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THE CHURCHMAN

September, 1914.

The Month.

A Righteous Cause. IF ever a nation had to take up arms in defence of a righteous cause it is now, when the lustful aggressiveness of Germany, and the overweening vanity of its Emperor, have menaced all Europe, and gravely threatened the stability and safety of our own country. "We know you now, war lord," to quote William Watson's words; and we see clearly enough that Germany's refusal to come into the London Conference to settle the small outstanding difficulty which remained after Servia's answer to Austria's ultimatum was of set purpose to make an excuse for taking up arms. We need not pursue the rest of the story. Germany's wanton invasion of the neutrality of Belgium left England no alternative but to fulfil its treaty obligations to that country, unless we were for ever to be discredited and disgraced in the councils of Europe. There may have been some who, like the Archbishop of York, did not find it easy at first to convince themselves that we were right to intervene, but the publication of the correspondence which passed between our own Government and that of Germany quickly removed every doubt. We may "hate war," we may regard it as "the bankruptcy of Christian principle," yet, when all the circumstances are fully weighed, and we remember how earnestly and courageously England strove to preserve peace, we are forced to the conclusion that it is an act of righteousness to bear our share in this great conflict. We agree entirely with the Archbishop of York, who, in his sermon in the Minster, after explaining how his earlier doubts had

disappeared, said that "every Christian man may give his whole-hearted loyalty to his King and country in this war, and yet honestly believe that in so doing he is not disloyal to the Kingdom of God." "I dare to say," his Grace added, "that we can carry this cause without shame or misgiving into the presence of Him Who is the Judge of the whole earth and ask Him to bless it."

The Church of England, as the National Church of the country, has a great part to play in a national crisis of this kind, and it must gratefully be acknowledged that our leaders have risen splendidly to the opportunities and responsibilities of the occasion. When the war-cloud first appeared the two Archbishops called the nation to pray for the preservation of peace, and such was the response that there was hardly a church in the land where such prayer was not made. We feel no doubt that it was the prompt action of the Church's leaders at this early stage which contributed not a little to that steadiness and restraint on the part of the people which have been the admiration of all. The Archbishop of Canterbury, fresh from preaching before the King, came to Westminster Abbey, and there delivered a sermon full of reassuring thoughts and disciplinary counsels. He repudiated the suggestion that war is so inveterate and essential a habit of the peoples of the earth that to look for peace was a fanatical and baseless dream. "To think so," he said, "would be to belie Christian faith, Christian promises, Christian hope." "The thing," he added, "which is now astir in Europe is not the work of God, but of the devil." It was just conceivable that for us in England the storm-cloud might roll by unbroken, but "the searching discipline has in any case come to us for our abiding good." (The sermon has since been published as a penny pamphlet by the S.P.C.K., with the title, "On the Eve of a Great War.") Then, when war was declared, a Special Form of Intercession was prepared by authority of the Privy Council for use in church, and this is being used continuously

at all our services. The two Archbishops again called the nation to prayer, this time appointing a Special Day, August 21, which it was hoped would be observed by the Roman Catholic Church and the Free Churches as well as by the Church of England. Once more: there has been issued through the S.P.C.K. "Forms of Prayer for Public and Private Use in Time of War," supplementary to those previously set forth. Thus the Church's leaders have done everything possible to centre the mind of the nation upon God, Who is alone our Refuge and Strength, and our ever-present Help in trouble. He will defend the right; He it is Who will vindicate our cause. It needs be added that these calls to seriousness, watchfulness, and prayer have awakened the consciences of great numbers of our people, and parochial clergy are so arranging their services that there may be a great volume of intercession ever going up to Heaven in connection with this most lamentable war. It is only by such means that we can look for decisive victory in the field, and the early restoration of the blessings of peace.

It is sometimes said that we have lost the capacity for framing Forms of Prayer such as distinguished divines of old, and that modern compositions will not bear comparison with ancient collects. The criticism is not wholly unwarranted; but it must be admitted that the Form of Intercession and the Supplementary Forms of Prayer are marked by dignity and grace of style and tenderness and sympathy of expression. They touch the hearts of the people; they give utterance to the most ardent longings; they emphasize our deepest needs. It is not for nothing that confession of sin occupies a prominent place, for realizing, as we must do, that war is one of God's sore judgments, we need to humble ourselves before Him for our misdoings, both personal and national. It is only when we have acknowledged our transgressions and truly repented of our sin that we can with confidence approach the Throne of Grace for ourselves and for others. The prayers which follow for the King and

**The Forms of
Intercession.**

for those in authority, for our sailors and soldiers on service, for the sick and wounded, for doctors and nurses, and for those in anxiety and sorrow, poverty and need, have a pathos of their own, and we pity the men or the women who can read these prayers and not feel their own heart stirred with emotion. Finally, prayer is asked for the restoration of "a rightful and abiding"—the words are well chosen—peace, and that the present distress "may be overruled for the advancement of God's Kingdom." Assuredly this is no conventional phrase. "God is working His purpose out," and, although it may not be given to us to see how this war may hasten the reign of eternal righteousness, we can humbly believe that He Who maketh the wrath of man to praise Him can so direct and control events that even the clash of armies will not hinder the progress of His Kingdom. And, believing this, we do right to pray. It has been pointed out that the earlier Form of Intercession contained no reference to our Allies and no prayer for victory. These omissions are rectified in the Supplementary Forms of Prayer, which seem to meet every need. These "Forms" are supplied in a pamphlet issued by the S.P.C.K. which contains Prayers for Use in Church Services and Schools, Family Worship, and Private Devotion, as well as suggested topics for prayer and a list of passages from Holy Scripture suitable for use at Intercession services. We regard with much favour the provision of prayers for family worship, and trust that the troubles and anxieties of the war may lead to a much-needed revival of a wholesome practice which has been fast falling into disuse.

It will not have escaped notice that in both "The Fallen." forms of intercession provision is made for prayer for those fallen in battle. In that issued by the authority of the Privy Council there are two references. At Holy Communion prayer is asked commending to the mercy of God "those who fall in the service of their country"; and in the general prayers, following intercession for the sick and wounded, comes the

petition, "and in Thy redeeming love have mercy on the fallen." In the Supplementary Forms there is the suffrage "for all who die in battle or through sickness in this war : that Thou wouldst receive their souls into Thy holy keeping, and grant unto them a merciful judgment at the last day." Then in the "memorial of such as have fallen in the service of their country" there is a prayer commending "into Thy hands of mercy, most merciful Father, the soul of our brother [. . .] now departed : beseeching Thine infinite goodness to give us grace to live in Thy fear and love, and to die in Thy favour : that when the judgment shall come, which Thou hast committed to Thy well-beloved Son, both this our brother and we may be found acceptable in Thy sight." We hope we shall not be misunderstood, but we feel bound to ask whether these supplications are justified by the teaching of Holy Scripture or the practice of the Church of England? We know the great difficulty which surrounds the whole question of prayers for the dead, and we fully recognize that, when loved ones have fallen in battle, away from home and kindred, the human heart, wounded and stricken in sorrow, yearns to say : "O God, have mercy upon them ; O God, bless them!" Such a feeling awakens our tenderest sympathy ; but it is necessary to point out that, in the arrangement of public services, important considerations arise which do not affect private aspirations, and it seems to us that these have hardly received sufficient attention at the hands of the authorities. We should deprecate most strongly the stirring up of the controversial spirit over such a subject and at such a time, but we may, perhaps, be permitted to express our deep regret that those responsible for the special services were not content to keep the public references to those fallen in battle within the careful and restrained language used in its every mention of the departed in the Book of Common Prayer.

The Central Consultative Committee of the
 The Kikuyu Question. Lambeth Conference duly met to consider the
 Kikuyu Question, and tendered to the Arch-
 bishop of Canterbury certain advice which will enable His Grace

to make a communication to the East African Bishops, and this he hoped to do "at as early a date as possible." That, however, was before the war broke out. The situation is now so entirely changed—not that there is any alteration in the condition or purpose of the issues at stake, the change is rather in the mind of the Church—that we venture to express the earnest hope that at least the publication of the Archbishop's decision may be deferred until quieter times come to us. We have great confidence in the sage and alert statesmanship of the Archbishop; but it is practically certain that, although his whole energy may be devoted to finding some *modus vivendi*, his decision must cause uneasiness and controversy on one side or the other, or perhaps on both. In view, therefore, of the grave crisis in which the nation finds itself, and of the absolute necessity for Churchmen to be as united as possible, it would be safer and wiser to let the matter stand over till a more convenient season. There is no immediate hurry for the decision, although we feel very strongly that the matter cannot be shelved indefinitely. The issues are exceedingly grave, and the matter will need the most careful attention. It will generally be admitted, however, that this is not the time when a controversy of the very first importance can be given the consideration it requires.

We have read with profound interest and un-
 "Steps Towards
 Reunion," speakable gratitude the statement prepared for
 the Consultative Committee by the Bishops of
 Mombasa and Uganda. It is published in pamphlet form under
 the title of "Steps Towards Reunion" (Longmans, Green and
 Co.; 1s. net). The following summary of its principal contents
 may be appended :

"The Bishops take their stand on Resolution 12 of the Lambeth Conference of 1888, which 'earnestly requested' constituted authorities to hold themselves in readiness to enter into conference with representatives of other Christian communions, 'in order to consider what steps can be taken' towards reunion. The proposals formulated by the Kikuyu Conference 'owe their existence to the pressure of actual necessity,' and throughout the negotiations the four conditions of the Lambeth Quadrilateral were kept

steadily in view. The first three conditions, which relate respectively to the Scriptures, the Apostles' and Nicene Creeds, and the Sacraments, have been satisfied, although the third condition was not secured 'without the loss of some missionaries who, but for it, would have entered the federation.' The fourth condition offered greater difficulty. 'A general acceptance of episcopacy has not, indeed, been fully secured,' 'and for this reason,' it is added, 'not reunion, but only federation is proposed,' but 'there are indications that the African Church of the future will be organized on episcopal lines.' The Bishops then vindicate their action in regard to the celebration of Holy Communion at Kikuyu; and on the larger question of the reception of members of non-episcopal Churches who wish to attend an Anglican Communion, they point out that three courses are open. They may be excluded, or allowed as visitors, or invited, and it is of this third course that the Bishops say 'such liberty seems to be demanded by any principle of missionary comity.' The question of attendance at Communion in non-episcopal Churches is admittedly more difficult. The advice offered to converts may be negative, neutral, or positive, but in any case 'it is important that no federated Church should repel the communicant from another federated Church who is in good standing in his own Church.' The Bishops then examine other proposals. The Bishop of Oxford's plea for isolation 'is not the position taken by the Lambeth Conference'; and the Bishop of Zanzibar's proposal for a Central Missionary Council is dismissed because 'its doctrinal basis is deficient,' and its proposed regulations as to the Holy Communion 'make its general acceptance an impossibility.' Finally, the Bishops hold that 'no fear of consequences'—*e.g.*, endangering the cohesion of the Anglican Communion—'ought to deter from a positive duty,' and they submit that the Kikuyu proposals have been framed 'in entire loyalty to the spirit of the Lambeth Conference' and, 'in humble obedience, as we believe, to the will and purpose of our Divine Lord.'"

"The Case
Against
Kikuyu."

The Bishop of Zanzibar also has published the statement he prepared for the Consultative Committee, and it appears in pamphlet form as "The Case Against Kikuyu" (Longmans, Green and Co.; 1s. net). In summing up "the case urged by me against the Kikuyu Conference," Bishop Weston thinks it may make for simplicity if he does so in a set of questions, in answering which "a man can easily discover the underlying principles involved in this grave issue." His questions are as follows :

1. Did our Lord Jesus Christ found a society called the Church?
2. Did our Lord institute the Apostolate, to be His Body of Witnesses?
3. Did our Lord will that the Apostolate should be continued after the death of the Twelve?
4. Is the Episcopate the legitimate continuation of the Apostolate, according to our Lord's will?
5. Is fellowship with the Episcopate

rightly representative of fellowship with the Apostles? 6. Is fellowship with the Episcopate the evident condition of present full membership in the Visible Church? 7. Is a man to be invited to the Church's Altar who deliberately refuses to have fellowship with the Episcopate, and is therefore not maintaining his membership in the Visible Church? 8. Is such a man to be ranked as a teacher under episcopal sanction? 9. Is a society of such men, *as a society*, to be regarded as a living, organic branch of the Catholic Church? 10. Is such a society to receive the approval of the Episcopate in closing for ever to the Catholic Church the door into its present sphere? 11. Are the Sacraments ministered in such a society, by men who have no episcopal ordination, to be regarded by the Church as on the same level as the Catholic Sacraments? 12. Is not a Catholic Bishop bound to preach faith in the Holy Catholic Church to all men, and to require of them that they both seek and exercise the same? 13. Is there any Divine authority for any modified theory of Episcopacy other than that of the undivided Church? 14. May any one Bishop, or group of Bishops, declare new terms of communion with the Catholic Church? 15. Is there any revealed basis of reunion other than the Episcopate?

These questions are quite fairly put, but they admit of a very short and easy answer. We fear, however, that the reply we should make to them would hardly satisfy the Bishop of Zanzibar.

**The Welsh
Church
Inquiry.**

The action of the House of Lords in appointing a Select Committee to inquire into certain important issues connected with the Welsh Church Bill commended itself to every lover of equity and justice. The way the Government in the House of Commons ignored almost every argument against the Bill was little short of a public scandal; and this inquiry, limited as it was, will do something to set matters right. The terms of reference to the Committee were as follows: "(1) Whether the constitution of the Convocations of the Church of England has ever been altered by Act of Parliament without the assent and against the protest of Convocations; (2) whether the memorials alleged to have been signed by Nonconformists in Wales against the Disendowment of the Church represent a real and increasing objection on the part of Welsh Nonconformists to disendowment." Evidence on the first point was given by Sir Lewis Dibdin, Dean of the Arches, the Archbishop of Canterbury, the Dean of Wells (Dr. Armitage Robinson), Lord Parmoor, and others, and all agreed that the

proposal to dismember the Church by excluding the Welsh Bishops and clergy from Convocation is unconstitutional. Sir Lewis Dibdin showed that while the Submission of the Clergy Act of Henry VIII. provided that Convocations should not meet without the King's writ, or pass any canon without his licence, the agreement of Convocations to that change was recorded in the Act. In the present case the Government are proceeding not only without the consent of Convocation, but against its very determined protest. The evidence on the petitions against disendowment was conclusive as to their significance. These petitions were from Welsh Nonconformists, and completely cut away the ground upon which professional "Liberationists" have been wont to stand. The Report of the Committee is awaited with interest.

At the time of writing there is not a little anxiety concerning the course the Government propose to take with the Bills which, under the provisions of the Parliament Act, should become law automatically at the end of the present session. The war has completely changed the situation, and we note that the *Manchester Guardian*, the strongest and the ablest paper on the Government side, in an article headed "Generosity in Politics," says, in regard to the Home Rule Bill, that "with the Amending Bill indefinitely postponed, we certainly could not feel that it would be quite fair to Unionists that the Home Rule Bill itself should come into force automatically at a date which might not leave time for its possible qualification by a reviving Amending Bill." The case against proceeding with the Welsh Church Bill is even stronger. The Report of the Lords' Select Committee has not yet been issued, and if in these circumstances the Bill were forced through, it would cause the bitterest resentment amongst Churchmen everywhere; they would feel that the Government had taken advantage of the war crisis to inflict a damaging blow upon the Church in Wales, and the inevitable result would be to impair the national unity.

**Women and
Church
Councils.**

The quidnuncs amongst us have not been slow to express their strong disapproval of the decision of the Representative Church Council to give women votes for and seats on Parochial Church Councils. But in spite of their show of superiority, we are persuaded they do not really express the mind of the general body of Church-people. When we remember how large a part women fill in the life and work of the Church to-day, it is difficult to imagine on what grounds they can legitimately be refused a place in any representative Church body which is open to the laity, whether it be the Ruridecanal Conference, the Diocesan Conference, the House of Laymen, or the Representative Church Council. We should like to see all these bodies thrown open to women, but the recent discussion shows us that the time is not yet. The Dean of Durham, who is generally "on the side of the angels," expressed his willingness to give the franchise to women, but said he would vote against their admission to "legislative assemblies." But has he not mistaken the character of these bodies? They are purely voluntary associations with no legal status and no "legislative" powers, as Dr. Henson would probably be the very first to tell us if, say, the Representative Church Council proposed to "legalize" vestments. The voting on the women's question showed that the Bishops are far and away the most "progressive" order in the Representative Church Council, and on this occasion we feel inclined to say "Bravo, Bishops!" We observe that the authority of St. Paul is invoked against giving this particular franchise to women. If there were anything in the teaching of the Apostle which clearly and unmistakably governed the issue, it would be necessary at once to defer to it, but the arguments advanced do not convince us. Is there anything in the New Testament which, in the remotest degree, corresponds to these "representative" bodies of the Church?



The Mysteries of God.

BY THE REV. W. A. BATHURST, M.A.,

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IN clear and decisive terms the Apostle of the Gentiles was wont to set forth the relation in which the Christian Ministry stands with respect to those for whose benefit it was appointed. Whether he dealt with the holders of this sacred office as “ambassadors for Christ,” “labourers together with God,” “builders upon the one Foundation,” or “stewards of the mysteries of God,” we ever find that St. Paul held in the highest honour that ministry of which he himself made such full proof.

