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THE CHURCHMAN

A Monthly Magazine and Review

CONDUCTED BY
CLERGYMEN AND LAYMEN OF THE
CHURCH OF ENGLAND

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THE CHURCHMAN

June, 1915.

The Month.

THE ink on the sheets of last month's CHURCHMAN, with the references to the delay in issuing the Kikuyu Report, was hardly dry when the anxiously awaited Statement appeared. It was issued as a pamphlet, being published by Messrs. Macmillan and Co., Ltd., at the price of one shilling net. We are not sure that this is the best way of making known so important a document as the considered opinion of the Archbishop of Canterbury on the Kikuyu controversy; it would have been more convenient if it had been promulgated, at least in the first instance, by the Archbishop himself. It might then have received more notice in the general press, although it is difficult to secure attention for anything in the newspapers just now except the war and matters associated therewith. It is somewhat strange that the Statement has not created more stir in the Church newspaper press, but this is probably due to the very serious issues which are raised by the Archbishop's decision, and responsible men feel the difficulty of discussing them in the public prints. For, indeed, the position from the point of view of extreme Anglicans is very grave, so grave, indeed, as to make it doubtful whether, if they are to be true to their principles and consistent in their action, they can reasonably remain in the Church of England. We cannot pretend to be sorry for this, for we have long felt that there are numbers of men whose allegiance to the Church

hangs by a thread, and who, therefore, are a source of weakness rather than of strength to the Church. But that is by the way. For ourselves, we are grateful for the Archbishop's decision. It does not go as far as we wished, but it goes farther than we expected, and may be regarded as establishing a basis from which the cause of unity in the Mission-field may be steadily advanced. There is some question in regard to the character of the Archbishop's pronouncement. It is not a "decision" or a "judgment" in the ordinary acceptance of the term. The Archbishop himself speaks of it as "my own statement," but it is clearly a pronouncement of a quasi-judicial character, and as such must be held binding. The Archbishop thus refers to the question of jurisdiction :

"It is, no doubt, difficult to define with accuracy or completeness the nature and limits of the relation which the Archbishop of Canterbury as Metropolitan or quasi-Metropolitan holds to the thirty-one Bishops in the Mission-field and elsewhere who do not technically belong to the Province of Canterbury and whose dioceses have not yet been formed into independent provinces. Each of these Bishops, however, at his consecration, took an oath of canonical obedience to the Archbishop of Canterbury, and it will not be contended that that oath is devoid of meaning or that the relation so established is other than a real one. . . . For the time being it is upon myself that special responsibility for action of a steady and co-ordinating kind must rest."

It is important that this point should be borne in mind. The Bishop of Zanzibar on the one hand, equally with the Bishops of Mombasa and Uganda on the other, is clearly bound by the terms of the Archbishop's Statement.

For the sake of clearness we must give a short summary of the events which led up to the inquiry.

Bishop
Weston's
Charges,

In June, 1913, a Missionary Conference representing various Churches met at Kikuyu and drew up a "Proposed Scheme of Federation of Missionary Societies" for submission to the respective authorities concerned. Nothing was settled; the whole scheme was left *sub judice*. It is not necessary to refer in detail to the terms of the scheme; those who desire to study its details can obtain a copy of the Bishop

of Uganda's pamphlet (*The Kikuyu Conference*, Longmans, 6d.), in which it is set out in full. At the close of the Conference there was a celebration of the Holy Communion in which all the delegates joined. This service stands apart from the general scheme of federation, but it has occupied a large part in the Kikuyu controversy. Neither the Conference nor the service attracted much attention in England at first. The news arrived in the holiday season, when there is universal slackness. In the autumn the storm broke. The Bishop of Zanzibar published an Open Letter to the Bishop of St. Albans ("*Ecclesia Anglicana*," *For what does she stand?*), in which he charged heavily against the scheme, and said that "there has not been a Conference of such importance to the life of the *Ecclesia Anglicana* since the Reformation. For it has brought us to the parting of the ways that we have so long dreaded and sought to avoid. Is it not quite clear," he asked, "that unless the *Ecclesia Anglicana* purge herself of heresy and eschew schism, her Missions have no future?" It soon became known that the Bishop of Zanzibar had formally indicted the Bishops of Mombasa and Uganda before the Archbishop of Canterbury "with the grievous faults of propagating heresy and committing schism," and claiming to appear before the Archbishop "and not less than twelve of your Grace's co-provincial Bishops . . . to make and sustain our charges and accusations against them." The Bishop of Zanzibar came to England, and there were interviews. He did not withdraw the charges, but had "no wish to press them if the results he desires to obtain can be arrived at in another way." The Archbishop gave his decision in February, 1914, stating that he was "unhesitatingly of opinion" that he would not be justified in allowing the inquiry "to take the suggested form of proceedings against the Bishops of Uganda and Mombasa for heresy and schism." He said he proposed to refer the questions raised to the Consultative Body of the Lambeth Conference, the next meeting of which would take place in the following July, for their advice, having in view "the exercise of my grave responsibilities as Metropolitan."

