast set my feet in a large room," for by his prayers he is labouring in India and China, Palestine and South America, his own parish and the uttermost part of the earth.

(b) Foreign Missions teach our people to give generously ; and this reacts favourably on work at home. Every missionary society, Home and Foreign, has gained financially from the C.M.S. Swanwick appeal.

(c) Foreign Missions are an unanswerable apologetic. The story of how Charles Darwin, after seeing the wonderful change wrought in the Fuegians, commenced to subscribe to the S.A.M.S., and continued his subscription to the day of his death, is well known. The apologetic value at home of such a wonderful mission as that in Uganda is immeasurable.

(d) Foreign Missions make definite contributions to our knowledge of the true Christian character. Our Lord was the Perfect Man and His character contained all that is good and noble. Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, are found in Him. But this very catholicity of our Lord makes our individual appreciation of His character only partial. The Eastern mystic and the Western man of action see His character from very different view-points. Each can appreciate different aspects of that perfection, but neither, by himself, can appreciate or comprehend the whole. The Rev. William Temple has well expressed this in his essay on the Church in "Foundations" (p. 358). He writes: "As Bishop Montgomery has said, 'the Body of Christ is a torso.' Only when the glory and honour of all nations are brought into the kingdom will the true greatness of the kingdom be known. A meeting of devout Christians a little while ago was startled to

hear a well-known missionary say something like this: 'What are the characteristics of a converted Englishman?—Honesty, manliness, truthfulness, trustworthiness. And what are the characteristics of the converted Hindu?—They are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.' But what will be the result when the mystical and spiritual nations of the East, and the affectionate and child-like nations of Africa, are quickened by contact with the perfection of their own virtues in the person of Jesus of Nazareth?—Inevitably the whole Church will be filled with a new spirit of devotion and selflessness."¹

(e) The path of Foreign Mission work, like the path of Home Mission work, is the path of obedience; and the path of obedience is the path of blessing. There are many reasons why those who sympathize with Foreign Missions should also sympathize with Home Missions, and there are many reasons why the friends of Home Missions should also be the friends of Foreign Missions. I have tried to call attention to some of these, but the greatest of all remains. It is this: Both Home and Foreign Missions are the Will of our Lord. Those who love Him Who first loved us cannot rest until all, both at home and abroad, shall call Him Master.

¹ See also the Bishop of Oxford's Bampton Lectures, 1909 edition, pp. 170, 171.



The Verification of the Spirit.¹

BY THE REV. CANON F. B. MACNUTT, M.A.,
Canon of Southwark and Vicar of St. Matthew's, Surbiton.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit."—I COR. ii. 9, 10.

MANY of us cannot help connecting this great saying of St. Paul with a poem which we learned in the school-room long ago. A mother is answering the curious questions of her little son, who in the profuse imagery of boyish fancy attempts to conceive and to locate "the better land." He pictures heaven far away on some tropical shore of palms and coral, or in fairy regions where the rivers wander over sands of gold. And she lifts his thoughts above all earthly scenes to realms unseen.

"Eye hath not seen it, my gentle boy,
Ear hath not heard its deep songs of joy. . .
Time doth not breathe on its fadeless bloom,
Far beyond the clouds and beyond the tomb—
It is there, it is there, my child."

It is a telling and touching use of the Apostle's words. But you have only to read the whole passage carefully to see that he is not, like the poetess,² thinking of a heavenly paradise, lapped with the shining waters of bliss and beauty beyond the tomb. You cannot, except indirectly, identify it with the promise of heaven. This is an unimaginable glory, which has dawned upon earth; these are things beyond all hearing which have been heard by mortal ears; these are inconceivable things which have entered into and become the possession of human hearts. "The things which God hath prepared for them that love Him" are not postponed beyond death. They are part

¹ Sermon preached in Westminster Abbey on Sunday morning, June 28, 1914.

² Mrs. Hemans.

and parcel of our life here and now. They are the revelation of God Himself, and of man as he becomes when he enters into the experience of life by Christ's Cross through the Spirit. Eye did not see them, for they do not come within the evidence of the senses. Ear did not hear them, and they did not form a part of any tradition that passed from man to man, for God's levels are higher than the highest point that man has ever reached without Him. Nor did they enter into man's heart, for they exceed all his expectations and aspirations, and transcend his brightest dreams. But God has prepared them for those who love Him, and now in Christ He has taught us His hidden secrets. This is His answer to "the riddle of the painful earth," given through His Spirit, "for the Spirit searcheth all things, yea, the deep things of God."

I.

Why is it that the spiritual so often seems to us to be the unreal? We are told that certain parts of Scripture are to be understood spiritually, and not literally, and straightway we incline to pass on to something more tangible and definite, because we feel that we have broken contact with reality, and cannot find a foothold upon fact. We like to walk upon solid earth; and doubtless it is a true instinct which prompts this, for life is real and is no dream. God has satisfied this instinct in the Incarnation of His Son, Who in His own Person links together the world of spirit and the world which, with our limited outlook, we call the real world. But if we have learned at all to discern the presence of the Risen Lord, and have followed Him with heart and mind thither where He "sitteth at the right hand of God," we ought to be the last to fail to realize His purpose to teach us that the spiritual is indeed the real. It is a strange blindness that, living in a world which in Christ has become a living sacrament of God, yet stays to touch and handle the outward and visible sign without passing on to meet the inward and spiritual grace which is its only true

meaning and reason and worth. How slow we are to give the response of a full, unflinching faith to God when He meets us with the challenge of a real unveiling of Himself, and offers us the witness of a revelation by His Spirit!

Let us try so to pass through the Apostle's words that we may perceive something of the experience which inspired them. For they do describe a great experience. The one thing certain about the New Testament is that it is the expression of of a new and wonderful life. The scholar with his historical apparatus for analyzing the story of the early Church, however he explains it, must needs leave to us the central certainty that we have in it the record of an extraordinary influx into the world of spiritual energies. These men and women have become the possessors of a new power. In the Gospels they are quite commonplace people, very full of human frailties, and moving at no very exalted levels of character and ideals. But when we see them in the Acts and the Epistles, they have been transformed. They walked then; now they run. They crept then; now they soar. They were a feeble folk then, fluttering and afraid; now they are bold as lions. They mount up with wings as eagles, they run and are not faint. They have a power of spiritual movement and a certainty of spiritual touch which are altogether new. The closer we come to them, the more clearly we feel them to be men of a new spirit, with a wonderful fire of love and a grace of insight which are like nothing else that the world has ever seen.

All this lies open to the sympathetic reader of the New Testament. And it is only the beginning of the long experience of the Church since then, right down to our own time. No one who is not the victim of deep-dyed prejudice can fail to recognize that the community of Christ has always been, and still is, the storehouse of a spiritual experience which is quite unique. Wherever the disciples of Jesus have really lived by their faith, under whatever conditions, they have possessed spiritual secrets of faith and hope and love to which mankind otherwise has been a stranger. To pass from the biography of

the non-Christian to that of the Christian saint is to enter another world. I do not forget either the faults and follies of Christian men, or the manifold operations of the Spirit in all times and among all souls, or the universal presence of Him who is "the Light that lighteth every man that cometh into the world." But this fact is no mere fragment of a general illumination of the race of men. It is a thing which stands alone and apart, wherever Christ and His Spirit are at work through the ministry of grace. "The Church," says one of our wisest modern teachers, "was not created by the inward light; it was not created by the Spirit of God alone. It was created by the Holy Spirit through an apostolic word of Jesus Christ crucified; it was created by the redeeming Lord as the Spirit."¹ You can recognize this spiritual experience when you meet it; and, amidst all kinds of superficial differences, it has its own marks and characteristics that separate it entirely from everything else. Thank God we are no strangers to it in our own day. Christ crucified and risen is still mighty to save; and the Spirit Whom He has given makes for Himself temples of human spirits in the world we know as really and as persistently as He has ever done in ages past. "I believe in the Holy Ghost" is no obsolete theological formula; it is the articulate confession of a divine life which knows itself to be due to a personal Agent and Minister of grace and power.

II.

And yet, in spite of this, I am sure that there is nothing in which we modern Christians are more lacking than in a vital and practical faith in the Holy Spirit. We find more difficulty than we are perhaps ready to confess, even to ourselves, in what St. Paul calls living and walking in the Spirit. And if we look back into the record of Christian life in the past, we discover that we are not alone in our slowness to commit ourselves to the Spirit, that He may do His work in us, and teach and guide us

¹ P. T. Forsyth, "The Principle of Authority," p. 282.

into the truth. There has always been a warfare between the flesh and the spirit. It has never been an easy thing to be spiritual ; it never will be.

But perhaps we are right when we feel that we have peculiar difficulties in our own time, and that the battle waxes very loud around us. We live in the midst of a practical materialism, which is the most deadly enemy of the Spirit's work. Mammon-worship, the love of ease and display, the cult of comfort as the one thing necessary, the idolatry of amusement, the sentimental abhorrence of discipline, the superstitious veneration of reason apart from conscience and spiritual intuition, the widespread absence of high moral aspiration, the lust for power—these are some of the elements of our modern life, which create our atmosphere and press hard upon our souls. Their natural offspring is the familiar gospel of what is called free development, which is so loudly preached to us, the freedom to be and to do whatever we like without reference to any moral or spiritual sanctions, whose embodiment is that negation of everything that is spiritual, the superman. How can spiritual experience develop in such surroundings, where everything seems to be so fundamentally against it? And when to this we add the noise and speed of life as we know it, with all its ferment of swiftly moving change and selfish competition, it may well seem that our difficulties are too deep-seated to allow us to hope to attain to more than a resolute grip upon the plainest and most practical truths of religion, with a prospect of something better when we have passed through the veil to "where beyond these voices there is peace."

We may not all be conscious of the factors that are working to create this atmosphere which is so alien from the spiritual life. But simple-minded people who are earnest do at least feel that it is stifling to the soul. They could not explain it, but they know the truth of Matthew Arnold's lines :

"'Tis the gradual furnace of the world,
In whose hot air our spirits are upcurled
Until they crumble, or else grow like steel—

Which kills in us the bloom, the youth, the spring—
 Which leaves the fierce necessity to feel
 But takes away the power."¹

They are dimly conscious that their Bibles are more difficult to read than their fathers found them. They know that they find it hard to pray, and that they are painfully reluctant to use the means of grace. And so they have to fight continually against the tendency to drift into a state of soul which is the condition of the great majority of English people at this moment—vaguely puzzled, coolly critical, faintly dissatisfied, unwilling to surrender faith, yet seemingly incapable to grasp and live in the great realities for which it stands.

III.

What we need beyond everything else is to face the facts. Each of us in his own way has this task to undertake, unless he is content to be a trifler, with the secret-shame and open loss which trifling brings in its train. To be dissatisfied with ourselves is the first step; to resolve at all costs to be serious is the next. And that means that we must ask questions. Why are we so powerless? Why does our religion so constantly fail to convince, I will not say the world, but even ourselves? We would not part with it. It is still a priceless possession without which we could not bear to face life. We could not imagine ourselves without its hopes, its uplift, its promise of good things to come. So far, so good. But is that all? Is this tepid, tremulous thing which we know our religious life to be the modern counterpart of Pentecost and all its power? Is it because it is so long since the wondrous gift was given that its strength is now abated and leaves us lukewarm? That is the one thing which is really impossible. Pentecost is either true for ever, or else it is a mere dream. God cannot give like that, and then recall His gift. God could not stultify His own revelation of Himself by sealing the fountain which He has once opened, so that in any age men might come to say, It is not

¹ "Tristram and Iseult," iii.

for us. When God has once given Himself there can be no withdrawal. He has given a pledge upon which He cannot go back. The reason of our failure must be in ourselves, and not in Him.