It was with the object of magnifying this office in general estimation, and of inciting the ordained servants of his Lord to a definite and comprehensive grasp of their responsibilities, that the Apostle wrote those great words (1 Cor. iv. 1): “Let a man so account of us, as of ministers of Christ, and stewards of the mysteries of God”: *οἰκονόμοι μυστηρίων Θεοῦ*. The *οἰκονόμος*, or house-steward, among the ancients was a confidential slave to whom his master entrusted the direction of his house, and in particular the duty of allotting to all the servants their tasks and provisions. Thus the “steward” is a dispenser of that which is committed to his trust.

But what are we to understand by the “mysteries” with which the ministers of Christ are put in trust? The words *mystery* and *mysterious* are in common use, and perhaps their usual significance is more of a hindrance than a help to the casual reader of the passage before us, for, whereas in the Scriptural sense the stress is laid upon the *unveiling* or revelation of that which is (or has been) secret, common parlance emphasizes the *secrecy* of the matter in question, and implies that it is likely to remain hidden. Bishop Lightfoot (on Col. i. 26) says: “The idea of secrecy or reserve disappears when *μυστήριον* is adopted into the Christian vocabulary by St. Paul; and the

word signifies simply 'a truth which was once hidden but now is revealed,' 'a truth which, without special revelation, would have been unknown.'" As this quotation implies, the New Testament word was "adopted" from the *μυστήρια* of the ancient Greeks, of which the Eleusinian mysteries are the most memorable. To become acquainted with these heathen mysteries needed an elaborate process of initiation, and thus, while they "were strictly confined to a narrow circle, the Christian mysteries are freely communicated to all"—to all, that is, who can know "the things of the Spirit of God," truths which are "spiritually discerned" (1 Cor. ii. 14). And so Dean Alford, writing on the passage under consideration, explains the *μυστήρια* thus: "Hidden treasures of God—*i.e.*, the riches of His grace, *now manifested* in Christ, which His ministers announce and distribute to all, having received them from the Spirit for that purpose."

The way is now clear for us to examine into the definite truths which St. Paul had in his mind as the revealed secrets, the "mysteries," of which the ministers of Christ are the authorized "stewards" or dispensers; and in examining them we will confine ourselves to the Pauline Epistles. These mysteries are seven in number, and we will take them in the order of their disclosure.

I.

First, we have the fact of *the Incarnation of Christ*, when the eternal Word "became flesh, and dwelt among us." In 1 Tim. iii. 16 (R.V.) we have the words: "Great is the mystery of godliness (*τῆς εὐσεβείας μυστήριον*); He who was manifested in the flesh." This is the first and greatest clause in what probably formed some hymn or confession of the ancient Church. We perpetuate it in our Litany in the words, "By the mystery of Thy holy Incarnation, good Lord, deliver us." Now we can plainly see here, as we shall when we take each of the *μυστήρια*, why the term is appropriate. The revealed truth, though shadowed forth in the Old Testament, lay hidden

in the lap of preceding ages. The first Lessons for the Christmas Day services, from Isaiah ix. and vii. respectively, give plain prophetic indication of the marvellous fact of the Incarnation. We find this *mystery* prefigured in the great names by which the "Child" to be "born," the "Son" to be "given," should be called. And again, at Evensong, the fact of the Virgin Birth of the Messiah is set forth, whose name was to be called Immanuel. Isaiah's very words are quoted by St. Matthew as fulfilled when God "was manifested in the flesh." It was quite in the spirit of a reference to a *μυστήριον* that St. Paul wrote in his Epistle to the Galatians: "When the fulness of the time was come, God sent forth His Son, born of a woman, born under the law" (Gal. iv. 4, R.V.). There was to be a "fulness" of expectation before the veiled reality should be manifested in actual fact.

II.

The second Pauline mystery, in the order of sequence, is termed "The mystery of the Gospel" (Eph. vi. 19, *cf.* Rom. xvi. 25). We must understand this expression—*vide* context of Eph. vi. 19—as referring to that which was to the Apostle the essential subject of his life's ministry and preaching: "Jesus Christ and Him crucified," and all the message of salvation centred in the Person and work of the Christ. "The Gospel" stands for the whole counsel of God as it concerns man's present and eternal well-being. "Christ sent me," the Apostle plainly states (1 Cor. i. 17, 24), "to preach the Gospel," and he defines his commission concisely as "Christ the power of God, and the wisdom of God." St. Paul refers elsewhere to this, his great life-work, under the significant term of a "mystery." A remarkable instance of this occurs in the Doxology at the conclusion of the Epistle to the Romans. Drs. Sanday and Headlam thus strikingly bring out the force of the passage in Romans xvi. 25 by paraphrase in their Commentary: "The Gospel that I proclaim, the preaching which announces Jesus the Messiah; that preaching in which God's eternal purpose, the *mystery* of His working, kept silent since the world began, has been

revealed, a purpose which the Prophets of old foretold." This passage is specially valuable as clearly defining the precise meaning of the term *μυστήριον*. We are carried back in thought to the foreshadowing of the Gospel in type, in the Mosaic ceremonial ritual, in history and in prophecy—as, *e.g.*, Isaiah liii.—till the world was ready for the full revelation and manifestation of the Messiah, when the Gospel became an evident reality in all its wondrous features of love, grace, and mercy for the children of men. And may we not perceive a further and inner sense in which this Gospel is a "mystery" with respect to its actual reception by the individual? In the reception of Gospel tidings by the heart there must be a spiritual initiation of enlightenment before it is an apprehended and saving fact. This becomes evident from the words of St. Paul in 1 Cor. ii. 14: "The natural man" (*ψυχικὸς ἄνθρωπος*) "receiveth not the things of the Spirit of God: for they are foolishness unto him: and he cannot know them, because they are spiritually discerned." Only the *πνευματικοὶ ἄνθρωποι* have received initiation into the reality and experience of "the mystery of the Gospel."

III.

We must pass on to a third sense in which St. Paul uses the term *μυστήριον*. In the fifth chapter of his Epistle to the Ephesians, he concludes an exhortation to wives and to husbands with these words (ver. 32): "This is a great mystery"—or (R.V.), "This mystery is great"—"but I speak concerning Christ and the Church." It is needless to refer in detail to the preceding verses of the chapter, where the marriage bond is taken in several respects as illustrating the union that is betwixt Christ and the Church. I will only recall those wonderful words, in which it is stated (ver. 30), "We"—the spiritual Church as such—"are members of His body." Dean Alford thus expands the meaning here: "As the woman owed her natural being to the man, so we owe our entire spiritual being to Christ, our source and head; and as the woman was one flesh with the man in this natural relation, so we in our entire

spiritual relation—spirit, soul, and body—are one with Christ, God manifested in our humanity, parts and members of His glorified Body.” These words concisely convey the great fact of the *mystery* before us, and it is emphasized several times by the Apostle in the illustration of the one Body of which Christ is the Head and all we are members (*vide* 1 Cor. xii.), just as it was indicated by our Lord Himself in the parable of the vine and the branches (John xv.).

This *μυστήριον* had been foreshadowed long before, in the Old Testament Scriptures—as, *e.g.*, in Psalm xlv.—that beautiful “song of loves,” that goodly matter touching the King. Professor Barnes, in a fascinating recent work, “*Lex in Corde*,” writes respecting vv. 10-15 of this Psalm: “There is to be found a clear foreshadowing of the mystical union that is betwixt Christ and His Church, by reason of which members of the Church are members of Christ and fellow-workers with God.” The Book of the Canticles also has, as the entire scope of its idylls, a forecast in symbol of the blessings which accompany the union of Christ with His Church.

Before passing on to the next division of our subject, it may be well briefly to refer to St. Paul’s use of the word “Church” (*ἐκκλησία*) in its inclusive spiritual sense. There is much loose and indiscriminate use of the term “Church” in these days. Visible Churches are confused with the invisible “Church of the living God.” The arrogant claims of the Romish Church seem to be accountable for this; and those who are swayed by Roman ideas seem to forget that Rome in usurping the sole right to be a Church isolates herself from those who court her fellowship. We must recognize the fact that there is a comprehensive, invisible Church of God which is neither Anglican, Greek, Roman, or Protestant and Nonconforming, but which, thank God, has its members who “profess and call themselves Christians” (and who possess the seal—“the Lord knoweth them that are His”) in every visible Church under heaven. A due consideration of this fact should prevent anyone from denying to non-episcopal bodies the right to be called

“Christian Churches.” Those were wise words of Bishop Bedell, written in 1619: “Wherever saving truth in an outward assembly and profession calls men to God, there I account a visible Church.”

IV.

A fourth *mystery* of God claims our attention. It is fully expounded in the second and third chapters of the Epistle to the Ephesians. It concerns the revealed purpose of God to admit believing Gentiles to be fellow-heirs with converted Jews in one body.

Now, it is difficult for us to realize that the inclusion of the Gentiles with the Jews in the same opportunities of Divine favour and blessing was a new thing which had to penetrate their minds by special revelation and inward conviction before they were able to grasp it. This glorious fact can indeed be traced in the promises made to Abraham, in the glowing pages of Isaiah, and in glimpses into the future in other Old Testament predictions. But the mystery was hidden from their minds, and their hearts were blinded. The great truth had to be gradually unfolded when Christ came into the world. In the greeting of the infant Redeemer by Eastern sages, and in various events during the three years' ministry of the Son of Man, indications can be plainly seen of the coming inclusion of the non-Jewish world in the privileges of the Gospel. But still the actual fact remained an unrealized *mystery*, until to Peter on the housetop at Joppa was granted the vision of the great sheet let down from heaven, containing all manner of living creatures, clean and unclean, with the voice charging him to “arise, slay and eat.” Simultaneously to Cornelius, the Gentile centurion, there came a vision in which an angel commanded him to send men to Joppa to confer with Peter. The issue was that Peter's mouth was opened to declare the newly revealed truth that Christ is “Lord of all,” and that “in every nation”—be men called by what name they may—“he that feareth Him, and worketh righteousness, is acceptable to Him.” Thus the great Epiphany truth became a recognized fact in the Church,

St. Paul was set apart as the Apostle of the Gentiles, "the middle wall of partition" between Jews and Gentiles was broken down (Eph. ii. 14), and those great words of the *Te Deum* became a recognized fact in the Christian Church: "When Thou hadst overcome the sharpness of death, Thou didst open the kingdom of heaven to all believers." This *mystery* is amply unfolded in the third chapter of the Epistle to the Ephesians, where the word *μυστήριον* is thrice used (vv. 3, 4, 9) in connection with the grand unfolded fact, now so familiar (ver. 6, R.V.): "That the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the Gospel." The verses that follow this definition give us St. Paul's own sense of his personal call "to make all men see what is the fellowship" (R.V. margin, *stewardship*) "of the mystery, which from all ages hath been hid in God."

When we reflect that the evolution of this age-long mystery opens out the great missionary call for world-wide evangelization, we see its far-reaching outcome, and its limitless possibilities, under Divine blessing upon the ministry of the Gospel.

So far we have considered four definite and distinct uses of the term *μυστήριον*, as used by St. Paul in describing great facts of infinite importance, once hidden but now revealed, of which the minister of Christ is called to be a steward or dispenser. These are: (1) The *mystery* of Godliness—the Incarnation and its outcome. (2) The *mystery* of the Gospel. (3) The *mystery* of the union between Christ and the Church. (4) The *mystery* of Gentiles and Jews being fellow-heirs of the Gospel. Each of these has become a realized fact, and is generally accepted as such.

Now, the three other truths which find a place in the range of Pauline mysteries have yet to become matters of actual experience. They are surely predicted, and many signs and events seem to indicate their approaching consummation in fact. There can be no reason to doubt that of these facts of *future* unfolding (as of those universally received and experienced in

the *present*) the ministers of Christ should regard themselves as stewards and expounders.

V.

The fifth *μυστήριον* forms the subject of the whole eleventh chapter of the Epistle to the Romans. We have it clearly defined in verse 25 of that chapter: "I would not, brethren, have you ignorant of this *mystery*, lest ye be wise in your own conceits, that a hardening (A.V., "blindness") in part hath befallen Israel until the fulness of the Gentiles be come in; and so all Israel¹ shall be saved: even as it is written, There shall come out of Zion the Deliverer; He shall turn away ungodliness from Jacob." This verse forms the eventual conclusion, based upon a process of induction, in reply to a question which the Apostle asks at the outset of the chapter: "I say then, Did God cast off His people? God forbid." . . . "God did not cast off His people which He foreknew." Thirty verses are given up to the conclusive proof of his subject, after which St. Paul bursts into a doxology of adoring wonder over "the depth of the riches, both of the wisdom and knowledge of God," in this wondrous future revival and regeneration of the scattered Jewish people. We naturally ask, "When shall this thing come to pass?" Of course the answer is that, as regards a definite date, it is not for us to "know the times or the seasons which the Father hath put in His own power." And yet we do well to look into this matter. Upon this restoration of the Jewish race in the latter days very much of the Old Testament prophetic Scriptures centre. Moreover, it concerns us vitally as Gentiles. It is when "the fulness of the Gentiles" be come in that "all Israel" (nationally) "shall be saved."

And with this prediction the words of Christ, in St. Luke xxi. 24, clearly agree and synchronize, words spoken just after He had foretold the "desolation" of the capture of Jerusalem by Titus, which was fulfilled in A.D. 70: "Jerusalem shall be

¹ "Israel" here stands for the *nation*. Individual Jews are being saved, through active evangelistic efforts, in large numbers at the present time.

trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Here is a note of time. "The times of the Gentiles," "the fulness of the Gentiles"—similar expressions of our Lord and the Apostle Paul. In both cases a completion has to come about, and then shall come to pass the revival of the whole Jewish nation. The "natural branches" shall be "grafted into their own olive tree." Careful and reverent search, and the calculation of the prophetic periods of the prophet Daniel, together with observation of "the signs of the times" (*cf.* Matt. xvi. 3 with Luke xxi. 28), have led many prophetic students to the belief that the completion of "the times of the Gentiles" cannot be very far distant. The fact of the rapid re-population of the Holy Land by Jews, together with not a few concurrent events, all pointing in one direction, seem to support this view. And, since these fulfilments will surely coincide with the coming of "the Deliverer" (Rom. xi. 26), this *μυστήριον* should possess a special interest for all those who are "waiting for the coming of our Lord Jesus Christ."

VI.

The sixth *μυστήριον* (in the Pauline review of truths which fall under this definition, and of which, therefore, we must assume that the minister of Christ is a "steward") is that which deals with the fact of "the resurrection of the just." The passage containing it is very familiar, occurring as it does in the appointed Lesson in the Burial Service. In 1 Cor. xv. 51, 52, we read: "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Professor Godet paraphrases these verses thus: "We shall not all die—there will be living Christians when the Lord comes again—but we shall all require to be changed: living believers by transformation (*ἀλλαγῆσόμεθα*), the dead by resurrection (*ἐγερθήσομεθα ἄφθαρτοι*). For it is impossible to enter into the kingdom of glory with this earthly body composed

of materials subject to corruption." This passage corresponds rather closely with that at the close of 1 Thess. iv. There, as here, "the resurrection of the *just*" only, as mentioned by Christ in St. Luke xiv. 14, seems to be referred to, and it tallies with "the first resurrection," of which we read in Rev. xx. 6. This, then, is evidently distinguished from the general resurrection of *the just and the unjust* at a future and terminal period.

Again, both in 1 Cor. xv. and 1 Thess. iv. we read of those that are asleep in Christ, and those that are alive and remain being raised incorruptible—caught up—"to meet the Lord in the air" (1 Thess. iv.). In both accounts, also, this resurrection is to be heralded by the sound of a trumpet, and it will come with great suddenness (*vide* 1 Cor. xv. 52), ἐν ἄτομῳ, in an indivisible moment: ἐν ῥιπῇ ὀφθαλμοῦ, in a movement of the eyelid. Surely this special indication of so great rapidity must be given in order to warn all true disciples to be in readiness for this unique event. A special incentive to preparedness may be found in the remarkable words: "Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power; but they shall be priests of God and of Christ, and shall reign with Him a thousand years." Is it not reasonable to ask whether the "ministers of Christ" are not remiss in neglecting their stewardship of this *mystery*, which is so calculated to cheer and encourage the faithful members of "the flock of God" which they are exhorted to "feed"?

VII.

One more Pauline *mystery* remains. It is found in 2 Thess. ii. 7—τὸ μυστήριον τῆς ἀνομίας—which is correctly rendered in the Revised Version by the words, "The mystery of lawlessness." The first twelve verses of this chapter contain the statement of this momentous and difficult subject. It is not within the scope of this paper to go further than outline what seem to be the plain indications of Scriptural exegesis. The purpose we aim at is not to broach interpretations that are strained or novel, but simply to be faithful to the revealed mind

of the Spirit. If the main object of arousing ourselves to the supreme importance of making full proof of our ministry, by taking for our subject-matter "the whole counsel of God," is in any way achieved, this is enough. Again, if "ministers of Christ" are in truth "stewards of the mystery of God," surely this truly mysterious *mystery* of St. Paul's inspired statement must not be left out. We began our series of *μυστήρια* (in order of time) with "the mystery of godliness"—the Holy Incarnation of our blessed Lord. We end it with "*the mystery of lawlessness*," which, in the terrible description of its evil nature and influence, seems almost to amount to an incarnation of the Prince of Darkness.