"Those responsibilities," the Archbishop added, "I shall endeavour to discharge, but the advice I ask for will be of real service, and I feel sure that I shall not ask for it in vain." We have thought it well to set out these facts leading up to the inquiry, for they make clear the position the Bishop of Zanzibar now has to face. His charge against the Bishops of Mombasa and Uganda was that of "propagating heresy and committing schism," and in view of the breakdown of those charges he has now to determine what his future action will be.

In his February decision the Archbishop set out
 The Issues the questions upon which he should desire the
 Stated, opinion of the Central Consultative Body. They
 may be stated thus :

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

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

The Central Consultative Body consists of eighteen members, but the Church in America "does not at present send the four members to whom it is entitled." The remaining fourteen are the Archbishops of Canterbury (*ex officio*), York, Armagh, Rupertsland, Sydney, and the West Indies, the Primus of Scotland, the Bishops of Winchester, Exeter, St. Albans, and Gibraltar, and Bishops Ryle, Wallis, and Copleston. All these were present at the Kikuyu inquiry except the Archbishop of Sydney and the Bishop of St. Albans. The Archbishop of Canterbury was not present during the preparation of their Report, nor did he, of course, sign it. The Report bears the signatures of the other eleven members, and it is unanimous. It is impossible to quarrel with the composition of the Con-

sultative Body; it is eminently representative of the different schools of Anglican Churchmanship, which makes it all the more remarkable that the answers returned to the Archbishop's questions should be "unanimous." We could wish, indeed, that in at least one respect, to which we shall refer presently, there had been a minority report.

The Consultative Body's Reply. In their reply the Consultative Body pronounce as "wholly desirable" the main object of the Kikuyu Conference, but they think the Scheme of Federation opens manifold questions of a far-reaching character, and, seeing that it may be followed in other places, they hold it to be "quite distinctly the kind of charge" which should be submitted to the Lambeth Conference as a whole. Not that they desire to hang the whole matter up for four years, for not a few of the suggestions tend to unity without any compromise of independence. They could hardly have said "less than this by way of preface; we think they might have said a great deal more, and have shown more genuine sympathy—if they really feel it—with the aims of the Bishops of Mombasa and Uganda in seeking to heal the miserable differences among Christians which are doing so much to thwart and hinder the spread of the Gospel in East Africa. But passing over their platitudes, let us look at the main burden of their answer, which could not be more definite. There are three points in the Scheme which they say require "the most anxious consideration," and upon these we must quote their words at length :

"1. It is proposed in the Scheme that 'all recognized as ministers in their own Churches shall be welcomed as visitors to preach in other federated Churches.' We see no essential difficulty in inviting a minister or lay-person not of our own Communion to address our people, provided that the Bishop inviting him or authorizing the invitation is satisfied as to his qualifications. We concur in the Bishop of Uganda's statement that 'such an invitation would obviously be purely voluntary, and neither could nor would be claimed as a right.' But the terms of the proposal to which we have called attention do not seem to us sufficiently to safeguard this principle.