“The angels keep their ancient places,
Turn but a stone and start a wing,
'Tis ye, 'tis your estrangèd faces
That miss the many-splendoured thing.”¹

He will not give us now the visible fiery tongues or the rushing mighty wind to signify the presence of His Spirit. But He waits with all His spiritual proofs to challenge our faith to claim Him that He may be ours.

Ah! it is no small matter to come to realize that. To do so is to be far on the way to the new life which we are seeking, the life which is so much nearer to us than we are aware. And close at hand there is in our own surroundings much more to help us than we think, when once we set ourselves to follow on to know the Lord. In the first place, along with all that is antagonistic, there is in our modern world a great and growing desire for spiritual light and life. Sometimes it chooses strange and fantastic forms of expression, but it is there for all who are alert to see it. Many of our most recent teachers and guides in matters of faith, like Rudolf Eucken, are putting their whole strength into the assertion of the reality and the needs of the spiritual life. We cannot fail to see the same fact in the widespread and growing interest in mysticism, and the alacrity with which so many welcome anything that seems to give a promise of contact with spiritual realities. This is more than a mere curious grasping after something new; on its deeper side it is a proof that the modern mind is conscious of greater needs than can be satisfied by material prosperity and critical denials of the faith of the past. Again, it is not for nothing that verification is a keynote of all our modern ways of thinking. The desire to verify, and put things to the proof, implies a reverence for fact, for truth, which is just what is needed to begin to understand

¹ Francis Thompson, “In No Strange Land.”

the things of the Spirit. To believe that reality may be reached by putting things to the proof may sometimes lead men to strange conclusions ; but it is the way above all others which, if it is faithfully followed, is most certain to lead them to God. "Jesus invariably bases Himself upon experience,"¹ and to be willing to verify what Jesus gives is the first qualification for a discipleship which moves toward faith. And then, thirdly, there is the experience of life that each of us has behind and within him, which in some measure is bound to be spiritual, because we are spirits and God has been always knocking at our doors. The witness of our own lives, if we would only attend to it, contains more to point us to Pentecost than any of us knows till he turns his face Godward, and begins to seek for those things which God has prepared for them that love Him and has revealed by His Spirit to those who believe.

Follow these three pathways and you will see how they converge upon faith in the Holy Ghost. Here is the answer to all our desire for a living and immediate experience of God, a better, a greater answer than eye hath seen, or ear heard, or than hath entered into the heart of man to conceive. You cannot verify, except as historical facts by historical tests, cloven tongues of fire and a rushing wind. And if God gave them to us again first-hand, they would leave us just where we were, if we were without the heart that tarries at Jerusalem to receive His gift. But you can turn your soul to that outflow of love and grace which has come to men from the Risen Lord and abides in His Church in all His true and faithful servants even now. You can consider yet again whether, in spite of all its glaring faults and failures, there is not here in the world, in that community of believers which Christ has made one in Himself, the work of God the Spirit, regenerating, transforming, sanctifying human souls. You can open upon your knees that Book which, after the last critical word has been said, remains unlike every other, because in ways so manifold and wonderful it is full of God. And you can look into your own life and see how its

¹ Matthew Arnold, "Literature and Dogma," vii.

experience, in all that it has known, points directly to Him who offers Himself that He may come and dwell within you, and in His coming brings with Him the love that enlightens and the life that empowers men to know God.

Some years ago in a train fast nearing London I sat and watched the sun setting behind the roofs and chimneys of the great city. All the skies were purple and ablaze, and the clouds piled high above the rows of sullen buildings were shot through and through with a mystic glory as of heaven itself. Was it a revelation of the world of spirit for once apparent above the ugly facts of that other world we know so well—the toil and struggle, the hard gamble for existence, the sordid pursuit of self-indulgence, which meet in the ferment of our city streets? It seemed so. Soon the train came to a standstill, and amid the confusion of departing passengers I caught sight of a woman's face. She was, I think, one of those social workers who sometimes wait in the great railway stations to welcome helpless girls on their way up from the country in search of a livelihood and offer to guide them to safety out of reach of the clutches of the harpies of vice. There was the world invisible made manifest right down upon the floor of life. So does the Spirit stir among us; so does He work on to His victory through the ministries of faith and love.

This, then, is God's challenge to us to-day, the call to verify the Spirit. "Prove Me herewith, saith the Lord." Put it to the test! Come and see! Do not stand there trembling in the battle, doubtful and hesitating and content with defeat. Here are the rivers of living water. "The Spirit and the Bride say, Come, and let him that is athirst come; and whosoever will, let him take of the water of life freely." Here are the things which God hath prepared for them that love Him. Eye hath not seen them nor ear heard, but the ears of the deaf shall be unstopped, and the eyes of the blind shall see. Make your surrender and pay the price, for God gives His Spirit to them that love Him, and love must build its altar and present its offering before the fire of the Lord falls to consume the sacrifice. He is so near

you that you have missed Him, and gone far afield in quest of that which is already within. It needs but that the veil should drop at the touch of faith to find what you are seeking. God shall reveal it unto you by His Spirit.

“Dark is the world to thee, thyself art the reason why;
For is He not all but that which has power to feel, ‘I am I.’

“Glory about thee, without thee, and thou fulfillest thy doom,
Making Him broken gleams, and a stifled splendour and gloom.

“Speak to Him thou, for He hears, and spirit with spirit may meet,
Closer is He than breathing and nearer than hands and feet.”¹

¹ Tennyson, “The Higher Pantheism.”



The Future of the Sunday-School.

AN IMPRESSION FROM ST. CHRISTOPHER'S COLLEGE.

BY MRS. ASHLEY CARUS-WILSON, B.A. LOND.

BISHOP CREIGHTON loved to insist that the distinguishing characteristic of the Church of England lay in its appeal to sound learning. Yet how often the Roman or the Nonconformist seems better able to justify his "Church-membership" than the Anglican. Is it because we fail to follow up exhortation by instruction, because we try to bring religion home to the heart rather than to the understanding, that we see the woman of means and leisure going promiscuously to Evensong at Westminster Abbey or Vespers at Westminster Cathedral; the "thoughtful" man trifling with Theosophy or Christian Science as if either could be embraced without denying the Catholic Faith; or find the young servant within a year of her confirmation forsaking the parish church for the Salvation Army meeting, while her brother, who once sang in the choir, now spends Sunday afternoon in Hyde Park listening with open mind to an adroit Atheist? Definite instruction in the Creed was never more needed, and for this, in the present uncertainty as to the place of religion in the Elementary Schools, we must rely more and more upon our Sunday-school. It has done splendid work in the past; it has to-day over three million children on its roll, but is it living up to its reputation?

The child spends six days in a fine modern building lavishly equipped, learning less important things from an expert teacher. On the seventh day he comes for the most important thing—the devotional and practical application to his own life of the truths of the Gospel—to an old-fashioned church room, probably lighted, warmed, furnished, even built, out of the Vicar's own income; ruled by a superintendent who has grown grey in office, and abhors innovations; staffed by teachers whose willingness to serve is their main qualification for service, teaching in a space

so confined that each class is within ear-shot of every other. There the lanky youth, all arms and legs, tries to tuck his toes under a bench of the same height as that on which his little brother fidgets with dangling feet.

And the result is that the Sunday-school is not taken very seriously. Said a mother lately quite complacently when asked where her children went on Sunday: "To the Church school sometimes, other times to the Methodist chapel, or the Baptist Tabernacle. You see, ma'am, I'm not bigoted to any particular religion." Her still more casual neighbour is satisfied if the children go anywhere so that they get out of her way, and "anywhere" may mean the Socialist Sunday-school, where they are taught dogmatically that there is no God, and that there ought to be no King.

We cannot improve on the devotion of those who trained up the God-fearing middle-aged folk of to-day in the Sunday-school of thirty years ago. But if their children and grandchildren are to be as good as they, we must improve upon the methods of the past generation, keeping pace with the enormous educational progress made since.

"There is urgent need to strengthen our Sunday-school system," resolved the Pan-Anglican Congress of 1908, and in February, 1909, an important step towards carrying out that resolution was taken, when the Archbishop of Canterbury opened St. Christopher's College, Blackheath, for three students, vanguard of 150 students who have since been taught there to teach. Eighteen months earlier an interdenominational College for Sunday-school teachers had been opened at Westhill, under a Canadian from Hartford University, U.S.A., and that it was promptly followed by a second and Anglican College is due to the Church of England Sunday-school Institute, which has already done so much during seventy years to provide for schools and to encourage teachers' study by annual examinations.

The purpose of the College is "to train ladies in the knowledge and practice of modern educational principles in the hope

of thereby raising the whole standard of efficiency in the Sunday-schools and Bible classes of the Church," and it looks forward to putting at least one trained worker into every one of our 870 rural deaneries, who will systematically pass on to others what she has herself acquired.

From a first-rate High Anglican school comes a girl who has learnt how to learn and loves teaching. The Kindergarten day-school, recognized by the Education Authority, which the College conducts, and the Kindergarten Sunday-school which is held at the College bring her into direct contact with the sort of youngster she hopes presently to tackle in her own parish. From a thoroughly Evangelical country home comes another girl engaged to a curate. She is qualifying herself to become a useful wife and colleague to a parson in a great industrial centre. And from that centre comes a Sunday-school teacher who has done well for years, but wants to do yet better, and to give real help to her younger fellow teachers. From the mission field comes an educational missionary, home on her first furlough, determined that her little school for the children of Asiatic Christians shall be second to none in modern methods. The varying ages and varied experience, and points of view of these students make life very interesting, and promote that spirit of happy camaraderie which is a feature of the College. The teaching is constructive rather than controversial, and they are teaching each other all the time that the things about which Churchmen agree are more numerous and more important than those about which they differ.

And beyond the study of Bible and Prayer-Book and Church History in preparation for the lesson to be taught, lies the study of the child who is to learn it. Very suggestive were the keen faces and rapid pencils of the students as they listened to a lecture on Social Psychology by the Principal, the Rev. W. Hume Campbell. For the Sunday-school exists not merely to impart information, but to form character. The boy who forgets the names of the Kings of Judah and even of the Apostles will not have gone to it in vain, if he takes with him

into all his after-life an instinctive reverence for holiness and for Him who is holy. What higher result could training have than that indicated in the following words: "I realized that my greatest difficulty in Sunday-school work was myself. I mean, by God's help, to be more to my boys in the future"?