I suppose we cannot be far wrong in identifying this pernicious influence, which was already at work when St. Paul wrote, with *Antichrist* (*ἀντιχρίστος*), mentioned in St. John's first and second Epistles (*vide* 1 John ii. 18, 22; iv. 3; 2 John 7). The two seem to correspond in several particulars:

1. First, both of these evil influences of opposition to all godliness were manifesting their baneful nature in the Apostolic period.

2. Secondly, both were evidently destined to grow, develop, and come to a final culminating power of hostile force.

3. Thirdly, of both we find that *lying* is a leading characteristic, and a direct opposition to Christ the crowning guilt.

4. Fourthly, in both descriptions we can see that the falsity of the system will be masked by great plausibility, against which the true believer needs earnest warning (*cf.* Matt. xxiv. 24; Mark xiii. 22, 23). Forewarned, forearmed.

5. Moreover, concerning both *Antichrist* and *lawlessness*, there is an indication that the final development will be a *personal* one.

In the ominous passage comprised in the first twelve verses of 2 Thes. ii. we read (ver. 8) that, when free scope is given for full development, "then shall be revealed *the lawless one* (*τότε ἀποκαλυφθήσεται ὁ ἄνομος*)—almost undoubtedly referring to a *person* representative of the final and most fatal form of

error, "whose coming is according to the working of Satan." But his career will apparently be brief, and certainly disastrous to himself, while glorious for the eventual triumph of Christ. It is assuredly declared that "the Lord Jesus shall slay him with the breath of His mouth, and bring him to nought with the manifestation of His coming (*ἐπιφάνεια τῆς παρουσίας αὐτοῦ*).

We must refrain from attempting to set forth those signs of these times which seem to foreshadow the approach of this culmination of lawlessness. Our Lord's own express words forewarn us to be on the watch, and to read passing events in the light of plain prophetic indication. To many devout students of Holy Scripture, there are forces of upheaval and disruption now at work which are full of menace, and which are gaining increasing influence. But the subject is a vast one, and we shall be departing from the general purpose of this paper if we venture to enter into more explicit detail.

Surely the great consolation which the Church of Christ possesses is that, when times are darkest and disquietude most formidable, the return of Him for whom we look shall constitute a day-dawn, when all shadows shall flee away.



Missions : Parochial and General.

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

*Lord Bishop of Sodor and Man.**(Concluded from p. 582.)*

AFTER THE MISSION.

NO words can exaggerate the critical importance of the close of a mission as being both an end and a beginning. It is the end of a period set apart by prayer and effort for purposes of spiritual revival and aggressive evangelization. It is sometimes, however, forgotten that the end is a beginning of a new chapter in the history of the local church, the contents of which will depend mainly on the way in which the mission is closed and the means which are used to gather in and utilize its work. No one claims that all missions are equally successful—if the word may be used in this connection—or that the permanent effects are in all cases the same. So much depends upon the wisdom and power and, let me say, Churchmanship of the missionary, as also upon the extent to which the faithful have co-operated in prayer and work before and during the mission. But even more are the after-results conditioned by the character and capacity of the parochial clergy. How often have I heard disparaging remarks on missions as being comparatively ineffective uttered by clergy, while all unconsciously—to themselves—they were passing sentence upon their own inefficiency! They lacked, without knowing it, either leadership and organizing power, or enthusiasm and consecrated effort, to deal with the problems which a well-conducted mission necessarily creates in a parish. The failure which they condemned to some extent was due to themselves rather than to the missionary. It is impossible, therefore, to emphasize too strongly the critical nature of the close of a mission, and especially the tremendous responsibility it throws upon the Church in general and the clergy in particular.

In offering a few suggestions, which experience has taught me are of value, let us begin by facing certain facts, and the influences which flow from them. In the first place, when the mission closes, a time of spiritual tension comes to an end and some measure of reaction is to be expected. The excitement which not unnaturally accompanies such an effort suddenly terminates, and the result is, with some, a sense of depression, and with others, a consciousness that "something is wanting." The exertion put forth by the workers is followed by a corresponding exhaustion. Ordinary duties, which have been more or less suspended, must now be resumed, and the ordinary is not equally attractive to all. Secular work, which was at least partially set aside for spiritual claims, must begin again, and not everyone perceives that the secular may and ought to be sacred.

Secondly, the close of the mission coincides with the departure of the missionary, and his place is taken by the parochial clergy. This often involves a change—perhaps a great change—in the method of preaching and to some extent in its matter. The special gifts of the missionary may not be possessed in the same proportion by the resident clergy, while the sermons of the latter are generally more didactic and less evangelistic than those of the former. All this means that the sense of loss is increased, and most of all in those who, during the mission, have been converted, restored, or otherwise helped and blessed. Moreover, the services in the church, which were of course exceptional, now return to the normal. There is no singing before the services begin. The clergy are not in the church to extend by their presence a welcome to those who come. A change has taken place in the spiritual atmosphere. The church seems colder, and the worship more formal.

Thirdly, a mission is fraught with much influence, direct and indirect, partial and temporary, as well as complete and permanent. In other words, while the effort, we may assume, has resulted with some in personal conviction of sin and definite conversion to God, with others it has simply aroused a transient interest in spiritual concerns or awakened desires which may

easily pass quickly away. No one supposes, *e.g.*, that only those who apply for a memorial card have received blessing. There are always some who for various reasons make no application, but who, nevertheless, have been helped in some way, while every mission leaves men and women, alas! halting between two opinions—almost persuaded, but still undecided.

It is just these facts and experiences arising from, or connected with, the close of a mission which, frequently overlooked or forgotten, call for careful consideration. Let the clergy remember, what human nature is, and that they also are human nature. Let them recognize that the spirit of loyalty and gratitude must cause the people to miss the missionary, and that the spirit of jealousy or suspicion must not be allowed to creep into their hearts. Above all, let them consecrate themselves to adjusting the Church, its services and agencies, to the new conditions the mission has created. That these suggestions are not needed in many cases I know, but that they are useful and even required in others I also know. There have been missions where, through the lack of a study of human nature—I had almost said through the want of sanctified common sense, or, better still, of Divine grace—their close has been marred by strained relations between the clergy and the missionary, or the clergy and the people, while in several cases known to me, when the mission came to an end the clergy went for a holiday!

Assuming, however, that as a rule better counsels than these prevail, and that the mission has closed with a great evening thanksgiving service, completed by a celebration of the Holy Communion—a Eucharist indeed—the following morning, we may proceed to ask: "What methods can best gather in the fruits of the effort?" In the suggestions I venture to submit for the consideration of my brethren, I claim no more than that I have found them useful. In this, as in other matters, experience varies, and it is quite possible that other and better methods may have approved themselves to some of my readers. I can only speak of that I know, and testify to what I have seen.

By way of introduction to more definite proposals, I may be

permitted here to refer to a plan which I have found to be generally, though not always to the same degree, successful. As the mission closes, it is my rule to announce my intention of remaining a day or two longer in the parish or district, with a view of helping anxious souls by personal intercourse. In Douglas, *e.g.*, I gave two days and nights to this solemn and blessed work, and had many solemnly blessed interviews. I invite the people to come either singly or together, and this not only helps the timid and fearful, but has brought, *e.g.*, the husband and wife to confess together the cause of some estrangement, or engaged couples to seek counsel for their future life, or father and son, mother and daughter, etc., with their own peculiar and related difficulties, personal or domestic, besides many seeking, sinning, and sorrowing souls, who have found comfort, forgiveness, and blessing by the medium of this private ministry. Some missionaries I know adopt this plan earlier, and indeed during the whole mission. In my experience, without discouraging such personal interviews and always welcoming them when they are desired, I have found that as a rule they are better taken at the close, both in the interests of the physical strength of the missionary and the spiritual state of the people.

My first proposal, as the mission draws to an end, is that on the night immediately following its close a special service should be held for all those who have received spiritual benefit, with a view to hearing an address on the subject of Church membership, its privileges and obligations. Both the subject and its importance ought to be emphasized by the missionary at the thanksgiving services, and if at all possible the address should be given by him. In my own experience I have found this method of completing the mission to be of the greatest spiritual value, and to be appreciated by very large congregations. Here, in the Isle of Man, I make it a rule on the last few days of the mission to announce that I propose to give such an address, and to invite all who have been in any way helped to be present. At the same time I am careful to explain that

Christ came not only to save the individual, but to form a society, and that only in fellowship with the society can the individual live his full life, and therefore that active membership of the Church is not simply advisable but necessary. Having thus urged the importance of the subject, and pleaded with the people to attend, I deal, on the evening itself, with Baptism as the sacrament of admission, Holy Communion as the sacrament of fellowship, Confirmation as the order for confession, leading to the duties and privileges of the Church's worship and work. The results have been as remarkable as they have been encouraging, and more than justify my plea for the setting aside of an evening for such definite instruction. I ought perhaps to add, as many Nonconformists attend the services here, that I am careful to explain beforehand the nature and object of the address, and at the same time to say that, if with this candid explanation any desire to understand or understand better the Church's system of doctrine and worship, they will be of course most welcome. By this method I avoid the charge of mere proselytism, and make it easy for Nonconformists to attend, which not a few of them do, and often with the best results.

Secondly, I suggest that a meeting of the workers be called at the earliest possible date after the close of the mission, and that they then be encouraged to revisit their districts with a view of making a definite report. This should not be merely a general statement, but should include special cases which call for "following up" the effects which have been produced, either by the workers or the clergy. In some parishes a further meeting might usefully be convened for the purpose of presenting such portions of the report as it might be deemed advisable to read. By this means the efficient workers are encouraged, the inefficient corrected, and the spiritual work as a whole is consolidated and made more real.

Thirdly, at whatever cost—and it must necessarily be great—all who have received memorial cards ought to be personally visited by the clergy, and as soon as possible. This, I know, involves strenuous and self-denying work. It makes a great

and heavy demand upon ministerial time and strength when arrears in other departments of duty must be dealt with and energy is somewhat exhausted. But its importance cannot be overestimated, and again I repeat, with reiterated emphasis, it ought and must be done if the harvest of the mission is to be reaped. Here it is my rule to meet with the clergy for conference, intercession, and thanksgiving, and to distribute, as in Douglas—where all the Churches were united—the names and addresses from the application forms, according to their parishes, for visitation purposes.

Fourthly, everyone who it is known has been influenced by the mission should be induced, either directly by the clergy or indirectly through the workers, to join some guild, union, society, Bible-class, or club, with a view of making more direct and definite their attachment to the Church. In every well-organized parish such agencies exist, as, *e.g.*, the Mothers' Union for mothers, the C.E.M.S. for men, the G.F.S. for young women, Lads' Brigade or Scouts for boys, with other methods of drawing together the members of the Church of both sexes in healthy unity and intercourse. The secretaries and committees of these various agencies should be entrusted by the clergy with the names and addresses of those considered to be suitable for membership, and should be instructed to leave no stone unturned to induce them to become members. In this way the activities of the Church are still further directed and developed, while those who have been helped by the mission are not left, as is sometimes the case, to their own resources, to join other bodies or to drift away altogether. If, again, I may be pardoned for referring to personal methods, there are three duties on which I lay the greatest stress at the close of the mission over and above those which have been already mentioned or suggested. After inquiring whether such agencies exist and if they do not, assuring myself that they will be at once formed, I appeal most strongly for all who have been confirmed to join the Communicants' Guild or Union. This I do because I believe a regular meeting of "the inner Church"—its

real members—for purposes of fellowship, instruction, and intercession, to be so spiritually helpful as to be practically necessary in every parish. In the same way and under like conditions I plead with all who have been influenced by the mission to join the Bible-reading Union, which can be worked as a branch of the Communicants' Guild. Here again I feel the daily systematic reading of the Scriptures to be so essential to spiritual development—"that ye may grow thereby"—that without the stimulus and guidance of a definitely formed Union the parochial organization is seriously defective. Thirdly, I plead for the adoption or renewal of the time-honoured practice of family prayer. No words are needed to enforce the sanctifying and unifying power of the altar set up in the home, nor the direct and indirect blessings which issue from its hallowing influence. But that the practice is diminishing there can be no doubt, to the incalculable loss of the unity and purity of family life. No mission can therefore fittingly close without a strenuous effort to win back its revival on the part of the missionary and clergy. In Douglas, *e.g.*, nearly 300 bought in the porch the penny manual of "Family Prayers," published by Messrs. Longmans, and in so doing, at my suggestion, pledged themselves to revive or begin the practice. In view of the importance of concentrating effort on practical results at a time when the hearts of the people are impressed and responsive, I can make no apology for thus entering the region of detail.

Fifthly, the close of the mission ought not to witness the end of direct evangelistic efforts but rather their adoption, occasionally or at regular intervals, as the parish priest may determine, and as far as possible on the lines of the services during the mission itself. By this, I mean the circulation of literature and handbills throughout the entire parish, the visitation of the people by the workers, the use of the mission hymn-book, etc. The season of Lent and Holy Week offer suitable occasions for such efforts, or they might be continued for a time on a fixed Sunday in the month, during the winter in the church and during the summer in many parishes the usual open-air

services would fittingly and more regularly realize the same end.

Lastly, and I need scarcely offer the suggestion, so usual is its adoption, there is the advantage of a "revisit" from the missionary. His return is, as a rule, not only warmly welcomed by the clergy and people, but it serves to refresh old memories and to inspire new endeavours, besides utilizing still further the special gifts with which he is endowed by God for the furtherance of His Kingdom.

My task, so pleasant and congenial, is now completed, and bears on its surface the defects of everything human of which I am only too deeply conscious. My one hope and prayer in writing these articles has been that by some word of appeal and testimony I might do something, however little, to hasten the day of a spiritual revival for which the Church is languishing and most of us are longing. Not that I think missions will alone accomplish such an end, so necessary and desirable, but simply because I feel that they powerfully contribute as a means to the end, and also because I am sure that they help to keep alive and vigorous the evangelistic element as an essential part of the normal life of the Church.



Voltaireanism.

BY THE REV. I. GREGORY SMITH, M.A., HON. LL.D. (*Edin.*).

FRANÇOIS MARIE AROUET, known, far and wide, by the surname, which he invented for himself, by transposing the letters of his father's name, was essentially *esprit moqueur*. Is there not more than a little of the same habit of looking at things in England now?

We seem to forget that, though everything in life has a comic side, *lifé*, after all, is not a thing to be trifled with. One misses too often, as Gladstone missed in Goethe, the sense of "duty and dutifulness."

Beyond question, Voltaire was in many ways the most conspicuous figure in Europe during part of the eighteenth century. Of course the accident (so to speak) of his intimacy with a King, the foremost statesman and soldier of his age, and with other notable people in his own country and throughout Europe, must be taken into account. Still, after discounting all this, two things stand out to explain Voltaire's fame or (must we say?) notoriety. His personality, for it is on personality, after all, that the verdict must always turn, and his lifelong attitude towards the environment of his period. The latter must be considered first if we would gauge truly the character of the man.

Voltaire was the petrel of the storm which was to burst over France and Europe, within almost a decade of his death. "The young will see fine things," he said, as he lay dying. Not that he was against the governments of his day, for he was—and such contradictions are not without parallel—courtier as well as iconoclast, and the "fleshpots of Egypt," the flatteries of Versailles or Reinsberg, were very palatable to him. Like Rousseau, but in a quite different way (for he was destructive, Jean Jacques constructive), he prepared the way for the coming

cataclysm. In France, as on the Continent generally, Church and State were closely linked together, and in his savage onslaught on a degenerate hierarchy and on a creed, which he perversely identified with the social evils around him, Voltaire was undermining the political fabric and loosening the restraints which might have been of some avail to guide the paroxysm of democratic frenzy. To his contemporaries Voltaire was a portent. Without realizing fully what a modern panegyrist has called "Voltaire's righteous social protest against a system socially pestilent,"¹ they saw in him the daring precursor of a new era. Strange, truly, are the instruments which subserve the evolution for ever going on. The cynicism of a Friederich, the unscrupulous, devouring ambition of a Napoleon or a Bismarck, the smart repartees of Voltaire, map out Europe afresh, or, what is of greater moment, inaugurate a new tone of thought. Indirectly Voltaire was a lifelong leveller of the old, dynastic feudalism of the Middle Ages.

Voltaire was simply and solely a destroyer; he was no builder, no idealist. The "biting acid," as it has been well expressed, of his sneers and sarcasms, was a more powerful solvent than the sledge-hammer of a Luther. Ridicule is a negative force; it cannot create. Voltaire could help to pull down, to analyze, to disintegrate. To reconstruct, to synthesize, this was not in his *métier*. Keen to spy out (someone has said) the holes in the garment, it was beyond him either to mend it or to replace it. Throughout his career the old name asserts itself. Voltaire (or De Voltaire) is still Arouet, with the *avocat's* quickness to detect any flaw, any weak place, in his opponent's plea. The literal fact, unimportant it may be in itself, is more to him than what it may signify; what a thing seems to be, what it looks on the surface, rather than what it is really.

Intellectually measured, anyone who attempts to appraise Voltaire fairly is in danger of overpraising. One is dazzled by

¹ "Voltaire," by John Morley. Macmillan, 1886. I am largely indebted to this masterly presentment of Voltaire. Even those who differ from the author on many points must admit that Lord Morley's book is rich in ethical and political suggestiveness.

his brilliant versatility, by the wide and varied range of his attainments, by his airy touch, his flashes of wit, his purity, if not of thought, at least of language, by the exquisite ease and grace of a style, which even in France is without rival for *netteté*. The charm of his conversation was magnetic. He chanced in one of his journeyings to stay in a monastery, and there he fascinated his hosts, who little dreamed who it was that they were entertaining so hospitably. And yet, even intellectually, much is wanting. There is "the piercing, metallic light of electricity, rather than the glowing beam of the sun."¹ And he was "no systematic thinker."² One looks in vain for depth or originality. A contemporary said of Voltaire, what may be said with equal truth of the late Professor Jowett, "He is the very first man in the world at writing down what other people have thought." A very useful faculty this, to translate into current coin the great thoughts of greater thinkers. But it is not genius.

That Voltaire was ignorant of things unknown to his day, such as Comparative Mythology, or even that his psychology was foolish, as when he identifies the self with memory, one of the most mechanical functions of the brain, is slight disparagement. It is a graver indictment that his philosophy is "vague" and "shallow,"³ and that, with all his alertness of apprehension, "he had no ear for the finer vibrations of the spiritual voice."⁴ To have "stimulated thought," to have "opened the mind of France," to have "let the air into the musty chambers,"⁵ is an achievement. But it is a confusion of wisdom with knowledge to call him a "sage." The same "insufficient depth of nature"⁶ which mars his philosophy mars his attempts in verse. His "Henriade" is frigid and artificial. He should have kept to "Vers de Société."

Intellectual capacity is only a part, and a small part, of personality. Be it more or less, his cleverness is not the man's self; it is merely his equipment for the battle of life, like his strength of muscle, his keenness of eye, his manual dexterity; it is

¹⁻⁶ *Vide supra.*

scarcely nearer to the real self than the clothing which he wears. "You cannot know anyone," it is said, "till you have dealings with him." The character is the man;¹ and a man's conduct is the index of the relation of the will to the various conflicting impulses, continually striving for mastery. Does the will, the man's very self, keep them in order, or is he drifting hither, thither, at their bidding? Does he try to live the life of self-sacrifice for God and for his fellows, or is he living to please himself? Is he just, pure, kind? Weighed in these scales, what must be the answer about Voltaire? In his case more than ever laxity and condonation are inadmissible. For the leader, the reformer of abuses, must be the first to show the way in himself. The poet of life and character² says—

"He who the sword of Heaven will bear,
Must be as holy as severe."

Is it not written, "Physician, heal thyself"?

"De l'audace, de l'audace et toujours de l'audace" was Danton's war cry as he led the "trente voix de la Montagne" in the Assemblée Nationale. It was Voltaire's. In later life, as champion of Calas and La Barra, and many others, for he was cosmopolite in his sympathies, Voltaire was as fearless as when, sitting, young and obscure, among grandes at a supper party in Paris, he roused the wrath of the Duc de Rohan by his free speaking. There was always in Voltaire, from first to last, something of the cock-sparrow, of the mischievous, impertinent "gamin"; but it is impossible to deny that there was also in him a fierce indignation against oppression and cruelty, whenever he came across them, "a passion for justice,"³ and one cannot but admire the cheerfulness and vivacity which never failed him in a very chequered career. But this ardour for what is just and true, these far-reaching susceptibilities, are altogether out of keeping with the trickeries of his affair with the Jew, Herschel, quite inconsistent with the meanness of his

¹ "Our identity does not consist in a historic continuity of tissues, but in an organic moral coherence of relation" (p. 151).

² Shakespeare, *Measure for Measure*.

³ *Vide supra*, p. 151.

miserable squabbles with the King of Prussia and President Maupertuis. Even the eulogist is too honest to refrain from censuring strongly the "petulance," the "spleen," the "shrill fury," the downright "dishonesty," the "deliberate lies"¹ of the philosopher under provocation. It would be preposterous to class Voltaire with the heroes and saints who have sacrificed themselves in essaying to liberate mankind. He began life an undutiful son, an unloving brother, and he was to the end a vain voluptuary. He cringed right and left to gain admission into the Academy. His was a life of self-seeking and self-indulgence. By example, as by his pen, he was on the side of an ignoble libertinism.

The surroundings in which Voltaire's lot was cast were, it is true, very evil. The atmosphere which he breathed at Court—Can it be that someone is endeavouring to whitewash Louis XV.?—was poisonous. The false glitter of Versailles was, in the eloquent words of Lord Morley, "a foul glare, like the iridescence of putrefaction." Still, though circumstances tell on character, a man, especially a leader of men, is not the mere product and creature of his epoch, and in trying on this score to extenuate Voltaire's faults, one has to remember that the influence for good of Pascal, Fénelon, and the Portroyalists, of whom Lecky has said that they were "the finest intellects and purest characters of any age in the Church," was still at work, leavening the France within their reach. But Voltaire had an eye only for what was bad in the Church of his day. It was losing its savour; instead of overcoming the world, it succumbed to the sordid ways of it; the fine gold was dim. Like Condorcet and others of the "camaraderie," Voltaire made the mistake, old as Lucretius, of mixing up religion with superstition, of confounding morality with sanctimoniousness and hypocrisy, self-discipline with self-torture. To them Christianity, instead of being freedom and joy, wore the mask of gloom, intolerance, persecution. It was to them as the Car of Juggernaut, crushing the life out of prostrate victims as it rolled relentless

¹ *Vide supra.*

along. Is there no misunderstanding of the same sort nowadays?

In some respects Voltaireanism is indeed as out of date as the arguments of the English Deists in the eighteenth century. A merely negative criticism cannot satisfy the longings of those who are seekers in earnest for truth; a shallow flippant scoff is altogether alien to those, who, like Arthur Clough and Hartley Coleridge, are painfully aware of their own limitations, and who would be thankful to believe, if only they could. One cannot imagine Voltaire saying—

“Why did I ever one brief moment’s space
But parley with the filthy Belial!”

And yet in many ways the spirit of Voltaire is rife in England now.

There is the same shrinking from pain, the same love of ease, the same idolatry of cleverness and of superficial refinement, the same abhorrence, not of sin, but of punishment, the same revolt against the self-discipline, which is the only road to perfection.

The *esprit moqueur* is in the air, which denies and derides without affirming, and faces the realities of existence with the smirk of supercilious self-complacency.



The Holy Spirit.

NOTES OF A DEVOTIONAL ADDRESS.¹

BY THE REV. A. W. GREENUP, LITT.D., D.D.,
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I.

IT has been said that "the power of the Church to propagate her faith is largely dependent on her power to commend the great truths of the Gospel to the *understanding* as well as to the *hearts* of men." This sentence exactly describes two of the unique functions of the Holy Spirit. He is the Spirit of Truth—guiding into all moral and intellectual truth. Through Him "the word of knowledge" and "the word of wisdom" are mediated, as St. Paul reminds the Corinthian converts. But it is He who also enables us from the depths of the *heart* to cry Abba, Father; and who sets the seal to our sonship, by the witness He bears, in co-operation with that of our own spirits, that we are indeed children of God.

II.

The Christ whom we now apprehend is not merely the historical Jesus, but the ascended and ever-living Lord; and never at any time in the Church's history was it so necessary as it is now to hold fast to the truth, verified in the religious experience of all true Christians, that Jesus *LIVES*: it is this truth which makes religion vital, which appeals to living men, and which alone can evoke that spirit of loyalty and obedience which we characterize as faith. He *lives*—not merely in the memory of His disciples; He *lives*—as a Person, real, active, and with whom men can commune; He *lives*—as a King, possessed with all power. We believe in the *real* presence of our Lord, in a spiritual fellowship between Him and His humble followers, as real as the fellowship which human minds have with each other.

¹ Delivered at the annual meeting of the Daily Prayer Union, May, 1914.

The influence of Christ ceased not at His death, as, alas! is held by many. Had it done so, we should have had before us a glorious example of holy living, a teacher whose revelation of the Father of all transcended all other conceptions; but Christianity's *vital* element would have been lacking—the gift of the Holy Spirit. As one writer has put it, “The real content and power of Christianity are dissipated if it be cut loose from our immediate relationship with Him, mere teaching preserved in books or traditions being substituted for the life-giving influence of a present Lord.”

III.

The promise is, “Lo! *I* am with you always, even unto the end of the ages”; and any gospel which does not carry with it *this* proclamation is a defective gospel, and does not realize that the secret of the “unseen companionship” is the great secret of Christianity, a secret, like all the Gospel secrets, now revealed and within the grasp of all believers. The great secret could not be revealed till after the Resurrection—“God hath made that same Jesus, whom ye have crucified, both *Lord* and Christ.” He is Jesus still—the identical One who had experience of our woes, made in all things, sin excepted, like His brethren; but He is now also *Lord*, powerful and almighty. And the New Testament writers tell us the exalted Christ is the Giver of the Spirit; and St. John especially dwells on the thought that it is through the Spirit we have contact with the living Christ. Not that the Spirit is the substitute for the Christ, for, as He says, “*I* will come unto you.” Christ was not going to cut Himself off from His disciples: there was merely to be a transformation in His mode of existence; and His Spirit is now free from all earthly trammels, to be shed forth for universal experience.

IV.

A mysticism which is merely sentimental finds no ground for its existence in the religion of the New Testament. The *historic* Jesus is there set forth as the object of faith, as well as

is the *living Christ*—the One who says, “*I will come unto you*” is the same Person who is described as the Lord, and the moral and spiritual qualities of the ascended Lord are those of Jesus of Nazareth. And the charge that believers in the power of an unseen Holy Spirit are mere visionaries and idealists is refuted by the insistence in the New Testament of obedience to the laws laid down by the Divine Teacher—“God hath given the Holy Spirit to them that *obey Him*.” The fruits of the Spirit are the normal Christian graces—“love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance,” as enumerated by the Apostle in Gal. v. ; and throughout his writings he lays stress on the *ethical* effects of the Spirit’s dominance. The Spirit of Christ is manifested in Christian walk, and “he that hath not the Spirit of Christ is none of His.”

V.

The Holy Spirit is the guide of the Church ; and it is in the unity of the Spirit that the oneness of the Church consists. But as we read the annals of the Early Church in the Acts of the Apostles and in the Pauline epistles, there is no truth more patent than this, that the Holy Spirit dwells in the *individual* Christian ; and this truth, I take it, is what the Daily Prayer Union wishes to emphasize. Its prayer for each who joins it is, “O God, give *me* Thy Holy Spirit, for Jesus Christ’s sake.” The Apostolic *body* received power, after that they were robed with the Holy Ghost ; but the Apostles *individually* received the gift of the Spirit ; and if we are to get back to the very heart of things, we must get back to the Christianity of Pentecostal times, when individuals sought and obtained and lived in the Spirit of Christ.

VI.

The days of expectation are not without their blessed lessons : waiting for Pentecost, the Apostles “continued with one accord” steadfastly in *prayer*. Continuous, faithful, believing prayer is the one condition of obtaining the Spirit’s power—the means

which will remove all obstacles of unbelief and disobedience. "The recognition of our impotency without the Spirit," says Mr. Arthur, "and the absolute necessity of His presence and His power, is as needful as the recognition of the fact that, without sunshine and rain, all labour and all skill would fail to preserve the human race for one season. But the sunshine and the rain are precisely the things which cost nothing, and on which we may constantly depend. So it is with the baptism and power of the Holy Spirit. Freer than the air we breathe, freer than the rich sunbeams, freer than any of God's other gifts, because it is the one which has cost Him most and which blesses His children most, *that gift* is ever at hand ; and when we have done that which the Lord lays upon us to do, it is dishonouring to Him to cherish a secret feeling as if He were backward to pour out His Spirit and to do good to His children." We want to take God at His word, and this we are so prone to fail to do. "If ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give His Holy Spirit to them that ask Him." It is our supineness, our unfaithfulness, our neglect to seek the gifts of the Holy Spirit, which prevent the Word of God growing *mightily* and prevailing as it did in Apostolic times. Oh! let us fall earnestly to prayer and invoke the Spirit's aid :

"Breathe on us, Breath of God ;
 Fill us with life anew,
 That we may love what Thou dost love,
 And do what Thou wouldst do.

"Breathe on us, Breath of God,
 Until our hearts are pure,
 Until with Thee we will one will,
 To do and to endure.

"Breathe on us, Breath of God,
 Till we are wholly Thine,
 Until this earthly part of us
 Glows with Thy fire divine.

"Breathe on us, Breath of God,
 So shall we never die,
 But live with Thee the perfect life
 Of Thine eternity."

VII.

Spiritual power will accompany the preaching of men who are filled with the Holy Ghost, as it did the preaching of the Apostles after Pentecost. A ministry which does not lead sinners to cry out, "What must I do to be saved?" which does not lead believers to hunger and thirst after righteousness—such a ministry, however learned, however cultured, has missed the mark, and such a minister is not an ambassador for Christ. Oh, that the Holy Spirit may descend on all those who are engaged in the ministry of the Church, and make them a real, living power in this and other lands! In your prayers may I crave a place for those who teach and those who learn in our theological colleges, that there the Holy Spirit may be honoured, may be experimentally realized in the plenitude of His power, that while knowledge increase spirituality may abound, and that there may be raised up to serve the Church of God those who, out of the fulness of a rich experience, shall be able to teach men to be no loiterers on the highway of God.



Reunion at Home and Abroad.

BY THE VEN. A. E. MOULE, D.D.,

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THE question of Reunion as affecting the Church abroad and the Church at home cannot be considered separately. It is a mistake to think, as some seem to have thought at Kikuyu, that union abroad can be engineered or promoted, or enjoined by representatives of the Churches at home, still refusing to unite. On the other hand, practical reunion in Christendom will not only form an irresistible lead for union in heathendom—it may be, in God's hands, the potent agency for making Christendom itself Catholic. The thesis, then, which I propose to discuss is as follows: Our Lord prayed for, and in His High-Priestly prayer He enjoined on His followers, unity, union. He did not, we confidently assume, accept “charitably agreeing to differ” as a substitute for unity; nor “federation,” save as a long step towards unity; nor “co-operation” between still dissenting bodies—but union, corporate, visible, tangible; for the world was to see it, and be mightily, yes, savingly, convinced by the spectacle that the Father had sent the Son (St. John xvii. 3 and 21). If this be accepted as an axiom, I ask further, Have we any inspired definition of unity? St. Paul supplies us with such a definition, and it will not do to set it aside as applying to unity only in a single Church, as that in Corinth. Divisions, differences, disruptions, schisms, will be as fatal to union in the Church Catholic as to the Church Corinthian; and union must be expressed along the same lines in the universal as well as in the local Church. This, then, was Paul's prayer and desire, and thus surely he expounds the unity prayed for and enjoined by his Lord, “That they all speak the same thing.” I am not so dogmatic as to assert that here we have the principle and genius of an ordered creed for solemn profession and repetition, and the justification for forms of

common prayer, as a help to, if not a condition of, perceptible unity. But it was significant that special attention was given at the Kikuyu Conference to this very subject of a definite order for public worship, with the underlying ideal, surely, of speaking the same thing about the same heads of worship and praise ; and that the idea of a book of Common Prayer for the Church Catholic, all in all lands and all tongues saying the same thing at least once in the Lord's Day, in ordered worship, is not wholly chimerical, nor quite outside St. Paul's scheme of unity. I may record my impression that those keen younger missionaries are mistaken who would have you believe that the ideas of organization in a Church, and of a liturgy, are wholly foreign to the Eastern mind—mistaken, I fancy, about India, which is their chief area of dogmatic theorizing, but most certainly mistaken about the Farther East, which I know well. Organization and form in the construction of a Church, and a liturgy in worship, accord very completely with the genius of the Japanese and of the Chinese also.

It can hardly be doubted, however, that St. Paul, in his description of unity—"that ye all speak the same thing"—very definitely enjoined unity in verity. This, too, not the false and hazy, but most fatally popular idea of unity—viz., the charitable comprehension within the Christian fold and the family of God of persons agreeing to differ ; of pretending to say the same thing, but coloured and distorted, and rehabilitated and restated, according to the prejudices of each—the belief, for instance, in a Supernatural Incarnation of the Lord, but the denial of that mode of Incarnation related by St. Matthew and St. Luke ; the belief in a supernatural after-life of the Lord and the blessed saints, but that not by the resurrection of the body, but the substitute of another ; that amiable but precarious "unity of spirit," that fallacious "bond of peace," which regards the faith which is in the forefront of the unity of the Church as a mere matter of opinion, if only your life be in the right. Call Jesus Christ a mere man when on earth, fallible, swayed by environment, neither wiser nor more foolish than the Jews of His time,

and you are as good a Christian and as good a Baptist minister—ay! and as good a Bishop's examining chaplain—as one who accounts Him to be Very God of Very God, and we are all really saying the same thing, they will say, only in a different way. I am speaking of real happenings (to use a disagreeable modern word)—the Baptist I have met with in China, and the chaplain I have heard in England.