Staff and students alike are fired with the enthusiasm of pioneers, knowing that such an institution is the best possible guarantee for the strength and permanence of that general forward movement in Sunday-school work which has been going on during the last few years. Here is the practical remedy for the condition as to teachers described by a depressed vicar to the Archbishop's Committee which reported last February on Sunday-schools. "We have to put up with anybody we can get, and must not be particular about quality." The status of the whole scholastic profession has been raised through the higher standard expected from, and reached by, secular teachers. So with the great "unpaid teaching order" of the Church. Their formal recognition as an integral part of the whole diocesan scheme must come with their gain in proved efficiency. And throughout England the Sunday-school will then grow in numbers, will include, as it already includes in Lancashire, scholars of all ages, and of all classes also, as in the United States, and so touch that religious unsettlement of the educated man and woman to which we have already referred. Many will then follow the example set some years ago by the Bishop of Peterborough, as vicar of a West-End parish, in forming a Sunday-school for children of the well-to-do—a notable success, as some of us can testify.

"There is, I am sure, a great future before our Sunday-schools, if we are wise and courageous enough to help to develop that future." The words come with great force from the Bishop of Southwark, as late Headmaster of Winchester. But that wisdom and courage must be shown by prompt and adequate support to St. Christopher's College on the part of Church-people generally.

Twenty-four students are at present housed in four roomy

old-fashioned houses with a pleasant garden of less than one acre, facing Blackheath. Their fees and a grant from the Sunday-school Institute just enable it to pay its way, because the Principal and one at least of his staff generously work "all for love and nothing for reward." But it needs a building erected for its special purpose to hold the fifty students which can make it self-supporting, and a site of four acres is already available for this.

It does not need to hunt for students, for it has been filled continuously; nor for posts for the students who have earned its certificates, for the demand for their services has been immediate, and will grow steadily. Fifteen thousand pounds, a gift given once for all, to secure the permanent efficiency of the Sunday-school system, which has deserved well of the Church and nation for 133 years, is a small thing to ask from the many who benefit when its children are "Christianly and virtuously brought up." Towards this the students have themselves contributed £680. If each parish in the kingdom were only half as generous as a parish as they have been as individuals, the sum needed would be found at once.

In the highest interests of the Church it is earnestly to be hoped that, in the words of the Archbishops of Canterbury and York, who both "cordially commend" the scheme, "Churchmen and Churchwomen throughout the country will help to carry into effect, on a larger scale, a plan which has already worked so well." For, as the Bishop of London writes, "the need of £15,000 to provide permanent buildings for St. Christopher's College is URGENT."



Sydney Smith : His Life and Humour.

BY THE REV. H. A. WILSON, M.A.,

Vicar of Norbiton, Kingston-on-Thames.

“THERE is many a true word spoken in jest.” So runs the old saw. In some cases, the most effective way to speak the true word is in the form of a joke. Unhappily, the humorist is generally merely a funny man, and often an extremely stupid man, whose unusual intellectual poverty is relieved only by the capacity for making people laugh. A very little of such a person is sufficient for our needs, and when we receive an overdose we drink to the dregs the cup of boredom.

Sydney Smith, whose name is always associated with wit, was not a humorist of this order ; the man never lived who was bored by him. Late in his life, when he was in enormous demand in society, he felt the burden keenly of being funny “to order,” but it was he, and never his listeners, who was bored by this. His humour was seldom pointless, but it was a precious gift by means of which he could drive home a hard truth without causing offence, and often it was a mordant satire against the scandals of his day which stung the evils he was attacking to death or overwhelmed them with ridicule.

The French are never *triste*, and perhaps it was from his mother, Maria Olier, who was of French extraction, that Sydney Smith inherited his wonderful gaiety and light-heartedness. He was born at Woodford, in Essex, in 1771, and died in 1845, thus living through a period of extraordinary religious and political interest.

Those were the days when men “went into the Church” as a desirable profession, and Sydney Smith, in dutiful obedience to his father, and much against his own inclination, duly “entered the Church.” The result was, as his daughter, Lady Holland, remarks, that “he had often to exercise control over himself, and to make a struggle to do that which is comparatively

easy to those who have embraced their profession from taste and inclination alone."

But, though in this one respect he was typically a man of his time, in other respects he was far ahead of his age. Never did he truckle to those in exalted positions, never did he say what was merely expedient, but bravely he scourged the evils of his day, and lashed with his wit the bigotry of that narrow-minded period. The result was that he had a hard time of it. For a large proportion of his lifetime he lived in great poverty, and it was not only in his schooldays at Winchester, when he was unsuccessful in the daily fight for the coarse food provided, that he knew what hunger meant.

Whilst at school there were ways of obtaining supplies which could not be adopted in later years. On one occasion he made a catapult with which to shoot the headmaster's fattest turkey to satisfy the hunger of himself and a few friends. The headmaster discovered the catapult, and, ignorant of its use, warmly commended Smith for his cleverness!

His first charge as a clergyman was a parish on Salisbury Plain, which he served as curate—"one of God's poor working-men," as he expressed it, "the first and purest pauper in the hamlet"—and there he did good work establishing a day and Sunday school for the children, with the assistance of the Hicks-Beach family, who proved his first patrons. He was not here long, for Mr. Hicks-Beach appointed him tutor to his son Michael, whom Sydney Smith conducted on his tour through England and Scotland.

The gay tutor no doubt was an amusing companion to his pupil, but Michael, unconsciously, was vastly entertaining to his tutor. Smith would occasionally ask him to show him a few steps of his dancing, and this inelegant performance, he says, "never fails to throw me into a fit of laughing little short of suffocation."

Smith loved Scotland and the Scots. Their religious character much impressed him, and the contrast with England, where "(except amongst ladies in the middle class of life) there

is no religion at all," struck him forcibly. In this "knuckle-end of England" he declared that the people were so philosophical that they even loved metaphysically. "I overheard a young lady of my acquaintance, at a dance in Edinburgh, exclaim, in a sudden pause of the music, 'What you say, my lord, is very true of love in the *abstract*, but——' Here the fiddlers began fiddling furiously, and the rest was lost."

But the visit to Edinburgh was famous in the life of Sydney Smith, for during his stay there the *Edinburgh Review* was started, and of this outspoken periodical he was the prime mover. At this time the Corporation and Test Acts were unrepealed, the Roman Catholics unemancipated, Parliament unreformed, the Game Laws cruel and oppressive, prisoners tried on the capital charge were denied a counsel, slavery was encouraged, the laws of debt harsh and cruel, and the Church full of abuses. Smith was a Whig all his life, and with fearlessness and indifference to his own welfare he attacked these scandals in many ways, but chiefly through the *Edinburgh Review*. The Tories remembered this against him all his life. His opinion of Church life is worth mention :

"The thermometer of the Church of England sank to its lowest point in the first thirty years of George III. Unbelieving Bishops and a slothful clergy had succeeded in driving from the Church the faith and zeal of Methodism which Wesley had organized within her pale. The Spirit was expelled, and the dregs remained. That was the age when jobbing and corruption, long supreme in the State, had triumphed over the virtue of the Church ; when the money-changers not only entered the temple, but drove out the worshippers ; when ecclesiastical revenues were monopolized by wealthy pluralists ; when the name of curate lost its legal meaning, and instead of denoting the incumbent of a living, came to signify the deputy of an absentee."

Smith lived to see many of the abuses which he assailed modified or removed. He lived to revise his opinion of the Bishops. The ignorance and narrow-mindedness largely re-

mained, and he suggested as a cure that the Bishops, who were now, in his judgment, "incomparable," should "*touch* for bigotry and absurdity!"

He has some extraordinary valuable advice to offer on preaching, advice by no means obsolete. He objected to the trite use from the pulpit of Scripture phrases, such as: "Putting off the old man," "The one thing needful," "The Lord hath set up His candle," etc. Such a practice, he maintained, "wore and frittered their holy language into a perfect cant, which passes through the ear without leaving any impression." Like Mr. C. H. Spurgeon, who declared the impossibility of preaching the Gospel to people with cold feet, Sydney Smith was of opinion that "we should do no great injury to the cause of religion if we remembered the old combination of *aræ et foci*, and kept our churches a little warmer."

While at Edinburgh he was much amused by the complaint of two young men, that they found it difficult to find conversation for their partners at the balls. "Oh," said he, "I'll fit you up in five minutes. I'll write you some conversations, and you will be considered the two most agreeable young men in Edinburgh." There and then he sat down and, amidst fits of laughter, wrote out some sample conversations from which the young men made selections.

He attended the medical schools in the city, and acquired a knowledge of simple remedies which, on his return to parochial life, he made admirable, but characteristic, use of. He had them put up in bottles, and labelled in such a way that his housekeeper could diagnose and treat the case if he were out. This is part of his list: "Here is Gentleman-jog; a pleasure to take it. Bull-Dog for more serious cases. Heart's Delight, the comfort of all the old women in the village. Rub-a-dub, a capital embrocation. Dead-Stop settles the matter at once. Up-with-it-then needs no explanation." "Now, Annie Kay, give Mrs. Spratt a bottle of Rub-a-dub; and to Mr. Coles a dose of Dead-stop and twenty drops of laudanum."

He was called out once to baptize a dying child, and on his

return quietly remarked: "I gave the child a dose of castor-oil and then baptized it; so now it is ready for either world!"

Smith could not only make a joke, he could also laugh at one. The following was one of his special favourites:

One day a young and nervous lawyer was conducting a case before the sarcastic Lord Ellenborough, and began as follows: "My lord, my unfortunate client—my lord, my unfortunate client—my lord——" "Go on, sir—go on," said the Judge, "as far as you have proceeded, the Court is entirely with you."

Though Sydney Smith was overlooked, because of his views, and given no high preferment, except a prebend at Bristol, till his party came into power, he had many influential friends. One of these was the eccentric and absent-minded Lord Dudley.

One day this nobleman met Smith in the street and invited him to come to dinner to meet himself. "Dine with me—dine with me to-day, and I will get Sydney Smith to meet you." On another occasion he met Sydney Smith and nodded as he passed him; but, by-and-by, he turned round and joined him, muttering aloud, "I don't mind walking with him a little way. I'll walk with him as far as the end of the street!"

Sydney Smith was once preaching a charity sermon, in which two entertaining incidents occurred, in both of which Lord Dudley figured. He was sitting under the pulpit. Suddenly, at a moving passage, thinking he was in the House, he rapped loudly on the floor and murmured in an audible voice, "Hear, hear, hear." Lady C—— was sitting next to Lord Dudley, and she was so touched by the appeal of this sermon that she borrowed a sovereign from him to put in the collection. However, when the plate came round, she could not bring herself to part with it, and also consistently forgot afterwards to repay the debt!

Sydney Smith's table-talk was a delight. He would take up some thread of conversation and develop it in the most comical fashion.

One day conversation turned on Dante's "Inferno." Smith declared that the author was a mere bungler at inventing

tortures. "If I had taken it in hand, I would show you what torture really was. You, Macaulay," turning to the most brilliant talker of the day, "let me consider? Oh, you should be dumb. False dates and facts should be shouted in your ears; all liberal and honest opinions should be ridiculed in your presence; and you should not be able to say a single word during that period in their defence." Each member of the company had a punishment based upon his pet foible invented for him, and as Smith sentenced each one, the others shrieked with laughter.

He had no contempt for a "blue-stocking so long as she wore long skirts." This is a typical instance of real clever humour. On another occasion he remarked: "Yes; you find people ready enough to do the Samaritan without the oil and twopence."