It is interesting to notice, though so often forgotten, what prominence the Prayer-Book of the Church of England gives to this idea of the faith, the truth, Divine verity, as the absolutely indispensable element and atmosphere in which alone unity can "live, and move, and have its being." "Inspire continually the universal Church with the *spirit of truth*," and then "of unity and concord." "And grant that all they which confess Thy Holy Name may agree—may unite, or reunite if once severed—in the *truth of Thy holy word*, and live *there* in unity and godly love." We pray for "the good estate of the Catholic Church" every day, that it may be so guided and governed that "all who profess and call themselves Christians may be led into *the way of truth*." There is no royal road or by-path to that reunion which we are discussing save by the way of truth, and then, "holding the *faith*, we may hope for unity of spirit, for the bond of peace, for righteousness of life." Well, says and sighs and prays St. Paul, as a solemn Amen to the Lord's prayer for unity, to all speaking the same thing—accepting and holding and spreading and proclaiming the word of the truth of the Gospel, and in an ordered ministry and solemn worship and harmonious life—do not break this unity; "Let there be no divisions among you . . . be perfectly joined together in the same mind and in the same judgment." Do not set up your denominational differences, your schools of thought, your demands for freedom—*i.e.*, licence—in matters of faith and order; your private interpretations of the prophets and Evangelists; your criticism, not of the text of the Scriptures handed down, searching for the closest to the original, but your criticism of the inspired text itself, with not the same mind and the same

judgment, not with assured results, but with the shattering and sweeping away of the first bond of unity—supreme, complete faith in the Word of God written, and in the Word of God incarnate. I must confess that with this ideal in view, unity in verity as the one prerequisite for corporate and practical union, and verity to be given and assured by the inspired scriptures of truth alone, I grow increasingly restless when I hear, not Modernists alone, or extreme higher critics, but Evangelical leaders sometimes going out of the way to protest that of course they recognize as brought to light by modern research “the human element in Holy Scripture.” If that phrase means, as it doubtless does with the extreme critics, an element of ignorance and prejudice, which implies and causes mistake, the true answer is that *there is no such element*. If the meaning is rather that the language, the phraseology, the style, are human, then we may dismiss the subject by saying that the whole element is human, and that this is no new discovery.

In either case the human is by the theory and fact of inspiration so arrested, annexed, borne along, and inspired by the Divine Spirit, that error and misstatement and false doctrine are supernaturally rendered impossible. The same recognition of the power and prerogative of the Holy Ghost’s inspiration in Holy Scripture should make certain up-to-date yet conservative critics pause before they, with almost supercilious patronage, relegate a soberly stated belief in verbal inspiration to the position of a mere “pious opinion.” For it is possible that such a superior condemnation of what may be a Divine fact will turn out to be the very reverse of a pious opinion! It is a significant symptom, as showing the intimate connection between faith in the Word of God written and in the Word of God incarnate, that Modernist writers are suggesting that this human element is so entirely human as to be in a sense independent of the Divine, or, at any rate, that the subconscious Divine element in our Lord was hampered and warped and hindered in the expression of truth or fact by the imperfections and flaws of the conscious human element.

This ambiguous assumption is nevertheless necessary if destructive criticism is to have free course and be glorified in its assumptive course. This human element of kenosis must be admitted or forced through, because the testimony of the Word Incarnate is so clear and decisive to the inspiration of the Word of God written. Are not these speculations, or dallyings with speculations, direct *foes to unity*, as weakening faith in the oracles of God, the one inspired source of that verity which is the prerequisite for well-founded unity? The same feeble yielding to bold or calmer assumption is noticeable in the Modernist plea, with which some more orthodox apologists seem disposed to sympathize—to wit, that the developments of modern thought, and the “assured results” of modern scholarship and scientific research, demand as our first duty restatement and rehabilitation of the facts and doctrines of Christianity to meet and satisfy these developments. These assumptions assume that modern thought is all wise and true—which it is not—that truth is thus evolving, whereas the very intellect and reasoning powers of men show rather signs of deterioration; while science, still in its infancy, is still empirical in its so-called results, and the results of destructive criticism of the Bible are notoriously not assured.

Well, now, my thesis proceeds thus: Nineteen hundred years ago our Lord prayed, and thus prophesied, that His people, the true members of His Church and Body, should be one. St. Paul prayed for this same unity for the early Churches of Christians. There was, we believe, a certain and very notable, and indeed supernatural, fulfilment of this prayer and ideal in the Apostolic and sub-Apostolic periods, and this continued as the rule, perhaps, though with ominous tendencies to wilfully easy and ill-considered separation, even in things external, so sadly pursued by Nonconformists since the Reformation, as I shall notice below; and such is assuredly a wound to unity, and as such *wrong*. Schism without sufficient cause is indefensible for a Christian. But then later came the great Nonconformity of Christendom, the false and anti-Christian doctrines, and the

arrogant assumptions of Rome, and the long sleep of medieval artificial unity in rule and subjection, and the apparent death-blow to the unity in verity of the Church Catholic. From this long-drawn-out Nonconformity to the Truth, the Reformation, through God's abounding mercy, rescued Western Christendom. The Church—the same notably in England and Wales, the Apostolic, Primitive, Catholic, Bible-founded and Bible-inspired Church, the old garden free from weeds, the old order and discipline, free from all error, and embracing all truth—emerged in England, most complete and orthodox of all the Churches of that great return to the confessing of the faith and verity of the Church; and thenceforward—by whose fault I stop not now to discuss, but, instead of a speedy and rejoicing fulfilment of our Lord's prayers and words, the Church which had done more than any other to rescue Christendom from Nonconformity must needs be dissented from and broken off from by those very Christian bodies who owed their liberties and their glorious light so very largely to this great centre of Conformity. To refuse to conform to error is Christian and upright; to refuse to conform to the centre of Conformity and the great champion of the truth and verity of God is, however excused, explained, condoned, passing strange, and a dire calamity. We know it at home. I have lived and moved amongst it for half a century abroad, with eighty-two non-Roman religious bodies, not all speaking the same thing, not perfectly joined together. I thought in my earlier years in China that, though unfortunate, it was not fatal. It did not seem to perplex the Chinese mind. They thought formerly that we were like different regiments and squadrons in the same army, with one Commander-in-Chief—uniform, march, and methods of warfare different, but with one heart and love and object and loyalty. Some tell me that there is a kind of unconditioned and inarticulate unity amongst all non-Roman Churches in China, recognized like a masonic sign by themselves, but not quite understood by the world, who know that Christians are not *one*, but who yet regard the real differences and schisms as between Rome on the one side and the rest on the

other. But I found as years advanced that there was restlessness on this subject, both amongst missionaries and the native Churches; and the grave question has been stirring in my mind, and I believe in the thoughts of a great multitude of Christian people everywhere, whether this state of armed neutrality, as it is in some cases; of agreeing to differ in other cases; of a kind of mob with independent units, not a united Church; of attempted co-operation perhaps, of projected federation—whether all this is a fulfilment, and not a travesty, of our Lord's prayer. What may suit certain temperaments or races, or circumstances or prejudices, must be our guide, they say; not what the Lord of Lords, the King of Kings, the Head and Redeemer of the Church, requires. And this we have kept Him waiting for 1,700 years and more. Is not the delay almost intolerable? And the effect on the Chinese thinking world is, if not disbelief in our Lord's own mission, certainly disbelief in our mission—*q.d.*, "If you were loyal Christians at all, you would be one in your Church, not many; we therefore regard you all as mistaken, and must work out our own Church for our own salvation."

Therefore, on all occasions when I was able to exercise any influence at all I have made bold to urge as of imminent urgency the only scheme for unity with which I am acquainted. I must not weary my readers by a narration of the efforts which my brother, Bishop George Moule, now with God, and I made during our half-century in China towards *rapprochement* with Rome if it were possible, which it was not, and then more hopefully with the non-Roman Churches of Europe and America. Such a narrative would show that I am venturing now to discuss this subject, not without previous training and experience; and though I confess to a feeling near to despair as to the feasibility of the scheme which I have advanced above, yet I feel sure, at the same time, that if our Lord's wish and command for unity is to be regarded, and not our own idea of what is possible, this, and this alone, remains for Christians.

You may say that this is too drastic a statement. Shall

I supplement it by saying that I fear we are *too late*, and that the supreme opportunity for the English Church as this reuniter of Christendom is fast passing from her—is it by her own fault?—and that the Lord Himself, wearied by our long delay, will Himself by His own coming and presence strike unity through our protracted councils, and compel what we should have so feebly rendered? My thesis, then, is that, if you propose to reunite, you cannot reunite with nothing in particular, or with units of union one by one, but surely with some central body, the survival, if it may be, of the once Apostolic and Catholic Church—"I believe in the Holy Catholic Church"—a centre and heart, a fold and a home, where all who love the Lord Jesus Christ in sincerity, and who hold the faith once delivered to the saints, will not be absorbed and merged and lost and unrecognizable, but where you will be welcomed as to a long-lost home, and recognized and incorporated, if you will for the future keep the simple rules of the home; and where you will find, not diverse and strange doctrines, but the whole body of truth—your own favourite and emphasized tenets there too, but in harmony, not in the exaggeration of isolation. This Church, the Church of the Living God, you will find comprehensive of all truth and truth-lovers, exclusive of all errors or dallying with errors; a Church ancient and Apostolic, probably deriving its orders, and certainly its origin, from the Rome of St. Paul. Aristobulus, cousin to Barnabas, consecrated by St. Paul, came, did he not, as first Bishop to the Britons long before the arrival of Augustine from Roman Rome; and through the British Church, the Church of which we speak is thus coeval with Pauline and Petrine Rome itself. A Church, too, modern and reformed, risen from the dead almost, adapted, not in doctrine or sacrament which cannot change, but in elasticity for modern life and work. All this, surely and certainly, you find in the English Church. And with the acceptance of this invitation and welcome to unity, of corporate union, and conformity in orders and organization of all who are one with the Church in the primal unity of verity, the Church herself the while unfailing

in her adhesion to the faith—thus the reunion of Christendom and of Christians in heathendom may be assured.

A twofold, or perchance a threefold, objection may be raised by the "Churches" to this call and almost summons of the Church in her Lord's name: (1) You say, Come to us as the centre of orthodox Christendom. Why should we not say to you, *Come to us?* Honestly, I do not believe there is a single Church of the Reformation, or sect of the Reformation, which could or would wish to make such a proposal or prefer such a claim. There is rather a quiet but growing recognition among Nonconformist thinkers that the position of the Anglican Church is unique. "There may not be," says Dr. Roberts of St. Andrews, "any form of Church government which can claim a *jus divinum* in the strict sense of the words; but, of course, *Episcopacy has the prestige of antiquity*, and seems to me in some important respects the most expedient." Dr. Campbell Fraser writes: "The Anglican branch of the Church has seemed to me the most likely centre of this unity, if it should ever come about, with the strong presumption of history, and of most of Christendom in favour of its Episcopal constitution"; and, further, Tulloch allowed "Episcopacy" to be an Apostolic institution, and one of great practical utility; "and many of the great Presbyterian Church are ready to accept Episcopacy if the manner of its acceptance could be tempered so as to avoid subjecting them to humiliation." Much earlier, Casaubon testified "*Totius Reformationis, pars integerrisima, ni fallor, in Angliâ est*"; and, much later, an eminent Roman Catholic in France has expressed the opinion that if Christians are to approach one another, it is from the Church of England that the movement should proceed.¹ All this could not be said of any other Church of the Reformation. And in connection with one of the remarks of the Presbyterian brethren just quoted, we are met by the objection that if the Church of England requires conformity to her order and orders as a centre of union, and that if this implies the necessary confession that their present

¹ See Dimock.

orders are invalid, and to be repudiated and condemned, this will be both *humiliating* and *unjust*, I think we may confidently reply, and on the authority, amongst others, of Sir William Palmer, the eminent Tractarian writer,¹ that "the great majority of the English theologians and Bishops from the time of the Reformation did hold these Churches of the Foreign Reformation, and those spiritually descended from them, *as a part of the Catholic Church*; and if errors and heresies were taught by some of their members, they were wholly superior to the Roman Church, in which idolatries and errors of a far worse description were widely disseminated." I doubt not but that a general readiness on the part of orthodox and ordered Nonconformist Churches would be met by the English Church, not compromising in any sense her deposit of truth, nor altering in any way her organization and constitution and sacred customs, but by meeting the Churches thus: "We believe that the Episcopal authority is both Apostolic, Scriptural, primitive, and highly operative for the unity and continuity of the Church, and that it has received Divine sanction and blessing. But we do not thereby doubt or deny the validity of your orders, nor the efficacy of the sacraments ministered by your ministers thus ordained; and to demonstrate this we are prepared to recognize for the time past your ministers without fresh ordination, as we recognize your baptized members to be truly baptized; and as in the days of almost passionately earnest strivings after union, John Knox and Richard Baxter were offered bishoprics of the English Church, and some Bishops were quite prepared to collate Presbyterian ministers to Anglican livings without fresh ordination, so, on the condition of conforming to the Episcopal order and to our standard of truth and doctrine for the future, we admit to the full privileges of the Church and to her ministry your present ministers." Or if it be further objected thus: "Recognizing, as we do, with all the great thinkers and theologians of the past, that if there be any conflict or comparison between the unity of verity and the unity of orders and

¹ Quoted by Dean Wace.

organization, the unity of verity must always predominate, then why, if you have the assurance that our best teachers are one with you in doctrine, do you make unity in order a *sine qua non*? Why thus, by shutting fast the side door, slam to the main door as well"? we reply: "Turn rather the question round, and ask yourselves, if you have offered to you the great privilege and delight of vital and corporate union with the Church, and of obeying thus your Lord's command, and being one at last, and not manifold, why should you allow so small a thing, as you call it—this conformity to orders—to hinder your obedience to that Divine command? You observe that we do not assert that Episcopacy is the only possible form of Church government on which God's blessing and promises rest. We do not appropriate the sole *esse* of a Christian Church: you have enjoyed that with us. But, on your side, you cannot deny that God's blessing and presence have rested on Episcopacy from the earliest times, in its nobler and purer form, all down the ages, and now too. We do not annex the *esse*, but we avow the *bene esse*, and remind you that it was created for union, not for dissent; and that it will, if thus adopted by the Church universal, prove to the world's eye the fact of union." In fine, should such a movement towards union emanate from Nonconformity, we should not upbraid them. However strong our persuasion must be that Nonconformity since the Reformation has been unnecessary, and an undeserved wrong to the faithful English Church, yet we shall prefer here the silent belief in the conscientious action of the Nonconformists generally—from imperfect knowledge of the true position of the Church, and perhaps imperfect recognition of our Lord's Divine prayer and injunction of unity.

I cannot think that our controversy and argument for union is much helped by belittling unnecessarily the origin and authority of Episcopacy. It may be strictly and scholarly true that the Episcopal order precisely as with us now can hardly be found in the New Testament, even as the *words* "Infant Baptism" were not, as our Baptist and Brethren friends assert,

so used and enforced by our Lord. But as the welcome, and the call, and the blessing, and the necessity and sealing sign, are most definitely and positively named by our Lord for the babes and little children, so most surely the genius—if I dare use such a word—and the principle, and the function of a Bishop look us in the face in the New Testament. What were the Apostles but ordaining, organizing, superintending, visitationing, confirming Bishops—possibly like the Bishops of the American Methodist Episcopal Church (a legacy possibly of John Wesley's stanch Churchmanship); perhaps *pro hac vice*—visiting, disciplining, ordering, and ordaining on a special tour and for a time. What is most suggested by the province and responsibility and ministry of the "angels of the seven Churches"? Surely some kind of Episcopacy. And it is hard to imagine the general adoption, except in the case of Alexandria, of the Episcopal order and office so soon after the Apostolic age, and after the interregnum and trial of the College of Presbyters for a time as an ordaining and ruling body, if there had not been well-known and recognized Apostolic hints at least, if not lead and direction, in this matter; so that while unbroken and exclusive Apostolic succession cannot be proved or asserted, yet our Church may claim, as she does, that our orders are Apostolic, and one mark and method of the continuity of the Church.

Before I close what is, I fear, a nearly interminable discussion, I must mention a few hopeful signs, both at home and abroad, of ripeness for union, and that with the Anglican Church. The Baptists, especially the American Baptist Church, are perhaps, outside the Church of Rome, the greatest obstacle to union. But this symptom is passing; I am informed that at home it is now the general custom to hold a special dedicatory service of prayer for infant Baptist children. They bring their children now definitely, and with believing prayer, to the Saviour's arms. What do they ask and expect there? Dare they ask less than regeneration and salvation, and the Holy Spirit's grace even from the mother's womb, for their infants?

This they ask, and it is promised ; and the seal and sign of faith and of grace they cannot much longer refuse. Is this practical removal of obstacles to unity spreading? Congregationalists and Independents are, I hear, feeling more and more the need of such central control, and not the isolation of independence. I have propounded thus my thesis. I believe it is sound and practical—shall I say again the only practical solution of reunion? A definite step in the direction has been taken in China, where the Anglican Mission Churches from England, the U.S.A., Canada, and Australia, have united in one Church of China, with Canons, Constitution, and Synods, and with Holy Scripture prominently recognized as the supreme rule of Faith—Chinese outnumbering Western delegates manifold—and a Chinese Episcopate is in the very near future. This has been courteously and earnestly and affectionately offered to Christian China as the rallying-point for all. The response so far has been amiable interest, but no acceptance. We dare not close with a repetition of the warning, startling note, *too late*. Yet is it so, that this one, and once fulfilled heart and centre and root and stem of Christendom, the English Church, is struck to the heart with the double cancer and poison of returning Romeward error and of incoming Modernist doubt; and if she purge not herself from all these at once, she will be unrecognizable any longer, and uncatholic as a centre of verity and a pillar and ground of the truth? And is it so that, while Rome refuses reform, the free Churches are honeycombed in their liberty with false thinking and doubt and “new theology,” and that the downward grade, which Spurgeon so feared, is quickening in its fatal descent? If so, reunion will be, of course, both useless, undesired, and impossible.

Yet ever above the divisions and deliberations and wrongs of Christendom flies our Lord's own banner, and rings out His most blessed prayer and call for union—“that they all may be one”; “that the world may believe.” Thy will be done, Lord Jesus Christ! Come, take to Thyself Thy great power, and reign, and make us one!

A Short Study of the Character of Abraham.

By MISS M. C. MALIM,

Historical Tripos, Camb. ; Creighton Memorial Prize Essay, Newnham College.

IN a rather recent book on the foundations of modern society, the author maintains¹ that the wealthy Jew with political influence and Gentile connections is no true Israelite. The true Israelite by descent and disposition has, he says, for centuries been represented by a small, and ever decreasing, band, comprised, in the Middle Ages in the Spanish Jews, and in our own day almost entirely in a small colony of Jews in Salonika. These Jews he describes as pure in race, zealous in the worship of God, frugal in their habits, and absolutely upright in their commercial dealings, because they have no desire to grow rich. There seem to be grounds for thinking that it is these Israelites who have preserved or reflected the character of the founder of their race—the father of the true Israelites.

And an attempt to find in Abraham characteristics which are the root of a typical character is vindicated far otherwise by a more than august—a sublime authority. For it is evident that our Lord held that there was a type of true Israelitish character handed down from the fathers. He described Nathaniel as “an Israelite indeed,” because there was “no guile” in him; He called Zacchaeus “a son of Abraham,” because he showed magnanimity in disbursing his gains; He spoke of Abraham himself as possessed of a high degree of spiritual insight. “Your father Abraham rejoiced to see my day.”²

If one tries to analyze even one's earliest remembered impression of Abraham's character, one distinguishes an idea, in which the most prominent feature is dignity; another, a large generosity of mind tempered by austerity; a third, a simplicity and cleanness of heart which gave him the possibility of child-like intercourse with God.

¹ Houston Chamberlain, “Foundations of the Nineteenth Century.”

² John viii. 56.

Abraham's dignity was, no doubt, partly the result of his sense of vocation, partly of the guilelessness and generosity that sprang from his aloofness from material interests. His disinterestedness was shown, not only in his courtesy to Lot, but also in his friendly relations with his alien neighbours; for it was never desire for material gain that determined them. And, while there were two¹ instances in which his impulse to avoid hostility dragged him into an ignominious position, it was in each case the want of chivalry towards woman (that seems to have belonged to the "elements of the world") which deprived him of his dignity; and, otherwise, his courteous relations with² the people of the land were marked by a princely mien. And the terms of such alliances as he made with them were purely external; he would make³ no marriage alliances with them, because he believed that the promises were to his race—to the family that came out from Ur of the Chaldees.

But, at the same time, his largeness of mind was such that he was ready to learn from the people with whom his sojourn in Canaan brought him into contact. He must, evidently, have thought that it was, possibly, by their religious customs that God would teach him how to develop the religion that was to be the life of his race.

Circumcision, which was to be the seal of both race and religion, was an Egyptian, and a Phœnician, practice, but never a Babylonish one.⁴

The breadth, the openness and, withal, the firmness of his mind are even more striking in connection with his attitude towards the question of⁵ *the sacrifice of the child*. The custom of human sacrifice had, it would appear from monumental evidence, fallen into abeyance⁶ in Babylonia by the third millennium, B.C. For the life of the first-born son was substituted

¹ Gen. xii., xx.

² Gen. xiv. 22-24; xxi. 25; xxiii.

³ Gen. xxiv. 3.

⁴ Gen. xvii. See Driver, "Westminster Commentary" on Genesis XVII. (note at end).

⁵ Gen. xxii.

⁶ See Supplementary Note.

that of an ox or sheep. God's call to Abraham to come out of the comparative materialism of that civilization involved him in a course which was to a great extent governed by ascetic principle. When he came into Canaan, which,¹ like all² the Mediterranean lands, was haunted till a much later date by the spectre of human sacrifice, it was natural that he should regard the sacrifice of the child as the apex of ascetic devotion to God. The foundation-stones of Canaanitish cities³ were laid over the immolated bodies of kings' sons; what would have been more natural than that Abraham should resolve that the great Palestinian nation that he was to found must be built up on the bleeding body of his son slain by his hand? But the greatness of his spiritual insight was shown by his final conclusion that this was contrary to the will of God—by the fact that, in the last resort, he could hear the voice of God speaking in the dictates of his own judgment, and so dared to follow what appeared to be the path of self-pleasing, if judged by external standards of devotion. This seems to the present writer to be the highest development of Abraham's religious insight.

Abraham's faculty of intercourse with the unseen is variously represented. In the history⁴ of the announcement of the birth of Isaac we seem to be in touch with folklore, and the character of Abraham's spiritual insight is the simple, fundamental belief that with God nothing is impossible.

In the passage which narrates⁵ the confirming of the Covenant, he seems to be represented as possessing the psychic power of foreseeing events which was regarded in the East as a direct method by which the divine Mind came into contact with the human. In Babylonia, especially, augury was⁶ associated with both star-gazing and with divination from the entrails of slain animals. If, as seems possible on superficial reading of the

¹ 2 Kings, etc.

² "Modern Greek Folklore and Ancient Greek Religion." J. C. Lawson.

³ "Recent Discoveries at Gezer." Palestine Exploration Fund publications.

⁴ Gen. xviii.

⁵ Gen. xv.

⁶ *Encyclopædia Britannica*, "Babylonia—Religion."

narrative, the slaughter of the heifer, goat, ram, turtle-dove, and pigeon was for purposes of augury, as well as of Covenant, then the horror which fell on Abraham before the vision of the smoking furnace would be equivalent to the sense of gloom and horror that precedes the vision of those possessed of second sight in the present day. But to us psychic powers are not identical with spiritual perception, and if we contrast the climax of that psychic experience—the vision of the external history of Abraham's descendants—with the climax of that inward experience of which it is only said that, "God said to him, Take now thy son, thine only son"—and again, "The angel of the Lord called unto him out of heaven, Lay not thine hand upon the lad"; we shall be almost bound to conclude that it was this experience that marked the profundity and the reach of Abraham's spiritual insight.

Light is, perhaps, thrown on the spiritual process involved in this experience by the story¹ of Abraham's intercession for Lot and the men of Sodom. In this narrative the pure conception of the power of all intercessory prayer is, perhaps, mixed in the mind of the narrator with the primitive belief in a special power attributed to the mediation of the tribal priest with the tribal god. But Abraham's actual prayer is characterized by his tenderness of heart and his unspoken belief that God could not be less tenderly disposed than he is.

His final conclusion that God did not demand the death of the child is in harmony with the spirit of his prayer for Lot. Something within his soul must have told him that it was as a living sacrifice that God asked for the person of the child; and so Abraham strode from the ascetic to the sacramental principle of life, and took the first step in the progress towards the knowledge of a God who calls men to His service, not that they may bring Him a drink-offering of blood, but in order that He may share His life with them. Thus he anticipated dimly the day of Christ, the day of the full revelation of the tender mercy of God.

¹ Gen. xviii.

“Then said JESUS unto them, I will ask you one thing : Is it lawful on the sabbath days to do good, or to do evil ? To save life, or to destroy it?”¹

NOTE I.—THE CALL OF ABRAHAM.

The question of the literal fact of the exodus of Abraham from Ur or from Haran has been left untouched, because it makes little difference to the argument whether he came actually from Babylonia or from a Babylonian sphere of influence and culture in Canaan.

NOTE 2.—HUMAN SACRIFICE IN BABYLONIA.

Sayce (*Religions of Ancient Egypt and Babylonia, The Ritual of the Temple*) considers that there is evidence, from a bilingual inscription on a very early monument, of the practice of the sacrifice of the first-born son in Babylonia, under, perhaps, the first Semitic Empire. But from later votive inscriptions (those dating presumably from *circa* 3,000 B.C. onwards) he infers that by that time any general custom of the sort had been discontinued, an ox or sheep being substituted for the child. The writer of the article, *Religion of Babylonia* in Hasting's "Dictionary of the Bible," confirms this opinion ; and such a discontinuance of human sacrifice would have been countenanced by the belief of the Babylonians in the ethical qualities of some of their principal gods—Shamash being invested with justice, Marduk with mercy and forgiveness. Robertson Smith, on the other hand, points out ("Religion of the Semites," etc.) that 2 Kings xvii. 31 is evidence of a much later observance of the custom by Babylonians. But it is there represented as practised by Babylonian colonists in Samaria, where (*vide* v. 17) the custom was already observed by Canaanites and Israelites.

¹ Luke vi. 9.



Studies in Texts:

SUGGESTIONS FOR SERMONS FROM CURRENT LITERATURE.

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

VIII.—A FORECAST OF BROTHERHOOD.

Text:—"Behold Philistia; this one was born *there*. Yet of Zion it shall be said, This one and that one was born *in her*."—Ps. lxxxvii. 4, 5 (R.V.).

[Book of the Month: "THE PHILISTINES"¹=P. Other references: Perowne's "Psalms"=PP. "Biblical Educator"=BE. Spurgeon's "Treasury of David"=TD. Speaker's Commentary=S. A. J. Tait's "Christ and the Nations"=T. Dr. Masterman in *Palestine Exploration Fund Quarterly*, July, 1914=PEFQ.]

RELATION between Israel and Philistines transformed here. "Except for naturalized Philistines in David's entourage (2 Sam. viii. 18) but one lull in storm of war between the two: charming poem, Ps. lxxxvii." (P. 70). "No exact parallel in other passages" (PP. 424). Philistines "here described as actually enrolled, by a new birth, among her sons" (PP. 424). "A man will say 'Mother Zion'" (v. 5, LXX).

I. SOURCE OF THE SAYING.—Hebrew hymn written for Temple use, perhaps in reign of Hezekiah (P. 70). "That king conspicuous for renewing international intercourse" (BE. iv. 215; 2 Chron. xxxii. 23). "The proper kernel of Psalm is "Zion, birthplace of nations," thrice expressed, verses 4, 5, 6 (Hengstenberg in TD. iv. 124).

II. SUBJECT OF THE SAYING.—"Philistines, the great upholders of culture at that period" (PEFQ. 113). "Whoever held that part of country was at enormous advantage. Possibly most fertile land in Western Palestine" (P. 78). Inveterate foes of Israelites. "When we stand on eminence that commands this rich strip of territory, find it easy to understand

¹ "The Philistines," by Professor R. A. S. Macalister. Schweich Lectures. Published by Oxford University Press. In *Palestine Exploration Fund Quarterly*, July, Dr. Masterman calls them "extremely interesting lectures."

bitterness with which Hebrews regarded the Philistines" (P. 78). "Yet in struggle Hebrews learned culture needed for own advancement ; and, besides, their own essential unity. Pressure of external opposition welded, as nothing else could have done, their loosely-knitted clans into a nation. This was the historic function of the Philistines. Influence of Philistines remains, even if indirectly, a heritage of humanity to the end of time" (P. 130). "One of most startling contrasts to general tone of Jewish sentiment" (PP. 423), here found in Ps. lxxxvii.

III. SPIRIT OF THE SAYING.—In spite of Gen. xii. 2, 3, "Jewish Church was not a missionary Church" (PP. 424). "Declaration one of strongest in prophetic writings" (S. iv. 365). "Psalm a miniature edition of 'Jonah': poet's large-hearted universalism looks forward to abolition of national jealousies" (P. 70). "Psalm stands alone in Old Testament, in representing this union of nations as a new birth into the city of God. It is Old Testament expression of Gal. iii. 28 ; Eph. ii. 19" (PP. 425). Here is recognition "that the nation destined to be instrument of world-wide mission" (T. 110). "True fulfilment to be found only in that kingdom which Christ has set up" (PP. 425). See Rev. xxi. 24.

Clergy Mutual Assurance Society.

THE Annual Meeting of this Society was held on July 21, Sir W. Paget Bowman, Bart., the Chairman of the Society, presiding, when the eighty-fifth Annual Report was submitted. The new Life Business consisted of 534 policies, assuring the sum of £269,251, at annual premiums of £8,859, with single premiums of £1,683. One hundred and six annuities for £5,055 per annum were granted, the purchase-money being £30,581, with annual premiums of £951. The number of deaths was 148, and the claims, which arose under 239 policies, amounted to £231,691, including £7,236 due as interim bonus. The claims by death on lives under age seventy amounted to £100,867, being about 40 per cent. less than the amount expected by the British Offices' *O_m*⁽⁵⁾ Table of Mortality; and on lives over seventy the claims were £123,587, about 30 per cent. less than the expected amount. The funds, increased during the year by £125,435, amounted to £4,801,709. The average rate of interest, subject to deduction of income-tax, on the invested assets at the close of the year was £4 3s. 2d. per cent. The expenses of management were at the rate of £7 3s. 9d. per cent. on the premium income.



Correspondence.

BISHOP GORE'S OPEN LETTER.

To the Editor of the CHURCHMAN.

SIR,—I have read Dr. Griffith Thomas's reply in THE CHURCHMAN for August, page 620 *et seq.*, with great surprise.

I had protested against his statement, that while Bishop of Birmingham I had declared that the Virgin Birth of our Lord "could not be regarded as part of the faith." I pointed out that I had written on the subject in a published work of that date, entitled, "The New Theology and the Old Religion," in precisely the opposite sense. He replies that an Irish newspaper had quoted from a report in a Birmingham newspaper a statement of mine to the effect that "the evidence of our Lord's birth of a Virgin was not part of the original apostolic testimony, and still to-day this question is not a ground on which belief is asked."

Now, I have repeatedly dealt with this subject in public volumes—"Bampton Lectures" in 1891, "Dissertations" in 1896, and the volume already referred to, "The New Theology and the Old Religion," 1907, as well as in other printed sermons. I have always pointed out why the Virgin Birth could not have formed part of the original apostolic testimony as described in the beginning of the Acts and the earliest Gospel, and also why it was not put forth as the ground of belief in our Lord, but that nevertheless as soon as the fact was known, on the evidence doubtless of Mary and Joseph, it was recognized as an essential part of the faith, and was enshrined in the earliest Creeds, and I have always maintained that it still remains an essential part of the faith.

Dr. Griffith Thomas has chosen to make a damaging statement about me without reading what I had said, and this statement was directly contrary to my real opinion constantly expressed.—Yours faithfully,

C. OXON.

CUDDESDON, WHEATLEY, OXON,
August 8.

[A copy of the Bishop of Oxford's letter has been sent to Dr. Griffith Thomas, who asks us to print the following reply :]

To the Editor of the CHURCHMAN.

SIR,—I, in turn, have read the Bishop of Oxford's rejoinder "with great surprise," for I notice that he does not deny the use of the words already quoted from his lecture at Birmingham. Let me state them once again :

"The evidence of our Lord's birth of a Virgin was not part of the original apostolic testimony, and still to-day this question is not a ground on which belief is asked."

I pointed out that these words were quoted by the *Church of Ireland Gazette* and by correspondents in the *Guardian* and *Yorkshire Observer* as a proof that the Bishop's view, as therein stated, is not fundamentally different from that recently set forth by Dr. Sanday, against which the Bishop wrote in his Open Letter. And I observe that the Bishop makes no reference whatever to this contention, which is obviously either true or false.

It is for Dr. Gore to reconcile this statement (presumably) made in Birmingham with those referred to by him from his other works. And until he does so, I must respectfully maintain that I have not misquoted or misused his Birmingham utterance.

I venture to add that it is unfair of the Bishop to say that I have made "a damaging statement about him without reading what he had said." On the contrary, I have quoted words which appeared as part of his lecture, the reporter's notes having been corrected by the Bishop himself. This is surely "reading what he had said."

It is indeed a "damaging statement"; but I submit that it is one for which the Bishop alone is responsible.

Yours faithfully,

W. H. GRIFFITH THOMAS.

August 17.

The Missionary World.

OUR nation has never before been called upon to face a similar crisis to that which has suddenly opened before her. We feel immediately and instinctively that through this war we are being touched to our very foundations by the hand of God; that that which is unstable in us will be exposed; that which is sound will remain unshaken. We do not doubt that we shall, when these tyrannies are over-passed, be called on to rebuild rather than to repair, for such a testing and purging must prove to us as a people that God is requiring of us truth in the inward parts of personal, social, and national life, and that it is His purpose to use this terrible means to lead us to reality and to truth.

* * * * *

If this be true of our nation and our international relations, equally and more seriously it is true that no event of the magnitude of this crisis has arisen since the missionary world has become an entity. The earnest thought of all Christian people must be directed to the significance of this fact; and if this is not done at the earliest moment, an opportunity, perhaps never to be overtaken, may pass away, and in passing may leave behind it a wreck of ideals and a ruin of arrested efforts. Let us seek to understand this in godly and sober earnest.