One day, when dining at the Grenvilles', conversation turned on the new book published by Sir Charles Lyell, in which the great geologist reconstructed the skeleton of antediluvian monsters from fossil remains. "Let us imagine," said Sydney Smith, "an excavation on the site of St. Paul's. Fancy a lecture by the Owen of some future age, on the thigh-bone of a minor Canon, or the tooth of a Dean—the form, qualities, knowledge, tastes, propensities, he would discover from them," and off he went on this theme till his audience was convulsed with laughter.

He could tell a joke against himself with great relish. One of his favourites was to describe how one day he was preaching in a certain church where he had found it necessary to build a platform of hassocks to stand upon in the pulpit. He announced his text, "We are cast down but not forsaken," and immediately the substructure collapsed and the preacher was nearly pitched out of the pulpit upon his congregation.

From the snatches of conversation which have come down to us, we feel justified in saying that it is nothing short of a disaster that this wonderful conversationalist and rare humorist had no Boswell to act as biographer. Such a biography would

certainly be the most popular book of its kind ever written. Unhappily what has survived are only fragments of the sayings of a man who could keep a drawing-room full of cultured people roaring with laughter throughout a whole evening.

Thomas Moore knew a fellow-wit when he met one, and he and Sydney Smith were close friends. Moore wrote him a poem, one verse of which was a testimony to his high opinion of Smith's humour :

" Rare Sidney, thrice honour'd the stall where he sits,
And be his every honour he deigneth to climb at!
Had England a hierarchy formed of all wits,
Whom, but Sidney, would England proclaim as its primate?"

When the Whigs came into power in 1831, the days of comparative obscurity were over. As Lord Grey, the leader of the party, walked into Downing Street, the first words he said were : " Now I shall be able to do something for Sydney Smith." In a few months he offered him a canonry at St. Paul's. This was accepted, and was the highest point Smith ever reached. He always declared he did not want a bishopric, and would refuse it if offered him, but, all the same, he repeatedly expressed vexation that an offer was never made.

We have said but little of the more serious side of this remarkable man's life. His lectures on Moral Philosophy at the Royal Institution, his reforms at Bristol, his faithful parish work at Combe Florey and elsewhere, and his work at St. Paul's—all these deserve notice, if his life and character are to be properly estimated. But the greatest of all his works was his faithful and fearless preaching and writing in the cause of toleration and reform. But this, too, must be no more than mentioned.

Curiously enough his toleration failed in two directions. His hatred of " Methodistical cant " while a young man was only equalled by his detestation of " Puseyism " in his old age. For this system he had a mingled contempt and hatred. At a certain trial Lord Justice Knight Bruce asked if any of the learned counsel could define a " Puseyite." The *Morning Herald* stated that none attempted the task. Thereupon

Sydney Smith wrote an answer in characteristic fashion, which is worth setting down, at least in part :

- “ Pray tell me what's a Puseyite ? 'Tis puzzling to describe
This ecclesiastic genius of a pious hybrid tribe.
At Lambeth and the Vatican he's equally at home,
Altho' 'tis said, he rather gives the preference to Rome.
- “ Voracious as a book-worm is his antiquarian maw,
The ' Fathers ' are his textbook, ' the Canons ' are his law.
He's mighty in the Rubrics and well up in the Creeds,
But he only quotes ' the Articles ' just as they suit his needs.
- “ He talketh much of discipline, yet when the shoe doth pinch,
This most obedient, duteous son, will not give way an inch ;
Pliant and obstinate by turns, whate'er may be the whim,
He's only for the Bishop when the Bishop is for him.
- “ Others as weak, but more sincere, who rather feel than think,
Encouraging he leads to Popery's dizzy brink ;
And when they take the final plunge, he walks back quite content,
To his snug berth in Mother Church, and wonders why they went.
- “ Such, and much worse, aye worse ! had I time to write,
Is a faint sketch, your worship, of a thorough Puseyite,
Whom even Rome repudiates, as she laughs within her sleeve,
At the sacerdotal mimic, the solemn Would-Believe.
- “ Oh ! well were it for England if her Church were rid of those
Half-Protestant, half-Papist, who are less her friends than foes.
Give me the open enemy and not the hollow friend,
With God, and with our Bible, we will the Truth defend.”

But yet even his intolerance of Methodist and Puseyite could not earn for Sydney Smith any real enemies. He died leaving behind armies of friends, and not a single foe. This man's "foes" were not "they of his own household," for not only was there no one at all who wished him evil, but his only surviving brother Robert, or "Bobus," loved him so tenderly that he left Sydney's death-bed to lie down in his own, where he died a fortnight later.



Correspondence.

BISHOP GORE'S OPEN LETTER.

To the Editor of the CHURCHMAN.

SIR,—You have kindly sent me an article by Dr. Griffith Thomas on my recent *Open Letter*. I think that at several points Dr. Griffith Thomas has not represented me fairly. But on only one point do I wish to comment. He says of me (p. 491): “Indeed, even subsequently, when he was Bishop of Birmingham, he frankly admitted that the Virgin Birth could not be regarded as part of the faith.” This statement is quite untrue. I published, when I was Bishop of Birmingham, a book called “The New Theology and the Old Religion,” in which I maintain exactly the same position about the Virgin Birth of our Lord as I am now maintaining. I have, moreover, all through my life maintained it, so that the implication of Dr. Thomas’s “even” is quite without justification. His misrepresentation of me seems to me to be quite groundless. Please insert this contradiction in your next number, and let me trouble you to send me a copy.

Yours faithfully,
C. OXON.

[We sent a proof of the Bishop of Oxford’s letter to Dr. Griffith Thomas, who asks us to print the following reply :]

To the Editor of the CHURCHMAN.

SIR,—I hope I may say that it was altogether remote from my mind to represent the Bishop of Oxford unfairly. The questions at issue between him and Evangelical Churchmen are far too serious for anything but the most thorough effort to understand them, and if he will be good enough to give me particulars of the points in which he considers I have not done his position justice I will do my best to explain my words, and if I have misrepresented anything I will of course apologize.

With regard to the one point on which he comments, saying that my "statement is quite untrue," and that my "misrepresentation" of him seems to be "quite groundless," my position is as follows.

I intended my words to be a brief summary of the following remarks, which appeared in the *Church of Ireland Gazette* for May 29:

"It would be unfair to Dr. Sanday to write as if he were the only great theologian in England who had changed his mind. The Bishop of Oxford has frequently changed his own, and while Dr. Sanday writes with so many qualifications and reservations that one can hardly feel surprised when his point of view is altered, the Bishop writes with a dogmatic incisiveness which scarcely prepares his readers for the possibility of any alteration at all. It is just twelve years since the Bishop lectured in Birmingham on the Historical Trustworthiness of the Gospels. In the course of his lecture the Bishop observed: 'The evidence of our Lord's birth of a Virgin was no part of the original Apostolic testimony, and still to-day this question is not a ground on which belief is asked.'

"Nor can Dr. Sanday's views on inspiration or divorce be considered one whit more destructive than those of the Bishop as far as the traditional testimony of the Church with regard to the books of the New Testament is concerned."

If, as I assume, the words in the above quotation marks were used by the Bishop, I submit that my summary was not an unfair or untrue interpretation of his position. But to make quite sure I will see that in the reprint of my article in pamphlet form the Bishop's exact words are recorded.

That I am not alone in this interpretation of Bishop Gore's view may be seen by the statements of correspondents in the *Guardian* and the *Yorkshire Observer* to the effect that after all Dr. Sanday and the Bishop of Oxford are in agreement on the subject of the Virgin Birth. The correspondents quote the words referred to above, and say that they were part of the Bishop's fourth lecture on "The Historical Trustworthiness of the Gospels," delivered in St. Philip's Church, Birmingham, on December 10, 1902. Further, that the lecture was reported in

the Birmingham *Daily Post* for December 11, 1902, and that "the reporter's notes were corrected in Bishop Gore's own handwriting."

I wonder whether it is possible that this is another instance of the Bishop thinking that he has been misunderstood, while in reality he may have overlooked some of his own statements. In May last Dr. Gore wrote to the *Guardian* and the *Church Times*, complaining that Professor Gwatkin had misunderstood, and therefore misstated, some of his words. This is his letter :

"Professor Gwatkin has published an open letter in reply to an open letter of mine. On p. 3 he uses these words :

" ' I was a hearer of the remarkable Cambridge sermon in which you taught us that "the Church of England would be all the stronger if it cut off on all sides the disloyal elements—High, Broad, Low—not those you or I may think disloyal, but those which avow themselves disloyal." I quote from memory ; but your words were too impressive to leave much room for mistake.'

"I presume that the Professor refers to a sermon of mine which was printed at the time exactly as it was spoken, and republished in a book called 'Orders and Unity' under the title 'The Peril of Drifting.' The sermon was preached before the University at Cambridge on May 2, 1909. It contains no words in the least resembling those which the Professor quotes as mine.

"I think that the words as quoted by him are somewhat offensive to various schools of thought in the Church, and it seems to me that he ought not to have professed to quote words of mine from memory without seeking to ascertain whether, in fact, I had used any words of the kind."

Professor Gwatkin replied the next week as follows :

"The Bishop of Oxford tells me that he had 'entirely forgotten' his University Sermon of February 16, 1896. I give his words *in extenso* from the *Guardian* :

" ' The time is surely come when excrescences, weakening to the life of the whole body, need to be pared off by the exercise of a moderate and impartial discipline. . . . We should not lose much, for the loss would be our gain, if we were to let drop off what declares itself—I

emphasize the words "declares itself"—as essentially indifferent or disloyal to fundamental dogmas, the dogmas of the Creeds, or what is altogether without the sense of corporate loyalty, and speaks in defiance of the Sacramental language of the Prayer-Book, or what, in a return to medieval doctrine, practically and effectively repudiates the appeal to Scripture. The Church of England would still be wide and comprehensive. But it would secure an intelligible unity at a comparatively small loss.'

"And here is my recollection of them :

"The Church of England would be all the stronger if it cut off on all sides the disloyal elements—High, Broad, Low—not those you or I may think disloyal, but those which avow themselves disloyal.'

"Everyone who quotes is bound at least to render faithfully the speaker's meaning ; but one who gives fair notice that he quotes from memory—after eighteen years—is not bound to do more than this. And this I have done. My wording is more coloured than I knew by our conversation on our return home—for he was then my guest—but the meaning is identical. If my words contain anything 'offensive to various schools of thought,' I am afraid the offence is already in the sermon."

Once again let me say that my desire in this controversy is, first of all, to make quite sure of the Bishop's position, and then to show that it is vitally and fundamentally opposed to that of Evangelical Churchmen. Dr. Gore has, as it were, thrown down the gauntlet, and his words seem to call for the closest and most thorough attention on the part of Evangelicals in order that the essential differences may be seen and the actual position of affairs in our Church fully realized.

Yours faithfully,

W. H. GRIFFITH THOMAS.

July 7.



The Missionary World.