* * * * *

The missionary world of which we write in these columns month by month is *one*. It is not merely an agglomeration of missionary societies, each working loyally on an accepted basis of comity in various lands. Perhaps there is not one of us but would readily agree that the missionary world is a unity; but this must be more than an admitted fact. It must become integral, essential, fundamental, dominating, in our conception of missions. The Edinburgh Conference of 1910 was the first conclusive evidence of the unity of the missionary world, a unity which involved not singleness, but comprehensiveness. In it were included not only various expressions of the

Christian faith, but various members of the world races. In the four years which have elapsed we in Great Britain have sought to approach and draw to ourselves Oriental races. We have striven to get into closer touch with one another in our own country, and the missionary leaders have met year by year at Swanwick to forward the principles of co-operation and unity. The Annual Conference of British Missionary Societies is still young as a missionary movement. Even now its existence is not fully known in missionary circles, and the value of its efforts is not finally accepted in all board-rooms. Still, we are all conscious that to some extent advance has been made in contact between missionary societies in England and in contact with some Oriental peoples. Further, the spirit and work of the Continuation Committee are gradually becoming more of a power in our land.

* * * * *

The aspect of missionary co-operation which is immediately touched by the present war lies, however, on the Continent of Europe. Since Edinburgh, 1910, there has been growing up between us and the great Continental nations a wholly new sympathy in missionary work. In the past this was foreign to many in England, especially to Anglicans. Now we have to ask ourselves in the midst of the terrible calamity which has fallen upon us and them what is to be our attitude, our thought, our action, our prayer, concerning their work. Is the missionary world one? Must our growing brotherliness be shattered? Is the madness of war a valid reason for the withdrawal of new-born Christian fellowship?

* * * * *

It is probable that the blessing which we seek for ourselves and our missions as we step penitently along the sharp pathway of war will be granted to us in measure as we pray for and love not only those who are our allies, but those who for the present moment are our foes. After all, we are Christians, and so are they. God give them and us a better understanding of what the word means as we recoil from the carnage of battle. We

are only now on the verge of the war, and in the dark earthly uncertainty before us we lack means of explaining to them that our solidarity as a nation does not exclude the love of Christ, which transcends the antagonisms of men. We may ere long be afforded some means whereby we can personally make known to them that their missions are our care as well as our own; we may be allowed to minister to their missionaries, on whom will fall a very heavy task. In doing this we shall prepare our own spirits for the day when, with patient care in times of peace, we may be further allowed to share in the healing of the breaches with our Continental neighbours.

* * * * *

Another great danger arising out of the war is the occasion which it must give in the non-Christian world to belie the whole social and evangelical message of the Christian faith and to mar the beauty of the Holy One Who brought that message to earth. News now flies round the world. We are not in these days concerned with "the heathen in his blindness," with whom our forefathers had to do. Educated non-Christian men in every land will ask, "Is this Christianity?" The Italian war with Turkey was discussed all over the world. The attack of Christian on Moslem stirred hatred in many hearts. The war of Christian with Christian will be equally observed, and can we doubt that it will produce scorn for the message which put "Peace on earth" on the lips of its first heralds? We may distinguish between this and that condition and circumstance; the educated non-Christian world will not do so. This ghastly war will be looked on by them as related to the religion of Jesus Christ. How, then, shall those who hear the Gospel be saved?

* * * * *

For the missionary who has immediately to meet this challenge our prayer must be made. For ourselves at home, from among whom the missionaries have gone forth, there will be further heart-searching, and we shall find ourselves faced by the consideration that the interpretation by Christian society of

the Christian message is not what we had assumed. It is surely along this line of grave self-indictment that our thoughts must run as we prepare for the new world we shall have around us when this war is over.

* * * * *

The third great danger that we see is the effect of the money stringency on missionary finance. This stringency must not only continue, but for the present increase. The many just demands which will be made for the relief of the distressed at home, for the families of our brave soldiers and sailors, for those thrown out of employment, and for those destitute aliens in our midst who may have few to care for them, will come heavily on us all ; and we ourselves, from very interrupted sources of support, will have smaller incomes. What is to happen? Someone will have to *do without*, and we, being in this great world-issue the non-combatants, must take this obligation on ourselves. The distressed and aliens in this land must be relieved ; the missionaries and their work abroad must be supported. After all, this is merely the part of Christians, and what is asked of us at this moment is that we should be altogether and quietly Christian.

* * * * *

The missionary magazines for August are strange reading now, written as they were in normal circumstances, and with no other than normal anxiety for the future. Their very innocence in this respect is a plea for help along whatever lines they may themselves indicate in their next issues. We ourselves need only urge that the autumn meetings, to which so many of them look forward, may be occasions when personal needs will not be allowed to usurp the sole place, but when Christian love will be four-square, as is the love of Christ to all the nations.

* * * * *

The tendency in all our reading for the next few months may lead us away from missionary literature. While it is right that we should follow eagerly and accurately all the news of the war, let us not read it without discipline. War news of another

and more vital kind will be issued in missionary magazines. We are at the beginning of great changes in the map of Europe; the map of the world may also be transformed. All missions are affected by such changes. In particular, prayer and thought should be directed to the Moslem world. Complications and mobilization in Europe may have a very disturbing effect on Moslem peoples, and who can help and steady them but those who watch and pray? Already Togoland has been annexed. In this German colony vigorous and devoted missionary work is being done. We must see to it that the change in ownership does not affect adversely the spread of the kingdom of God. There are great issues in missions at the present time. Let us watch for these as we read, distinguishing between what is immediately essential and what is only presently attainable, and let us put our strength and intelligence where they will tell most. In particular, let us not hesitate to maintain and increase the support we give to the more apparently slow-moving branches of work, such as educational missions. These hold a unique place in preparing the way for wars to cease, inasmuch as they build up an enlightened opinion among those who are destined to be the leaders of their own peoples. This being so, we do not think it inappropriate to issue, as the closing note in this month of dread hopes and fears and startling emotions, a paragraph which was held over from the last number of this magazine.

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The series of articles on "Young India," now appearing in the Educational Supplement of the *Times* (June 2, p. 96; July 7, p. 110; August 4, p. 128), should be carefully followed. The first indicates the significance of the "new University caste," which, with "its grievances and discontents, its ambitions, its consciousness of power, its belief in itself, its captivity and second-hand ideas, is the dominant factor in the politics of India, and will continue to be so in an increasing degree." The second article analyzes the existing college system, with its five Universities and three groups of colleges—those supported by the

State, those organized and largely maintained by missionary bodies, and a "third and largest group created by private Indian enterprise." The third discusses the University control of colleges. The conclusions to which this series of papers point, in the mind of their author, are scarcely discernible as yet. Meantime a section of the second paper is devoted to a discussion of mission colleges, and while severe criticism is awarded to those which are "extremely weak and under-equipped," warm appreciation is expressed for others.

"The best of the mission colleges are among the best teaching institutions to be found in India. This is not because they have large resources—missionary societies cannot find unlimited funds for educational purposes; and though these colleges receive Government grants, such grants are naturally far less generous than those made to Government colleges. But the best of the mission colleges seem to be able to attract from home young men of an admirable type, disinterested, and full of zeal, who come out for a few years for the sake of the experience and the interest of the work they have to do. They seem to be able to establish far happier and more natural relations with their Indian colleagues and with their students than is generally the case in Government colleges; and just for this reason some of the best Indian teachers also find their way to these colleges.

"There is a marked contrast between the atmosphere of the average Government college and the atmosphere of such a place as St. Stephen's College, Delhi, with its Indian principal and English vice-principal, its staff, half-English and half-Indian, working together, in cordial comradeship, and its limited number of students in close personal relations with their teachers. And the Indian student seems to welcome rather than to resent the religious note which these colleges strike. In all these ways the best of the mission colleges make a real contribution to the educational problem of India."

G.



Notices of Books.

THE CHINESE PEOPLE. By the Ven. A. E. Moule, D.D. London : S.P.C.K. Price 5s. net.

"It is not too much to say that this book gives a fuller account of the Celestial Empire at the present day than can be found anywhere else." We wish at the outset to associate ourselves fully with this claim which the publishers make. Dr. Moule's is very much the most complete handbook that has come under our notice, and we should say that there is no other "Chinese" book quite like this to be found. Very few men, the wide world over, know China and the Chinese as our author knows it, and the fruit of fifty years of observation is brought together here. This book will hold the ordinary reader by the merit of its own sheer interest. China's geography, history, literature, thought, politics, religion, are all spread out before us in an attractive way by one who is well able and quite willing to point the moral and adorn the tale as it is told. Dr. Moule's ripe and sympathetic judgment is all the time at our service, and it is easy to see that we are listening to someone who loves China with all his heart.

Chapter I. deals with the geography of the Empire. Mountains, rivers, canals, roads, are attractively described, and reference is made to the Chinese boats and junks, the "wheel-barrows," "two-hands," sedans, jinrikishas, and railroads.

Chapter II. describes the climatic conditions, the agriculture and natural products, plants, trees, and flowers. Birds, beasts, fish, big game, each are in turn explained. House building, crop raising, fish-net casting, wood carving, painting, music, ceremonial—these help us to appreciate the people of China at their true worth.

Chapter III. narrates the fascinating history of this extraordinary nation and tells of the wars and growth in civilization which have brought China to her present stage.

Chapter IV. deals with Religion, Confucianism, Taoism, Buddhism, Ancestral Worship, and belief in the supreme Shang Ti, the practices resulting from these beliefs being described in Chapter V.

The wonderful story of China's succession of men of wisdom is told in Chapter VI. Confucius with his "abiding influence," Yang Chu with his discredited egoism, Mencius with his moral earnestness, Chu Hsi with his materialistic philosophy, Lao-Tzu with his lofty doctrine, each has his influence traced. Literature, the Press, the Five Classics, and the Educational system with its astounding reversal appear in Chapter VII.

Chapters VIII. and IX. sketch the history and present position of Christianity in the Empire beginning from the tradition of the missionary visit of St. Thomas and St. Bartholomew (which our author seems wistfully inclined to entertain). We are on surer historical ground when we deal with Chinese Christianity of Nestorian days with its "perplexing connection" with Islam, and the influx of Manichean Christians, probably from Persia. Nestorian Christianity was well grounded in the seventh century (the first Christian Church being built in A.D. 638) and part of the Scriptures translated into Chinese. The famous Nestorian Tablet, a 9 foot by 3 foot stone slab

inscribed, erected in 781, is still preserved. By the thirteenth century Christian monasteries were widely scattered and there were seventy-two quasi-dioceses. Yet Nestorian Christianity declined and disappeared.

The Franciscan Mission (1289-1370) was a brave flicker of light in the darkness that resulted, John de Monte Corvino and Odoric being names to thank God for. Xavier's foiled attempt to reach China leads on to the work of the Jesuits, Ruggieri and Ricci who lived and died to win China for Christ. Persecution in China and official disfavour from Rome checked the growing influence of Jesuitical mission work and Roman Christianity declined in the eighteenth and nineteenth centuries.

The efforts of the Reformed Churches, beginning with Morrison a bare hundred years ago, are very modern history. Morrison's foundations were well and truly laid, and he has been followed by a line of scholars, preachers, workers, translators, writers, evangelists, travellers, doctors, of whom the world was scarce worthy. Rebellions, persecutions, revolution, have not been able to check the rising flood of Christianity in these last days, and there are now half a million Protestant Chinese Christians added to the over a million Romans.

The final chapter (X.) deals with the long story of China's relations with foreign powers. The opium question looms large and the recent revolution is examined critically.

It will be seen from this outline of the book's scope that much and interesting ground is covered. The work is well done. Dr. Moule knows China and loves it. He has intense admiration for its historical achievements and its national attainments and its religious possibilities. He holds out a warning hand before those (less well-informed than himself) who are inclined all too eagerly to welcome the changes with which China has lately startled the world. He can see good in the old examination system and in the deposed Manchu dynasty. He lingers lovingly over the ancient Chinese customs and dress and doubts whether Western habits and clothing will be any great improvement. Almost it seems as though he would be little surprised and little displeased if some of the newest "reforms" were undone and some of the older paths trodden once again. Napoleon is twice appealed to in order to prove that "Republicans are not made out of old monarchies" and much that Young China has done is sharply criticized.

Here is a book by a master of the subject. To read it carefully is to know China better than ever before. Archdeacon Moule (for so we love still to call him) has given us not only his best, he has given us himself, and himself China's servant for the Master's sake.

The book is attractively written and nicely published. There are good maps and illustrations and a splendid index. The work is obviously of permanent value.

RESTATEMENT AND REUNION. A Study in First Principles. By Burnett Hillman Streeter. London: *Macmillan and Co.* Price 2s. 6d. net.

This book is written in so admirable a spirit, and contains so many excellent suggestions, that we would gladly have spoken of it otherwise than its authorship, time of appearance, and content of introduction compel us to do. It challenges criticism of the author's position, and we must accept the gauntlet.

“The essence of the Christian message” is to be found, according to Mr. Streeter, in some half-dozen verses of Scripture. 1. “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind,” and “Thou shalt love thy neighbour as thyself.” (2) “If any man would be My disciple, let him take up his cross and follow Me.” (3) “If any man will do His will, he shall know of the doctrine whether it be of God.” (4) “Knock, and it shall be opened unto you,” and “My grace is sufficient for thee.” (5) “For this my son was dead and is alive again.” (6) “This is the promise which He has promised us, even life eternal.” The exegesis of these few verses is lacking in fulness and accuracy, but can we consider that a sufficient estimate of Christianity which mentions the work neither of the Son nor of the Holy Spirit? If this is Christianity, most certainly the Creeds need to be restated.

Putting aside philosophic reasoning and scientific research, and discarding the word “inspiration” as emphasizing unduly the Divine side of religious knowledge, Mr. Streeter apprehends that prophets and Apostles discovered Truth by means of a “spiritual insight” or “direct intuition.” If the same claim were made for Mohammedanism or Christian Science, it is difficult to perceive what reply could be given. Insight and intuition do not lend themselves to analysis and verification: they can only be affirmed or denied; they cannot claim obedience. Paul with the heavenly vision outside Damascus (Acts xxii. and xxvi.), Peter with that on the Mount of Transfiguration (2 Peter i. 16, 17), John with the sight of the Word made flesh (John i. 14, 1 John i. 1-3), claim the benefit of a revelation in experience. Prophets assert the same kind of evidence, and Luke (i. 1-4) the advantage of first-hand examination of the witnesses and knowledge of the facts. Experiences may be tested by results, more particularly as the knowledge received is passed from one to another. Philosophy and science rightly demand a place in the testing, not by disputing well-supported statements of fact, but by explaining or failing to explain them. It is strange that Mr. Streeter should have overlooked these foundations, for he informs us that “myriads of the saints tell us that this contact with the life of God has been experienced as a personal presence and communion with the Divine. It is easy to say that such an experience is an illusion, but in view of its extent in the matter of time and race and place, and in view of the character and achievements of many of those in whose lives it has been the central and dominant experience, I would submit that the burden of proof lies with those who would reject, rather than with those who would accept their testimony.” And again he says: “Philosophy fails in its task unless it is a synthesis of all experience; and if in its hierarchy of correlated experiences it should omit, or wrongly place, the experience vouched for by religion, it may haply prove to have left out, or to have built in awry, the keystone of the arch of knowledge.”

Two of the Evangelists regarded the Virgin birth as necessary for a proper explanation of their experience, and, with opportunities of examining its truth during the lifetime of her within whose experience it actually fell, narrate it as an historical fact. Unless scholarship can show that these chapters have been wrongly added at a later date to the Gospels of Matthew and Luke, or unless philosophy can show that these historians were deceived

and willing to deceive, we have no alternative but to accept their veracity. If this can be done, we are bound to reject the clause of the Creeds altogether, and to cease membership in a Church which loudly asserts so grievous an error. The one course logically closed to us is that which Mr. Streeter and others offer to us—a symbolic interpretation. Allusions to a life to come, which is yet outside all human experience known to us, demand a metaphorical expression, until empirical knowledge permits a better description. The facts are revealed in outline; but now we perceive as in “a glass darkly,” and are compelled to speak of the future in terms of the present. But the element of caprice enters too readily into symbolism, and, if an historical falsehood is to be made its base, there is no limit to what can be demanded of our credulity. The real difficulty of modern expositors is that the subject lies outside our own experience. The proof lies in the perception how essential was the fact with its consequential doctrine to those who had seen Christ in the flesh and who interpreted Him to the early Church.

With the utmost brevity we must refer to one other topic of vital import at the present. Mr. Streeter invites Evangelicals not to admit to Holy Communion members of non-Episcopal Churches within reach of the ministrations of their own denominations, and not to permit the clergy at home or abroad to partake of the Holy Communion except when episcopally administered. In return, High Churchmen are requested to recognize as a special dispensation the relaxation in certain cases of the Confirmation rubric. For the sake of peace we would go far. If we could regard such regulations as merely working expedients, we would not reject them. But the suggestions made to Evangelicals involve principle, in spite of Mr. Streeter's denial, and we cannot accept the spirit of exclusiveness from fellow-Christians and the ever-widening chasms which must follow. We crave for union, and cannot abandon its pursuit by methods of doubtful advantage to the vitality of our own Church, of inadequate presentation of Christianity to a heathen world, and of, as we believe, disloyalty to the cause of Christ Himself.

THE MIND OF THE DISCIPLES. By Neville S. Talbot. London: *Macmillan and Co.* Price 3s. 6d. net.

Mr. Talbot develops a sound line of Christian apologetic. Only those who deny any historicity to the Man Christ Jesus can fail to find re-assurance here, while such unbelief is itself accounted for. The endeavour to go “back to Christ” brings us to the fact that we can only know Him through His portraiture in the New Testament. It is, therefore, a first requisite that we should study the effect of His Presence and teaching upon those who saw and heard Him. For this psychological investigation the Gospels provide ample material, even if we omit at the outset every passage which is questioned on the ground of its supernatural, miraculous, or unscientific character. The disciples looked to their Lord as the Messiah Who should fulfil the earnest hope of every pious Jew in the restoration of their kingdom. They clung to Him when others left Him. Alternate feelings of expectation and disappointment befel them. But the Cross was a complete and final catastrophe. The ways of God were enshrouded in unscrutable darkness, and every human anticipation overwhelmed in failure. Unutterable despair

and bitter remorse was their experience, but they revived and propagated both vigorously and successfully the Christian faith. Only one cause can account for this effect. The under life must have continued, and the Risen Lord have bestowed upon them His Spirit. Easter and Pentecost brought realities, not illusions. This conviction removes all difficulties, for the greater includes the less. Incidentally, Mr. Talbot might have spared some references to doubtful matters of Old Testament criticism—his explanation of our Lord's eschatological doctrine is not satisfactory; his acceptance of the Virgin Birth is capable of a more decisive proof on his own lines; but his discussion of the Johannine problem is an excellent study. In the main, readers will find the book to contain a spiritual and positive antidote to the theological unrest of the day, and this apologetic is one of which we shall hear more from subsequent writers.

AUTHORITY. By the Rev. George Freeman. With Preface by the Right Rev. H. E. Ryle, D.D., Dean of Westminster. London: *H. R. Allenson, Ltd.* Price 2s. 6d.

The author tells us his aim is—First, “to make it abundantly clear that Authority is the Voice of God. Next . . . to free the minds of thoughtful men from all confusion as to that Authority.” The five great sources of Authority are set forth: (1) Individualism, (2) the Church, (3) the Scriptures, (4) Tradition, (5) Pragmatism. After the opening chapter on the “Voice of God,” each of these five subjects has a separate one devoted to it, while another forms the conclusion. The writer considers that “each one of these five great roots of Authority has held sway over the minds of men at some period of the world's history”; indeed, he connects them in the above order with as many periods or phases of the Christian Church. We must confess that we ourselves should assign the very highest authority to the Holy Scriptures, accepting the other four so far, and only so far, as they accord with them, making the Bible the pivot on which all must turn.

There is much that is suggestive in this little volume. The author's own experience in connection with St. John vi. 47 is most interesting, and should be helpful. We like, too, the way in which each of the five sources of Authority above-named is made to bear upon the subject of the Sabbath or Lord's Day. Without, therefore, committing ourselves to all that is said, no one can read Mr. Freeman's work without learning something of benefit from its pages.

GREAT TRUTHS SIMPLY EXPLAINED in the Light of Holy Scripture and the Teaching of the Early Fathers. By the Rev. W. St. Clair Tisdall, D.D. Second edition enlarged. London: *Charles J. Thynne.* Paper covers, 3d. net; cloth, 6d. net.

Dr. Tisdall's name is itself a guarantee of something worth reading, and this will be found to be the case in the little treatise before us. In a sober and masterly manner, without any trace of bitterness, the various points in our controversy with the Church of Rome are considered and dealt with. In writing out such a subject it is difficult to bring out anything which has not been handled again and again, but it is interesting to learn on the authority, not only of the writer, but of Canon Girdlestone, to whom he refers, that had our Lord implied a change in the substance of the Bread

and Wine, He would have used the word *γίverai*, "becomes," instead of *ἐστίν*, "is." The formula, too, used in the Jewish Service Book for the Passover, "This is the bread of affliction which our fathers ate in the land of Egypt" at least shows how the Jews and therefore, presumably, the disciples were accustomed to hear the word "is" used in the Passover Feast. For this fact we have the same authority as for the foregoing statement, viz., Canon Girdlestone, quoted by the author.

We would recommend all engaged in refuting the claims of Rome to possess themselves of this valuable little work.

OMINOUS DAYS! OR, THE SIGNS OF THE TIMES. By the Rev. E. L. Langston, M.A., Secretary London Society for Promoting Christianity amongst the Jews. London: *Charles J. Thynne*. Price 1s. net.

A book full of interest from beginning to end. It consists of four Bible readings, which are published at the wish of friends who, having heard them, desired to possess them in a permanent form. They are entitled respectively: "Israel and the Dispensations," "Israel and the Dispersion," "Israel and the Tribulation," and "Israel and the Kingdom." Thus, taking Israel as his standpoint, which one in his position is so very well qualified to do, Mr. Langston traces out the working of God's purposes throughout the ages for the Jew, the Church, and the world. There is a great mass of most interesting information with regard to the present position and outlook of the Jewish nation, and the bearing of all this on the Lord's coming. The Prince of Tyre in Ezekiel is taken to be symbolical of Satan. The interpretation of the Apocalypse is that of the Futurist School of Prophecy. Those, however, who lean to the Historicist interpretation must regard this as a detail, and all interested in this all-important subject should study this well-written and most instructive little volume.

THE CORNER STONE OF EDUCATION. By Edward Lyttelton, D.D., Head-Master of Eton. London: *G. P. Putnam's Sons*. 5s. net.

As most people are aware, there are few persons, if any, better qualified than Dr. Lyttelton to write upon the important subject of the moral training of children, and his book should be read by everyone to whom, whether as parent or teacher, has been committed the task of educating young people. Needless to say, the agnostic parent who turns to these pages will find little to assist him in his task, for Dr. Lyttelton is a firm believer in religion as a factor in the formation of character. "There appears to be," he says, "no programme naturally fitted for the years when personality begins to assert itself, except the story, told by a Society, of a personal Creator and Father, humanly revealed." So with characteristic consistency the name of God appears throughout these pages in capital letters. Nor will the complacent, self-satisfied parent be pleased with everything in the book, for there is much that suggests serious self-examination. As for instance: "If the child sees his parents quarrel, he begins to conceive of life as a scene whence love is banished." And again: "Supposing that the father's life wears the appearance of being mainly concerned with getting, and the mother's to be guided by social convention or ambition, there is little hope that the boy will grow into the perception of a higher law dominating his elders, and yet in harmony with that early law of obedience which he was beginning at one time to

understand and practise." These and many other passages will set parents thinking. We heartily commend this thoughtful contribution to a subject of pressing importance.

THE MARTYRDOM OF A PEOPLE; OR, THE VAUDOIS OF PIEDMONT AND THEIR HISTORY. By Henry Fliedner. Translated from the German by Constance Cheyne Brady. *Drummond's Tract Depot*. Price 1s. net.

A concise and well-written account giving us the origin, history, work, as well as a narrative of the terrible sufferings of these much-persecuted people, who were Protestants before the Reformation, and who, by handing down the torch of truth through the ages, became the connecting-link between primitive Christianity and modern Evangelical Churches. Their banishment from the Waldensian valleys and their glorious return under Arnaud is all well traced out. There are thirty-four illustrations, and as many of these are from good photographs of the scenery and buildings of the celebrated valleys, those who have previously read of the struggles of these persecuted people will be glad to have in their possession views of the very scenes which witnessed such stirring events. Mr. Forbes Moncrieff, in his preface, says of the little work: "I hope it will do much to create and sustain interest in this remarkable people, who feel that they have been preserved by God in a miraculous way for a great purpose, and that nothing less than the evangelization of Italy. To this task they are setting themselves right heartily." We earnestly commend this little volume.

HECTOR MACKINNON: A MEMOIR. By his Wife. London: *Marshall Brothers*. Price 3s. 6d. net.

A touching but worthy tribute to a devoted Presbyterian minister who was cut down last year in the prime of life, but not before he had been called to fill some important charges, and endeared himself to many friends beyond the limits of his own denomination. The brief notice of such a book as this cannot do it justice. We heartily commend it to those to whom Hector Mackinnon may not hitherto have been even a name, for it is calculated to establish faith, and may furnish higher ideals for many a minister outside the Church of Scotland. Some papers contributed by Mr. Mackinnon to "The Life of Faith" are reprinted, together with several other short addresses and papers.

OUTLINES AND NOTES OF SERMONS IN SEASON. By the Rev. John R. Palmer, Rector of Gratwick, Uttoxeter. London: *A. H. Stockwell*. Price 2s. 6d. net.

These outlines originally appeared in the *Clergyman's Magazine*. They are, as the title suggests, not merely skeletons, but the notes contain valuable suggestive material, and many a busy man will find here much to stimulate thought. Expository rather than topical preaching is encouraged by these outlines.

THE HOUSE OF THE POTTER. By the Rev. George Litchfield, M.A. London: *Marshall Brothers*. Price 2s. 6d. net.

Mr. Albert A. Head contributes a "Foreword" to this delightful volume, which consists of sermons preached by the author in the course of his ministry at All Saints' Church, Sidmouth. They have, indeed, much to

commend them ; they are short, simple, scriptural, and stimulating. Happy are the people who week by week listen to such expositions as these. So far as we are aware, this is Mr. Litchfield's first venture into the fields of literature ; we hope such a reception will be accorded to his book that he may be encouraged to give more such sermons to a larger audience.

SCENIC STUDIES OF THE BIBLE BACKGROUND. By Sophie M. Nicholls. London : *Longmans, Green and Co.* Price 3s. 6d. net.

This book is intended in the first place for the use of those who teach the Scriptures to children. The authoress rightly insists on the advantage to the teaching if the geographical setting of the Bible story can be visualized. A set of wall pictures, maps, and illustrations is therefore published, and the present book is explanatory of these. There are twelve brief chapters on the different plains, hills, waterways, cities, etc., of Palestine.

It is all very interestingly done, and it brings out the meaning of Biblical passages in a helpful way. We like the treatment of Psalm xxiii. The book is quite profitable to read even without the wall pictures, and would be a considerable help to any Sunday-School or Day-School teacher.

INSPIRATION. By the Very Rev. H. C. Beeching. London : *S.P.C.K.* Price 6d.

Three Advent addresses given by the Dean of Norwich in which he endeavours to guard against dangers arising from too literal a view of the inspiration of the Bible.

THE INCARNATION. By the Rev. W. S. H. Morris. London : *S.P.C.K.* Price 6d.

Lectures delivered at Windsor, N.S., by the Rev. W. S. H. Morris and addressed to clergy. They deal with the Incarnation, the Church ("the extension of the Incarnation"), and the "absorption into man's very being of the glorified humanity of the Son of Man."

THE HIBBERT JOURNAL. July. London : *Williams and Norgate.*

The contents of this number are, as usual, varied in character, but to our mind the lighter articles are the best. The Rev. W. Montgomery gives us a charming picture of Dr. Schweitzer as a missionary ; Mr. Cunnison makes taxation quite a fascinating subject, and Mr. M'Laren's account of the ecclesiastical problems of Germany is informing. The anthropological studies of Dr. Farnell and Francis Howe Johnson are interesting but unimportant. Dr. Beet adds little to what he has already written on "The Hereafter." Mr. Keyser has no answer to his own questions on the significance of death. Dr. Inge and the Hon. Bertram Russell discuss Mysticism ; the latter showing its deficiencies in logic, and the former exalting it at the expense of Roman Catholic theories of the Church. The Rev. J. M. Thompson, on Post-Modernism, seems to us very pointless. Mr. Weir curiously defends the "criminous clerks," who recite the Creeds they deny, on the grounds that loyalty to the human race is more important than loyalty to a Church, and that for the present there is no financial provision for these clergy apart from the ministry of the Church. Canon Adderley would make the Sacraments a means of promoting unity by the omission of all that makes them valuable in the opinion of any of the different controversialists.

Publications of the Month.

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

BIBLICAL AND THEOLOGICAL.

UNIVERSAL BIBLE DICTIONARY, THE. Edited by the Rev. A. R. Buckland, M.A., assisted by the Rev. Canon Lukyn Williams, D.D. (*Religious Tract Society*. 3s. 6d. net.) A monumental work of marvellous cheapness. It is for those—students and readers—who cannot afford the more costly works, and yet desire to avail themselves of the results of the best modern scholarship. It has this further advantage, that on questions of criticism its leaning is conservative. There are about 4,500 articles, some of them (*e.g.*, those on Justification, the Trinity, etc.) of considerable length. The volume meets a popular need.

RESTATEMENT AND REUNION. By Burnett Hillman Streeter. (*Macmillan and Co., Ltd.* 2s. 6d. net.) Second impression of a volume reviewed on p. 711.

TRUE MYSTIC, THE. By Holden E. Sampson. (*William Rider and Sons, Ltd.* 2s. 6d. net.) Described as "in the nature of a textbook to the subject which he has already treated more exhaustively in his larger works, 'Progressive Creation' and 'Progressive Redemption.'"

FAITH OF A CHRISTIAN MYSTIC, THE. By the Rev. T. Wilkinson Riddle. (*Marshall Brothers, Ltd.* 2s. 6d. net.) "An essay on the science of the inward life," consisting of four parts, in which the genius, sanction, value and practice of mysticism are respectively described. The volume is truly Christian in the best sense of the word.

PHILOSOPHY OF FAITH, THE. By Bertram Brewster. (*Longmans, Green and Co.* 3s. 6d. net.)

OBJECT OF THE BIBLE, THE. By the Rev. Edward F. Wilson. (*Elliot Stock*. 2s. 6d. net.) "If once it is generally accepted and believed in," says the writer, "that we, the English-speaking race, are indeed the children of Abraham, the true descendants of Abraham, lost to the world and lost to our brethren, the Jews, for many, many centuries, but now recovered, restored, made known—why, *the Bible becomes at once our Bible*. The prophecies which we had thought had only to do with the descendants of Abraham, we find have to do with us."

BAPTISM. By Philip Mauro. (*Morgan and Scott, Ltd.* 1s. 6d. net.) Deals with the "place and importance" of baptism in Christianity; and has a letter concerning "household baptism."

HOMILETICAL AND DEVOTIONAL.

SACKVILLE COLLEGE SERMONS. By John Mason Neale, D.D. (*H. R. Allenson, Ltd.* 2s. 6d. net.) A réissue of the sermons of a great preacher, for the season Trinity to Advent. Dr. Neale's doctrinal position was not ours, but we have read several of these sermons with great interest. They are as helpful in exposition as they are practical in application.

NEVER AND ALWAYS. By E. B. Wilson. (*Marshall Brothers, Ltd.* 1s. net.) An odd title, but a valuable book. "Never worry—always trust"; "never murmur—always rejoice"—and so on. There are thoughts here which will help every Christian, bringing peace, which is the true secret of progress.

DAILY SERVICES FOR SCHOOLS AND COLLEGES. By the Rev. H. Pakenham-Walsh, D.D. (*Longmans, Green and Co.* 2s. net.) A carefully compiled volume, the result of wide experience, and many schools and colleges will find it exactly meets their need.

SECRET OF INTERCESSION, THE. By the Rev. Andrew Murray, D.D. (*Morgan and Scott, Ltd.* 1s. net.) A "pocket companion" designed to foster and stimulate the spirit of true prayer. Dr. Andrew Murray is a prince among devotional writers.

CHURCH HISTORY.

CHURCH OF ENGLAND AND EPISCOPACY, THE. By the Rev. Canon A. J. Mason, D.D. (*Cambridge University Press*. 10s. 6d. net.) A collection or catena of passages from Anglican writers, from the Reformation to the Catholic Revival of the nineteenth century, designed to show their views on the origin, the sanction, and the obligation of episcopacy. It is a remarkable collection, presented with rare skill, and showing, or endeavouring to show, "both sides of the question." But Canon Mason frankly says he does "not profess to be impartial," and admits that his own view is that

"to tamper with episcopacy would be to throw away all that is most distinctive in the character and prospects of the Church of England." His attitude, therefore, gives to this monumental work something of the character of a brief, and to this extent its utility is impaired.

BIOGRAPHY.

AUTHOR OF "THE SPANISH BROTHERS," THE. By Elizabeth Boyd Bayly. (*Marshall Brothers, Ltd.* 6s.) The subject of this Memoir, Deborah Alcock, is spoken of by the Bishop of Durham as the "holder of golden talents" and the "faithful user of them" for the Lord. "The Spanish Brothers" was by no means her only notable work. Miss Bayly, who writes with affectionate sympathy, has given us a memoir for which we may well be thankful.

GENERAL.

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BIBLIOTHECA SACRA. (European agents: *C. Higham and Sons.*) Principal contents for July: *The Irreducible Minimum*. J. F. Genung. *Paul's Doctrine of the Logos*. G. M. Cummings. *The Wellhausen Theory of the Pentateuch and Textual Criticism*. G. Ch. Halders. *The Psychology of Conversion*. E. G. Lane. *Leadership of the Church in Modern Life*. H. A. Bridgman. *The Jews and Race Survival*. E. M. Merrins. *Civilizing Influence of the Medieval Church*. W. W. Sweet; and *Stray Notes on Deuteronomy*. Harold M. Wiener.

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CHURCH MISSIONARY REVIEW. (*C.M.S. House*. 6d.) Principal contents for August: *Ready for Advance*. Rev. C. C. B. Bardsley. *Co-operation in the Mission Field*. Rev. T. A. Gurney, LL.B. *Foreign Missions and Self-Sacrifice*. Rev. D. H. D. Wilkinson. *How to Keep at One's Best*. Dr. Herbert Lankester. *Alfred Robert Tucker*. Archdeacon Walker. Other C.M.S. Magazines: GLEANER; GAZETTE; MERCY AND TRUTH; ROUND WORLD; AWAKE.

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