DURING the current month a considerable proportion of our readers will, either as ministers or as worshippers, avail themselves of the facilities offered by the Continental chaplaincies of the Colonial and Continental Church Society, or of the S.P.G. A friend who has recently spent some weeks abroad raises the question as to whether the link between these chaplaincies and the broadest and most strenuous work of the Christian Church is being adequately used. The sermons preached are being, it is urged, somewhat over-adapted to the holiday mood, being very short, and occupied rather with the works of nature than with the works of grace. Sermons in place after place upon the beauty of the mountains become wearisome. Men's minds during their vacation time are relieved from the pressure of work and the immanence of details; they are predisposed to real thought and wide outlook after a week in which the physical being has had full play. Thoughtful teaching on fundamental truths and wide outlook upon the relation of vital Christianity to the problems of the colonies and the non-Christian nations would awaken a ready response. Where chaplains have gone forward on these lines the Sunday attendances have been satisfactory, and the way has opened for personal work throughout the week.

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The July numbers of the large missionary quarterlies make, as usual, a special claim upon our attention this month. The most important paper in *The East and the West* is one on "Education and Evangelism," by Dr. James L. Barton, the well-known Secretary of the American Board of Commissioners for Foreign Missions. The relation of these two branches of work is taking a foremost place in missionary thinking at present. Miss Eleanor McDougall, of Westfield College, whose winter visit to India is yielding rich and varied fruit, writes on "The Present Situation in the Education of Indian Women." Bishop Montgomery, in his highly sympathetic study of "India,"

urges the need for "the creation of tens of thousands of women teachers of *Indian race* for the tens of thousands of Indian schools which the Government desires to open in the villages," and points out that at this time "it is more profitable to spend money on schools and training-colleges for teachers in India than in any other country in the world, because money so spent on a Christian mission will be met by double or treble as much from Government funds." The number also contains an appreciation of medical missions, by Lord Sydenham; a paper on "Suicide in Japan," by Susan Ballard; a lively, though rather superficial, account of "A Layman's Visit to Zululand"; a short impressionist sketch of "Opium in the Villages of Bengal," by D. G. Batty (or Batley, both forms are given); a brief but suggestive presentation, by Canon Mercer, of the views of the "minority" in South Africa who deprecate any ecclesiastical action tending towards the "separation of black and white in church"; and a much-needed challenge of "The Claims of Bahaim," by the Rev. S. G. Wilson, D.D., a member of the American Mission in Persia, who has been in close touch with Behais for thirty years.

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In the *Moslem World* the same writer has a more technical and closely reasoned paper on "Bahaim and Religious Assassination," in which certain charges brought in detail against the companions of Baha Ullah are held to be proved. Three short papers discuss the "Support of Converts"; a summary of a lecture on "Woman in Islam," by Professor M. Hartmann, is followed by a paper on "The Woman Question in Egypt," by Miss A. Y. Thompson; Mr. W. J. W. Roome writes further on the "Dead Weight of Islam," dealing this time with Equatorial and Southern Africa; Dr. St. Clair Tisdall crosses swords with a writer in *Muslim India* on the subject of what has been called "The Mare's Nest"; and, refreshingly different in tone, the Bishop of Uganda contributes a short paper on "The Blessing of Discouragement."

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By way of testing the effect of one of these missionary quarterlies upon an intelligent mind, the present writer handed the current number of the *International Review of Missions* to a friend, with a request for an estimate of the value of its contents. The note returned is quoted, with only slight abbreviation :

“This is a singularly interesting number. Whether it be judged from the combination of contributors or from the content of the articles, the verdict must be the same. It sets out a refreshingly strong view of the whole Christian position, and no one can rise from reading it—and the occupation demands many clear-headed hours—without a new vision of the glories of his Faith. In even a hasty analysis of the contents of the number the terms ‘social,’ ‘devotional,’ ‘practical,’ ‘vital,’ ‘political,’ ‘educational,’ appear as classifying various aspects of missionary work, and these by no means exhaust the scope of the number. Possibly the highest point reached might be termed philosophical, for in Mr. J. N. Farquhar’s paper on ‘The Relation of Christianity to Hinduism’ we have a truth-seeking attempt to show that while the distance between Hinduism and Christianity is infinite, yet Christianity is to be regarded as fulfilling whatever there be of ‘far-away promise’ in any or every faith. Mr. Kenneth J. Saunders, now of Rangoon, and till recently one of the Rev. A. G. Fraser’s colleagues in Trinity College, Kandy, contributes a striking article on ‘The Vital Forces of Southern Buddhism,’ and, while writing with all due knowledge and appreciation of Buddhism, puts forward a powerful plea for a living faith in the Resurrection which must stir every reader. Not without reason nor without effect does Mr. Saunders say that ‘we must first ourselves recover the rapture and glamour of the early Easter faith if we are to convince others of its truth.’ Dr. Shailer Matthews of Chicago writes of ‘Missions and the Social Gospel.’ Probably the view which he puts forward of the Social Gospel needs to be pondered more than almost any other aspect of modern missions. The revolution which has quietly taken place in missionary conditions has not been realized by the great body of devoted missionary workers in the home Churches; when they are prepared to accept the fact they will apply themselves with a new measure of devotion to meet a need which has expanded incalculably since their first missionary impressions were received. Let no one misunderstand Dr. Shailer Matthews. He writes: ‘The Social Gospel is not another Gospel . . . the same message of Divine power of salvation wrought by God through Christ.’ The editor, Mr. J. H. Oldham, and Miss A. H. Small, formerly Principal of the Women’s Missionary College, Edinburgh, are in a position to let us see behind the scenes of missionary life, both as to the problems arising in the task of the missionary and as to his devotional life. Both papers are based on knowledge gained by correspondence from the field; both enable us at home to share something of the burden with the brethren abroad. We often hear that missionaries are asked to answer too many questions; that may be so, but a missionary’s answer is of more value in revealing a need than a score of statements written by his ardent supporters. It is by such a means we attain the actual in missionary literature.

"The editor has—as I think wisely—given hospitality to Pater Friedrich Schwager, S.V.D., a noted German authority on Roman Catholic missions. His paper on 'Missionary Methods from a Roman Catholic Standpoint' will be read with interest and respect. It will not lead anyone to think that the Roman Catholic and Protestant standpoints are reconcilable; but, putting aside the note of superiority in the paper, to which an old Church is prone in maintaining a unity through closing down freedom of thought, there is much to help us in our own work. A temperate and able statement on missions as seen from the Roman Catholic angle is new to us, and we are really glad to know that this article, as well as the important German missionary magazine which Pater Schwager edits, indicates that the Roman Church has a group of representatives who are vigorously working in the light.

"I must not enlarge further on the main papers in this number, but the subsidiary matter calls for brief comment. The section on 'Noteworthy Articles in Recent Periodicals' is an admirable feature, and gives mental breadth and lightness to the more solid parts. Then, too, the names of the book reviewers call for comment. They are as follows: Sir Godfrey Lagden, the Rev. Basil Yeaxlee, Professor Carl Mirbt, Dr. Cornelius Patton, Professor Adams Brown, the Rev. J. H. Harris, Professor Margoliouth, Dr. Eugene Stock, Miss Ruth Rouse, the Rev. W. A. Crabtree. I venture to doubt whether any magazine engaged in the advocacy of any one subject could select a more representative, experienced, or competent group of reviewers drawn from the Continent, the U.S.A., and Great Britain. The Bibliography retains its unique character."

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Various matters of outstanding interest arise from the reading of the remainder of the July magazines. The *C.M. Review* has a thoughtful paper by Mrs. Luke Paget on "The Share of Women in the Spread of the Kingdom," and two papers on C.M.S. work in Central Ceylon are living and effective. The Editorial Notes, always exact and scholarly, deal mainly with two widely differing Bishops and bishoprics—the late heroic Bishop Tucker, whose life drew so suddenly and so fittingly to a close in Westminster Abbey, and his wonderfully fruitful Diocese of Uganda; and Bishop Blyth, still spared for an old age of retirement after long service, and his deeply interesting but peculiarly difficult Diocese of Jerusalem. It is well that the large share which Evangelical Churchmen have had in the development and maintenance of mission and Church work in Palestine should be emphasized. Much prayer is needed that the successor to Bishop Blyth may prove to be a man of God's choice, able to deal wisely with the complex conditions of the

diocese. Of the other C.M.S. papers, *Mercy and Truth* contains the Yearly Report of the Medical Mission Auxiliary; the *C.M.S. Gazette* gives a most encouraging account of the Summer School at Lowestoft; and the *C.M.S. Gleaner* has a number of short bright papers, the most noteworthy being, perhaps, an account of mission work at Kikuyu.

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The *S.P.G. Mission Field* reports with thankfulness that the sum of £20,000 has at last been raised in response to a "challenge" offered in February, 1913. In an article on "The Drink Traffic on the Gold Coast" terrible evidence is put forward to show that "the traffic is increasing by leaps and bounds." In the same paper there is also an expression of appreciation of the work of Dr. C. F. Harford, who is this year retiring from the Principalship of Livingstone College, of which institution he was the founder. He has done a remarkable work. Dr. Loftus Wigram, son of the former C.M.S. Hon. Secretary, will be his successor; he has been Vice-Principal of the College for some years.

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The *L.M.S. Chronicle* records the grave but apparently necessary decision of the Board of Directors, who, notwithstanding a year of distinct financial uplift, were still faced by a deficit of over £17,000 on the year's working, to make a reduction of £6,500 per annum in their total expenditure, dividing that sum over the fields of the Society's work. Certain vacancies in China are to be left unfilled; some L.M.S. work in South India will be withdrawn and in other Indian missions economies will be effected by reduction of grants, withdrawal of men, or failure to fill, vacancies. In Madagascar the work in Betsileo will be offered to the Paris Missionary Society, and the Torres Straits district in Papua will be surrendered. At a time of such unbounded opportunity any retrogression is a shock to the whole Christian Church, but there are already tokens that the supporters of L.M.S. are facing the situation bravely, so that, while

they may and do endorse the present action of their Directors, they will soon turn retrogression into advance.

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The July number of the *Missionary Review of the World* is well above the average. There are two well-known British contributors—the Rev. E. J. Peck on “The Eskimo of the Frozen North,” and the Rev. F. Deaville Walker on “A Hundred Years of Wesleyan Missions”; an excellent paper on “The Christian Message to Mohammedans” comes from the pen of a veteran American missionary, the Rev. George Her- rick; an address of Dr. Zweemer’s, on “The Power of Sacrifice,” delivered at the Students’ Conference at Kansas City last February, is reprinted; and there are several other papers, besides the vigorous “Department of Best Methods,” and numerous paragraphs on missionary information.

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China’s Millions, mainly given up to addresses reported from the Annual Meeting, contains some fascinating illustrations beautifully printed and reproduced. *The Bible in the World* is, as usual, interesting from cover to cover, the most instructive paper being probably that on Bible distribution in Abyssinia. *Our Missions* (F.F.M.A.) announces that from next January it will become a monthly instead of a quarterly publication, with “every intention of maintaining the technical and literary standard of the journal.”

G.



Notices of Books.

THE PAPAL QUESTION. By George Bayfield Roberts, Vicar of Elmstone.
London: *Sir Isaac Pitman and Sons, Ltd.* Price 2s. 6d. net.

The above is one of a series of works called the "St. Paul's Handbooks," issued under the general supervision of Dr. E. Hermitage Day, F.S.A. The author is the Rev. George Bayfield Roberts, the historian of the English Church Union. We know, therefore, the camp from which this volume proceeds. Perhaps the two most meritorious characteristics of the school are the untiring way in which it pushes its principles by means of the Press, and the generous support which its adherents render mutually to each other by systematic recommendation of one another's books in the organs of the party from which the publications emanate. We have no doubt whatever that the book will have a good sale. Whether that sale will be altogether due to its merits or not is quite another question.

We have no quarrel with the object of the volume. It is a protest against the undue pretensions of the Papacy. Those pretensions are really the only point on which the English Church Union party have a quarrel with Rome. The protest now before us is neither strong nor clear, but it is a protest, after all. So far we may be thankful for it. But whether it is needed or not is very doubtful.

With the contents of the volume everyone acquainted with ecclesiastical history is perfectly familiar. And beside the learned works of "Father" Puller and Mr. Denny, there is the late Dr. Littledale's "Words for Truth," which deal with the subject briefly and clearly and far more effectively than the present work. There is a want of definiteness in the latter throughout, in spite of the fact that the salient points of the controversy are tolerably familiar to those who are acquainted with the subject. We must confess ourselves unable to discover precisely what sort of Primacy the author ascribes to Rome, or even precisely what Primacy he ascribes to St. Peter. Moreover, he does not clearly point out that, even if St. Peter enjoyed a Primacy over the other Apostles, there is no evidence that he had the power to transmit it to anyone else; still less, were that possible, that it was definitely transmitted *in perpetuum* to the Bishop of Rome. The famous passage of St. Cyprian, which, of course, Mr. Roberts quotes, appears to vest the Primacy over the Church in the whole Episcopate. It was a jurisdiction in which every individual Bishop had a share.

In one or two ways besides its dreary vagueness the volume is unsatisfactory. In the first place, though there are a great many quotations, hardly any references are given. In the next, all these passages are translated. This may be because the book is intended for persons who are not scholars. But we doubt whether unlearned persons will derive much benefit from the book. It is not clear enough for them. And one may easily, in a translation, give a wrong interpretation to a sentence. Then the author is very unsatisfactory in regard to the shameless interpolations introduced by the Roman party into Cyprian's "Epistles" and his treatise "De Unitate Ecclesiæ." He tells us, though with his usual vagueness, that the Benedictine editors of

the treatise "De Unitate" struck out the interpolations, though Cardinal Fleury, the famous ecclesiastical historian, afterwards insisted on their reinsertion. Father Ryder, Mr. Roberts goes on to say, admitted in 1881 that they were "spurious." If so notorious a controversialist as Father Ryder made the admission, one would think the question settled. But no. "Dom John Chapman" stood up for the genuineness of the passages in the "Revue Benedictine," and his arguments "appeared conclusive to Harnack, Hans von Soden, and many other scholars." The inverted commas are Mr. Roberts', not ours; but he does not tell us by whom the words he quotes were written.

On one other point Mr. Roberts is also unsatisfactory. He puts the argument from the celebrated passage in Irenæus ("Adv. Hær.," iii. 2) in a quaint and indefinite form. Its plain meaning is clearly that *because Rome was the capital (propter potiozem principalitatem)* "the whole Church found it necessary to resort thither (*convenire*)—that is to say, the faithful from all quarters; and that from this fact (*ab his qui sunt undique*) the tradition which is from the Apostles has been preserved." As an additional reason for respecting, not the authority, but the advantages possessed by the Church of Rome, Irenæus reminds his readers that the Apostles Peter and Paul appointed Linus to the Episcopate (in the sense in which the word is now understood), and that a succession of faithful Bishops had handed down the genuine tradition from the Apostles' time to that in which Irenæus was writing.

It is only fair to say that sometimes Mr. Roberts is explicit enough, as when he says that the Pope, in his Encyclical "Satis Cognitum," has "insinuated a sense" of his Patristic citations "which is at variance with explicit statements to the contrary made elsewhere by the writers cited"; and as when he claims for the Pope a Primacy not *jure divino*, but simply *jure ecclesiastico*. But he calls the imperious Stephen of Rome by the title of "Saint," which is a compliment Stephen does not deserve. And, like the Vaticanist divines, he complains of the bitterness and ill-temper of Firmilian, a predecessor of St. Basil the Great, instead of praising him for the boldness and vigour with which he denounces Stephen's autocratic action as dangerous not only to the peace of the Church, but to the principles of our holy religion.

JESUS IN THE NINETEETH CENTURY AND AFTER. By Professor Weinel and A. G. Widgery. Edinburgh: T. and T. Clark. Price 10s. 6d. net.

This book is based on the German treatise of Professor Weinel, which has been translated by Mr. Widgery; but his services have gone far beyond that of a translator. The original work dealt with no French or English writers, save Renan and Oscar Wilde; but the present volume contains a very sufficient review of the attitude of French and English thinkers, and also of Mazzini, towards the Central Figure.

The authors take up a frankly naturalistic position with regard to our Lord; they criticize drastically (pp. 100, 101) the orthodox position, and avow themselves on the "Jesus" side in the "Jesus or Christ" controversy; and consequently much of their language is apt to grate upon the devout mind. But once that difficulty is overcome, the value of the book becomes

apparent, and its arguments are enhanced rather than weakened by the attitude of the writers; for they show how every great movement of the last century, as represented by its most prominent leaders, turned with respect and expectation to the Prophet of Nazareth.

After a review of the awakening of scientific thought, they deal with the rise of historical criticism. They then show how the leaders of Liberal reform in the earlier part of the century claimed our Lord as their inspiration. Modern social movements are next passed in review, of which almost all "have made appeal to Jesus, even those of Socialism"; the last phrase betrays a Continental origin, for English Socialism has not been so hostile to religion as to merit this distinction: Robert Blatchford's denunciations of religion are better known than his appreciation of Christ (p. 250). Nietzsche's outburst against Christianity is traced to a false conception of our Lord as a mere preacher of self-renunciation. After a sketch of the progress of religious thought, the book concludes with a deservedly severe rebuke to those unhistoric critics who are attempting to explain away the Person to whom these historic facts are due.

Such a brief outline of the plan of the book will show that it is a very arsenal of apologetics; for the facts enumerated by the authors are capable of another interpretation than that which they have drawn from them. Can the One who, after eighteen centuries, has so influenced the leaders of one of the formative periods of the world's history, One so many-sided that men of the most opposite convictions have claimed Him as sanctioning their ideals—can that One have been mere man? If the position of the writers is one of "reduced Christianity," their book at any rate goes far to testify against their inadequate interpretation of its Subject.

M. LINTON SMITH.

MYSTICISM AND THE CREED. By the Rev. W. F. Cobb, D.D. London; *Macmillan and Co.* Price 10s. 6d. net.

The Mystic's craving for immediacy of experience commands the sympathy of every Christian who believes in the Holy Ghost. His operation in the heart is vain unless definite experiences accompany the new birth and frequently sustain the spiritual life. But all such experiences must be sifted by the Reason before they can be made a basis for philosophy, for the fact and its interpretation become involved in the recipient's intelligence. "When God desires to communicate some truth to a prepared soul, He explores the depths of its mind, where all sorts of intellectual treasures lie hid, ready to be called into use by the Imagination touched by the Divine Spirit" (p. 138). For the removal of error and self-deception this revelation must be subjected to a rational analysis which can estimate its proper worth.

To this process Mysticism will not submit. Dr. Cobb regards the age as "the inheritor of the traditions of two or three generations of men who worshipped Reason fondly, and put out their eyes as a sacrifice to their goddess" (p. 315). "The somewhat arrogant claim to regard Reason exclusively or principally as the one instrument by which we escape from Nature to Nature's God is a claim which can but arouse other powers in the

soul to make active protest" (p. 32). Reason is not an exclusive guide, or we could never appeal to Faith. But where its light is clear, it must suffice. We may compare Reason to the sun, and Faith to the stars (p. 242); but it is wrong to say that "when one sets the others rise." The light of the sun by its intensity overrules that from the stars. We must follow Reason as far as it can conduct us. Otherwise our language, which is the vehicle by which rational thought is conveyed from mind to mind, must become unintelligible. From this the Mystic does not shrink. "A grammar, a lexicon, and a history are no doubt valuable aids to the interpretation of the Bible, but they are as a microscope to a blind man unless they are used by the man whose spiritual eye is opened" (p. 230). Even our Lord's words are "paradoxical, as all truths of the spiritual life are, because every such truth transcends logic, and therefore when expressed in terms of logic is at once essentially true and apparently false" (p. 207). On this theory speech is useless for evangelistic purposes, and our Risen Lord's great commission to His Church was a profound mistake. For if the preacher uses words in their ordinary significance, he suppresses the truth; and if otherwise, how can men understand? It can never be safe to despise Reason.

Mysticism relies upon the authority of Symbolism. The assertion that all nature is symbolic of ultimate truth may be allowed to the poet, but not to the philosopher. The function of symbol is illustrative, not demonstrative. It explains, but does not prove, facts. The symbols which Dr. Cobb adduces are often very beautiful; but those from the use of numbers in the Holy Scriptures are quite arbitrary, and some from the teachings of the natural sciences are positively erroneous. In all there is too much fancy for conclusive argument. When the statements of the Creed are interpreted as merely symbolic of eternal verities, an indifference to their historicity is engendered, the foundations of Christian evidence are broken, and the spiritual truth remains unproved. All revelation must be empirically imparted, or Agnosticism is justified.

There is so little common ground upon which argument between us can be based that we shall not attempt to dispute in detail Dr. Cobb's contentions. Disparaging Reason and exalting Symbolism, he has himself much difficulty in claiming a rightful position in the Church of England (pp. 44-52). Should he not become a Plymouth Brother? Greek thought and mythology are regarded as the ultimate source of Christianity, and especially of the doctrines of our Lord. Lip-service is rendered to the transcendence of God, but Mysticism is essentially pantheistic. Our Lord is no more Divine than was Socrates (p. 104), and His perfection was the outcome of the "purifying process of many lives" (p. 239). The sinlessness impugned, the Atonement vanishes. The doctrine of the previous existences of men, and their frequent incarnations, is accurately described in the words which Dr. Cobb applies to theosophy—that they are "luminous mists of speculation which conceal the absence of a bridge between God and the world by diverting the spectator's attention from both sides of the chasm alike" (p. 100); for, looking backwards, they never bring us to a First Cause, and forward they never bring us one step nearer to eternity.

We put the book down with a deep conviction of the utter inadequacy of

Mysticism as a philosophy, of its contradiction of Christianity in form and in substance, and of its inefficiency as a gospel to meet the needs of human nature. We turn from it more content than ever to walk in the "old paths."

E. ABBEY TINDALL.

THE SPIRITUAL PHILOSOPHY as affording a Key to the Solution of Some of the Problems of Evolution. By the Rev. J. Gurnhill, B.A. London: Longmans, Green and Co. Price 7s. 6d. net.

Mr. Gurnhill has provided an interesting book dealing in a scholarly and up-to-date manner with the problems of modern scientific thought. The treatment is too brief to carry conviction to a materialist or sceptic, but it offers a useful guidance to those who are beginning to see their way through initial difficulties and to accept a spiritual basis of philosophy as essentially true. The time has not yet come when philosophy can present a simple solution of the mysteries of the universe, but every endeavour carries us a little further. Our greatest need is a more accurate definition of terms. It is not always easy to ascertain whether Mr. Gurnhill uses the word "evolution" of the change wrought in two successive phenomena by forces inherent in the earlier, or of a mere progression in time. Nor would many writers speak of the Holy Spirit as a "percept" while regarding the idea of God as a "concept," though certainly the "concept" from one experience may become as a "percept" when used as a *datum* for further reflection. Next, a more careful delineation of the boundaries of the respective provinces of Reason and Faith, with the methods of exploration which are possible in each, is a *desideratum* in those who do not deny the possibility of a Revelation. There is a danger of ignoring an insufficiency of evidence for statements which demand a rational support, and undue hesitation in reference to the contents of belief. Thus, Mr. Gurnhill claims for either an importance as an ultimate reality which is far from demonstrated, and thinks that "Nature herself has been the first great teacher of religion," in a sense which almost precludes, though he does not intend it, a Personal Deity and Divine communications to man. He is undoubtedly right when he says, "It is not civilization or religion only that is at 'the cross-roads'; philosophy is in the same position of uncertainty." We are ready for the fearless assertion of the spiritual experiences of religion and the faithful ascription of their cause to God Himself.

PHILOSOPHY. WHAT IS IT? By F. B. Jevons, Litt.D., Professor of Philosophy in the University of Durham. Cambridge University Press. Price 1s. 6d. net.

This is an excellent little book, containing five lectures delivered to one of the branches of the Workers' Educational Association in response to a desire to know what philosophy is. Dr. Jevons, with full regard to the character of his audience, adopts a simple style which never employs a difficult word, and does not shrink from a needful repetition to keep his points clearly before the mind. Naturally, his scope was limited; we trust that in the near future he will supplement these lectures by others, similar in purpose, discussing the leading systems of philosophy, of which here he mentions only that of Hume. Dr. Jevons maintains that philosophy is practical;

and, by thoroughly sound reasoning, shows how we are impelled from experience to the conclusions that "God is, and that in His will, and in doing His will, our good and the only good consists"; that "God alone is not separated from reality by appearances, but is Himself the reality, and the source of the reality, that He alone knows as it really is"; and that "we can, if we will, do His will, and draw near to Him both in our hearts and in our actions. But to draw near to Him, we must love Him with all our heart and with all our soul, and must love our neighbour as ourself. So far as we do that, we are acting up to our philosophy, are putting our philosophy into practice, and are practical philosophers." Such theism will go far to counteract the materialistic tendencies of the day.

ENGLISH CHURCH LIFE FROM THE RESTORATION TO THE TRACTARIAN MOVEMENT. By J. Wickham Legg, LL.D. London: Longmans, Green and Co. Price 12s. 6d. net.

As Dr. Legg's book has a somewhat polemical flavour about it, a review of it can hardly be expected to avoid polemics altogether. But they will not be of a serious nature. Though Dr. Legg's object is clearly to show that the Tractarian movement is only the outcome of the previous history of the Church of England, he is almost always conspicuously fair. And no one can deny that he has a wide knowledge of the literature of the period with which he deals. The book is a little ponderous. Nearly 430 pages devoted to its subject, under fourteen heads, is perhaps a little more than is needed. We cannot even find space for an enumeration of the subjects treated. Among them are "The Eucharist and Daily Prayers," "Manners and Customs among Church-folk," "Church Seasons," "Discipline and Penance," and "The Eucharistic Vestments." But these are treated almost exclusively from the High Church standpoint. Of the doings of Low or Broad Churchmen we hear very little.

We are thoroughly in accord with the author in his belief that the eighteenth and early nineteenth centuries were not so bad as they are painted. It is the simplest commonplace to say that what calls itself the "Catholic party" has persistently exaggerated the badness of the times before the "Catholic Revival" took place, the inference being how necessary and how inestimable that "Revival" was, and how superior the religious tone of the country has been in consequence of it. Dr. Legg's volume disposes of this idea altogether. He cites Dean Church to the contrary. From "The Pious Parishioner" we learn that weekly Communion was to be found at "many" churches in the eighteenth century. Evelyn is cited to show that on October 7, 1688, Dr. Tenison administered Holy Communion to "near 1,000 people," and Whitefield as stating that he administered it to 1,000 people at "St. Bartholomew's Church" (whether in London or elsewhere is not stated) in 1748. Dr. Legg proves that early Communion was by no means uncommon between 1700 and 1810. Nor was fasting Communion. But it was not represented by any high authority to be a "mortal sin" to break one's fast before receiving, as is often done now, and Dr. Legg admits this. Daily prayers were said in a great number of churches, and many lay folk made a point of attending them twice a day.

Dr. Legg does not tell us that John Wesley once found 400 people gathered together in Exeter Cathedral at 6 a.m. on an ordinary week-day. Even the "Catholic Revival" has altogether failed to produce such commendable devotion as this. We are next told, though it is very well known, that some clergy of our Church in times long past held what are now called "extreme" views on the Presence in the Eucharist. Dr. Legg does not inform us that these were simply the private opinions of individuals. It does not seem to have occurred to anyone in those days to represent such views as necessary Catholic truth, binding on the conscience. Some latitude has always been permitted to individual opinion in our Church on such points. Nor can it be too clearly understood that it is the attempt to lay down as necessary truths the conclusions of the Schoolmen which causes such bitter controversy among us at this moment. Dr. Legg, by the way, shows his own independence by maintaining that to say the Ante-Communion Office when there is no celebration has good "Catholic" authority. No practice has been more bitterly and coarsely assailed by the "Catholic Revivalist" than this. It has become known as "Table Prayers," and the writer of this review once heard a "Catholic" priest denounce the practice as downright wicked. But we cannot follow Dr. Legg further. Before parting with him, however, we cannot refrain from expressing our regret that so honest and fair-minded a man as he evidently is has found himself unable to conquer his prejudice in favour of the Eucharistic vestments so far as to admit the facts that for two generations after the Revision of 1662 *no attempt whatever* was made to reintroduce these vestments into the services of the Church.

EFFECTUAL WORDS OR SERMONS THAT LED TO CHRIST. Edited, with Introduction and Review, by John Reid, M.A., Inverness. London: *James Clarke and Co.* Price 3s. 6d. net.

Sermons selected for publication are often chosen with a view to their eloquence, their literary merit, or, it may be, their presentation of certain views or theories. These, however, are set before us for the most practical of all reasons—*viz.*, that God has set His seal upon them and blessed them to the conversion of souls.

A list is given of the preachers, nineteen in all, but the order of the sermons does not agree with that of the contributors, so that with the exception of two or three cases we cannot know with certainty who the particular preacher is, the object being to glorify, not man, but God, and to make those invited to contribute more free to do so without feeling that they were advertising themselves.

Among the preachers of these nineteen sermons may be mentioned such prominent names as Canon W. H. M. H. Aitken, Prebendary F. S. Webster, Dr. Monro Gibson, Dr. F. B. Meyer, Professor Stalker, and the late General Booth. The whole list is a very catholic and representative one.

In his introduction and review, which prefaces the book, the editor shows us upon what plan he worked, what kind of replies he received, and what conclusions may be drawn from his effort. In addition to this, we have before each sermon some account of the manner and circumstances in which God had made it a blessing to souls, these narratives being mostly, if not altogether, in the words of the authors themselves. One preacher, speaking

of bringing souls to Christ, says: "He has discovered that his most effective sermons from this point of view are not such as he would have selected for publication. They are rather those in which he has striven to present simply the deep Evangelical truths of sin and redemption."

"One minor fact," Mr. Reid tells us, "deserves notice. In the majority of instances where men and women have been influenced by the sermons it was when the preacher was in another pulpit than his own, or when the hearer had been a visitor in the church." This is surely a strong argument for a greater exchange of pulpits.

We heartily congratulate the editor on the carrying out of his scheme, and trust the work will have a wide circulation. It should be an invaluable help to preachers, showing what method of address God has most used. We almost wonder that more has not been attempted in this direction before, and hope this effort may pave the way for others on the same plan.

A LETTER TO ASIA. By the Ven. F. B. Westcott. London: *Macmillan and Co.* Price 3s. 6d. net.

The clergy are continually being told to study, and to study the Bible. Archdeacon Westcott's little book on the Epistle to the Colossians is the very thing to help them so to do. With this and his Greek Testament side by side, a man will find the best possible food both for mind and spirit; and to go through the Epistle slowly, with this book as a guide, is excellent Bible study, devotional and intellectual. We like the bold "unfettered" rendering which is given and explained. Every Greek phrase is examined, and its meaning set out in plain and attractive English. Here is scholarship along with deepest reverence and loving trust in Christ Jesus as the Saviour of sinners. Far more delightful, and in many ways far more useful, than an ordinary commentary. An excellent gift book to a clerical friend.

THE MARTYR OF STOCKHOLM. By August Strindberg. Translated from the Swedish by the Rev. Claud Field, M.A. London: *Chas. J. Thynne.* Price 6d.

A most touching narrative, throwing light upon a portion of the Reformation in its early beginnings little known, as it should be, in this country. Many who can trace out the growth of Protestantism in England, Germany, Switzerland, or the Netherlands, or have followed it as far as it went in France, Spain, and Italy, know but little of the struggle in Sweden, Norway, or Denmark. Such people should welcome this little work, and feel grateful to Mr. Field for presenting it to us in our own language. Cast apparently in the form of a tale—at least, so much so as to clothe the record with flesh and blood and make it throb with life—the story shows us how a brave servant of God, about the time of the invention of printing, was arrested and at last burned at the stake through the efforts of those whose worldly interests kept them from being as true to their convictions as he was to his. The flame of his burning, however, spread, and kindled a conflagration in which many of those perished themselves who had hounded him to death.

The story is well worth reading, and we trust it will have the wide circulation which it deserves.

Publications of the Month.

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

BIBLICAL AND THEOLOGICAL.

SOVEREIGNTY OF CHARACTER, THE. "Lessons in the Life of Jesus." By Albert D. Watson. (*Macmillan and Co., Ltd.* 4s. 6d. net.) An examination of the records of our Lord's life "from the human viewpoint and with the attitude of loving discipleship." The chronological order has been observed.

MIND OF THE DISCIPLES, THE. By Neville S. Talbot. (*Macmillan and Co., Ltd.* 3s. 6d. net.) In a singularly modest preface, Mr. Talbot, who is Fellow Tutor and Chaplain of Balliol College, Oxford, describes himself as "an ex-soldier and no scholar." His volume represents an inquiry into Bible problems, and his conclusions "have been arrived at for the most part by reading the Bible itself."

PLACE AND WORK OF THE PROPHETS IN THE CATHOLIC CHURCH. By Canon T. H. May. (*S.P.C.K.* 1s. 6d. net.) A plea that "the gift, unrecognized or neglected, but still existent, should be realized and cultivated afresh for the edification of the Church and the conversion of the world." But "there can be no true prophecy which can contradict or supersede the canonical Scriptures of the Church."

CHRISTIANITY WITH NATURE. By John Shearer. (*J. and F. Bennett.* 1s. net.)

MODERN SUBSTITUTES FOR TRADITIONAL CHRISTIANITY. By Canon Edmund M'Clure, M.A. (*S.P.C.K.*, 2s. 6d. net.) Second edition of a powerful work, with a new chapter of 74 pages on Modernism. This new chapter is also issued separately under the title, **MODERNISM AND TRADITIONAL CHRISTIANITY.** (*S.P.C.K.* 6d. net.)

GREAT TEXTS OF THE BIBLE, THE. Thessalonians to Hebrews. Edited by the Rev. James Hastings, D.D. (*T. and T. Clark.* 10s. Subscription, 6s. net.) A further volume in a series which is absolutely indispensable to the clergy in their work of sermon-making. As each volume appears we are struck afresh by its comprehensiveness.

WHY WE BELIEVE THAT CHRIST ROSE FROM THE DEAD. By Griffith Roberts, M.A., Dean of Bangor. (*S.P.C.K.* 2s. net.) A most interesting book. "Its purpose is not to deal directly with the speculations of German Rationalism and Modern Liberalism on the subject of our Lord's Resurrection; but rather to examine the foundations on which the Christian belief rests, with the help afforded by the established results of modern scholarship and research."

PHILOSOPHY.

PHILOSOPHY, WHAT IS IT? By F. B. Jevons, Litt.D. (*Cambridge University Press.* 1s. 6d. net.) Lectures given before a branch of the Workers' Educational Association, technical terms being avoided as far as possible. [Reviewed on p. 634.]

SPIRITUAL PHILOSOPHY, THE. By the Rev. J. Gurnhill, B.A. (*Longmans, Green and Co.* 7s. 6d. net.) This work is described as "affording a key to the solution of some of the problems of Evolution." The author says it is not civilization or religion only that is at "the cross-roads"; philosophy is in the same position of uncertainty. [Reviewed on p. 634.]

HOMILETICAL AND DEVOTIONAL.

OUTLINES AND NOTES OF SERMONS IN SEASON. By the Rev. John R. Palmer. (*A. H. Stockwell.* 2s. 6d. net.) A volume which young preachers will find useful in the preparation of sermons. It is rich in thought and suggestion.

MY FIRST COMMUNION. By the Rev. A. R. Runnels-Moss. With Preface by the Bishop of Manchester. (*Longmans, Green and Co.* 9d. net.) Second edition of a very useful—because thoroughly sound—manual for young communicants.

"WATCH." By M. Harding Kelly. (*Marshall Brothers, Ltd.* 6d. net.) A thoughtful and impressive treatise on the Second Advent.

HOUSE OF THE POTTER, AND OTHER SERMONS, THE. By the Rev. George Litchfield. With Foreword by Mr. A. A. Head. (*Marshall Brothers.* 2s. 6d.) A volume of precious truth bearing on the deepening of the spiritual life. Mr. Litchfield is well known as a powerful Convention speaker.

BIOGRAPHY.

- HECTOR MACKINNON.** A Memoir by his Wife. (*Marshall Brothers, Ltd.* 3s. 6d. net.) The interesting and stimulating life-story of the minister of Shettleston Parish Church, who, after a full and useful life, passed to the higher service of heaven at the early age of forty-six. The volume has a selection of his papers and addresses.
- STEEP ASCENT, THE.** Memorials of Arthur Heber Thomas and Records of the Ramnad Mission, S.P.G., 1532-1911. By F. G. F. T. With Prefatory Note by the Hon. Mrs. Gell. Twenty-two illustrations. (*Elliot Stock.* Cheap edition. 1s. 6d. net.) The story—first published in 1907—of a noble life devoted to the service of God and man in India. It should prove an inspiration to public school boys, to whom it is dedicated.

GENERAL.

- SOME QUESTIONS OF THE DAY.** By the Very Rev. Henry Wace, D.D., Dean of Canterbury. (*C. J. Thynne.* 3s. 6d. net.) Second Series. A collection of papers contributed to the *Record*. They are grouped in four divisions: (1) National and Ecclesiastical; (2) Convocation and the Church; (3) Scriptural and Doctrinal; and (4) Practical Religion. These papers are marked by wonderful freshness of thought and vigour of expression. Dean Wace knows where he stands, and his firm and decisive writings are one of the greatest assets of the Evangelical School of Thought. This is essentially a book for the times.
- CHINESE PEOPLE, THE.** By the Ven. Arthur Evans Moule, D.D. (*S.P.C.K.* 5s. net.) A handbook on China by one who may justly be described as the greatest living authority on the Celestial Empire.
- ENGLISH CHURCH WAYS.** By W. H. Frere, D.D. (*John Murray.* 2s. 6d. net.) Four lectures delivered to Russian friends at St. Petersburg in March last.
- SANCTITY OF CHURCH MUSIC, THE.** By the Rev. T. Francis Forth, B.A. (*T. and T. Bennett, Ltd.* 2s. 6d. net.) A comprehensive volume of deep interest to all responsible for Church music.
- WORLD PROBLEMS.** Five Addresses to Business Men. (*S.P.G.* 1s. net.) Addresses on Australia by Archbishop Donaldson; Canada, by Bishop Perrin; The Far East, by Bishop Montgomery; India, by Bishop G. Westcott; and Africa, by Bishop Chandler.
- PRIESTS AND PEOPLE.** By Michael J. F. McCarthy. (*Simpkin, Marshall and Co., Ltd.* 1s. net.) The Home Rule Edition of a notable volume now in its seventy-seventh thousand, exposing the methods of the Roman Church in Ireland.
- CONTEMPLATIONS.** By William de la Caumont-Force. (*Constable and Co., Ltd.* 2s. 6d. net.) A collection of very choice poems, including one—"The Chancel Window"—quite moving in its pathos.

NOVELS AND STORIES.

- INFAMOUS JOHN FRIEND, THE.** By Mrs. R. S. Garnett; and EDWARD BARRY, SOUTH SEA PEARLER. By Louis Becke. Two volumes in Nelson's Sevenpenny Library Series.
- FOUR MEN, THE.** A Farrago. By Hilaire Belloc. (*T. Nelson and Sons.* 1s. net.)

QUARTERLIES.

- INTERNATIONAL REVIEW OF MISSIONS, THE.** (*Oxford University Press.* 2s. 6d. net.) The July number—an unusually strong one—contains the following articles: *The Relation of Christianity to Hinduism.* J. N. Farquhar. *Missions and the Social Gospel.* Shailer Matthews. *The Devotional Life of the Missionary.* A. H. Small. *A Missionary's Wife among African Women.* Agnes Fraser. *The Vital Forces of Southern Buddhism in relation to the Gospel.—I. In Ceylon.* Kenneth J. Saunders. *Missionary Methods from a Roman Catholic Standpoint.* F. Schwager, S.V.D. *The Missionary and his Task.—II. Problems of the Church in the Mission Field.* J. H. Oldham. *The Home Ministry and Foreign Missions—7. The Mind for Missions.* Thomas Towers. 8. *In a New York Parish.* Fred Winslow Adams. 9. *Characteristic German Methods.* S. Knak. *The Missionary Consulate in Batavia.* Baron van Boetzelaer van Dubbeldam. *The Training of Educational Missionaries.* T. H. P. Sailer.
- HIBBERT JOURNAL, THE.** (*Williams and Norgate.* 10s. per annum.) The July issue has a varied and interesting collection of articles, but some are so "broad" in their

theology as to be almost startling. The full list is as follows: *Creeks, Heresy-Hunting, and Secession in German Protestantism To-day.* A. D. M'Laren. *Post-Modernism.* Rev. J. M. Thompson. *Criminous Clerks.* Archibald Weir. "Sacraments and Unity." Hon. and Rev. Canon Adderley. *Institutionalism and Mysticism.* Very Rev. W. R. Inge. *Mysticism and Logic.* Hon. Bertrand Russell. *The Presence of Savage Elements in the Religion of Cultured Races.* Dr. L. T. Farnell. *The Higher Anthropology.* Francis Howe Johnson. *The Hereafter in the Bible and in Modern Thought.* Rev. J. Agar Beet, D.D. *On what Principle are we Taxed?* James Cunnison. *Schweitzer as Missionary.* Rev. W. Montgomery. *The Significance of Death.* Cassius J. Keyser.

MONTHLY MAGAZINES.

ENGLISH CHURCH REVIEW. (*Longmans, Green and Co.* 6d. net.) Principal contents of the July issue: *The People of God.* A Sermon preached at Oxford. Rev. H. N. Bate. *The Anglican Communion.* Edward F. Emmett. *On the Beginnings of the Cultus of the Saints, and on Their Intercession for Us.* Rev. Fr. Puller, S.S.J.E.

CHURCH MISSIONARY REVIEW. (*C.M.S. House.* 6d.) Principal contents for July: *The Share of Women in the Spread of the Kingdom.* Mrs. Luke Paget. *The Present Crisis in the World of Islam.* Rev. S. M. Zwemer, D.D. *The Indians of Northern British Columbia.* Rev. J. H. Keen. *A Review of Fifty Years' Work and Witness in Kashmir.* Ernest F. Neve, M.D.

PAMPHLETS, ETC.

MIRACULOUS IN GOSPELS AND CREEDS, THE. By T. B. Strong, Dean of Christ Church, Oxford. (*Longmans, Green, and Co.* 6d. net.) A reply, in the main, to Dr. Sanday's pamphlet. The Dean holds that Dr. Sanday has adopted "an insecure and unstable position" between the religious or spiritual and the mechanical view of the world. The Dean's view is that "the world as a spiritual order includes what we call miracle, and that the world conceived in the other way has no room for soul or God."

NEW LAMPS AND OLD IN THE NURSERY. By L. H. M. Soulsby. (*Longmans, Green and Co.* 2d. net.) A speech made to the Annual Conference of the Mothers' Union at Bedale.

VALUE OF THE OLD TESTAMENT FOR THE RELIGION OF TO-DAY, THE. By W. H. Bennett, D.D., Litt.D. (*S.P.C.K.* 6d. net.) A thoughtful and earnest plea for a more devotional study of the Old Testament, which "was given us by God to help, direct, and inspire our spiritual life."

PENTATEUCHAL TEXT, THE. By Harold M. Wiener, M.A., LL.B. (*Elliot Stock.* 6d. net.) A reply to Dr. Skinner at once able, convincing, and conclusive, and a most valuable contribution to the conservative side.

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THOUGHTS ON THE ATONEMENT. By Edward S. Woods, M.A. (Student Christian Movement.)

MISSIONARY VOCATION AND THE DECLARATION OF THE S.V.M.U. By Tissington Tatlow, M.A. (Student Christian Movement.)

KINDNESS TO ALL CREATED THINGS. By W. S. Paget-Tomlinson. (*S.P.C.K.* 4d. net.) Second edition, revised, of an address to the children of the Westmoreland Elementary Schools.

MANUAL FOR RINGERS, A. Drawn up for the Oxford Diocesan Guild of Church Bell Ringers. (*S.P.C.K.* 3d. net.)

CANON OF THE NEW TESTAMENT, THE. By the Rev. T. R. Walker, M.A. (*S.P.C.K.* 2d. net.) A paper read before the St. Luke's Reading Branch of the C.E.M.S.

REPRESENTATION OF THE LAITY IN CHURCH COUNCILS, THE. By H. D. Acland. (*S.P.C.K.* 2d. net.)

HOMELY THOUGHTS ON HOW SCIENCE HAS DISCOVERED THE FOUR WAYS TO THE FOUR-SQUARE CITY OF GOD. By John Coutts. (*G. Lyall.* 2d.)