"2. A graver question is that which arises as to the admission to Holy

Communion in Anglican churches of communicants belonging to other denominations. The principles accepted by the Church of England as bearing on admission to Holy Communion (apart from the moral conditions laid down in the formularies of the Church) start, it need hardly be said, from the presupposition that the candidate for admission is a baptized person. Further, it is the undoubted rule of the Church of England that those who are to be admitted to the Holy Communion must have been 'Confirmed or be ready and desirous to be confirmed.' In strictness this forbids admission to the Holy Communion till the requirements of the Church have been complied with. And here it should not be forgotten that the Church regards Confirmation not merely as a condition of admission to Holy Communion, but as an apostolic means of grace by which the life of the baptized is strengthened for Christian service through the Holy Spirit. On the other hand, the lack of Confirmation cannot be held, as the lack of Baptism must be held, to render a person incapable, so far as man can judge, of Sacramental Communion. The evidence is abundant to show that exceptions to the rule have been allowed in special cases by many Bishops of weight and learning and of diverse theological positions in all parts of the Anglican Communion. But this relaxation has been a matter of episcopal discretion, exercised expressly in view of special circumstances, and therefore, in our view, has not compromised the Church's witness to her principles. Few rubrics, moreover, are so rigid as to admit of no exception; nor can the rubric in this case be so interpreted as to prevent the admission to occasional Communion of individuals who from peculiar circumstances are deprived of the ministrations of the Churches to which they belong. This seems to be eminently a matter in which the administrative and pastoral discretion of the Bishop may well be exercised, especially, though not exclusively, in the Mission-field.

"3. It appears to be implied in the proposed scheme that members of our own Church resident in districts assigned to the care of a non-episcopal mission would communicate in the churches of that mission. This seems to us to be a question on an altogether different level from that with which we have just been dealing. It needs separate treatment, and it is one upon which our advice is expressly asked. We are not here called upon to consider individual cases. We are confronted by definite proposals, to which two Bishops of our Communion have been parties, for arrangements of a general character between different religious bodies. In these it seems to be implied that members of our Church would be encouraged or even expected to communicate in non-episcopal Churches. We are bound to say that we cannot regard any such arrangements as consistent with the principles of the Church of England. In saying this we associate ourselves with the words used, though in a different order, by the Committee of the last Lambeth Conference on 'Reunion and Intercommunion': 'It is no part of our duty, and therefore not our desire, to pronounce negatively upon the value in God's sight of the ministry in other Communion. But Anglican Churchmen must contend for a valid ministry as they understand it, and regard themselves as absolutely bound to stipulate for this for themselves.'"

It is a matter for satisfaction that the Consultative Body have "unanimously" yielded the point that non-episcopal Christians may be received, under certain conditions, at the Lord's Table in the Church of England. They could not, however, have come to any other conclusion without casting reflections upon the opinions and practice of some of the most distinguished Anglican divines, ancient as well as modern; but knowing the feeling which exists on this matter among extreme Anglicans, and having regard to the dominant influences on the Consultative Body, it would not have been surprising if in their Report they had "hedged" somewhat in order to ease the situation. They have not done so, and it is right that the courage of their decision should be recognized. But on the other side of the question—the right of members of the Church of England to receive the Holy Communion at the hands of a non-episcopally ordained minister—they are obdurate. Their decision, we take leave to say, is not only inherently bad; it is absolutely inconsistent with the permission they recognize in the case of non-episcopal Christians. The Bishop of Oxford was undoubtedly right when he said: "I think we cannot reasonably ask those great Protestant bodies to go far with us unless we are prepared to reciprocate on equal terms." It is clear that the Consultative Body will not allow "reciprocity" or "equality," and it is more than likely that on this point the Scheme of Federation may be wrecked. We are, therefore, all the more sorry to see that the Archbishops of Armagh, Rupertsland, and the West Indies have subscribed to this clause in the Reply. We do not believe it represents their personal opinions, and it seems to us that on this point, at least, a minority reply would have been of the utmost service.

Standing apart from these questions, which are
 The Open
 Communion, concerned with the Scheme of Federation, is the
 Service of Holy Communion held at the close of
 the Conference, in which episcopalians and non-episcopalians

united. To our deep regret the Consultative Body pronounce against it. They say :

“ Any attempt to treat it as a precedent, or to encourage habitual action of the kind, must be held to be inconsistent with principles accepted by the Church of England. It would be a very serious alteration of the terms of communion, made not by any deliberate and corporate resolution of the Church, but by the sporadic action of individuals. However well intended, it would be subversive of Church Order. It would perplex the minds and distress the consciences of multitudes of loyal Churchmen. So far from promoting unity, it would, in our judgment, rather imperil the measure of unity which we now possess, and the prospects of the fuller unity for which we pray. Inspired by the laudable motive of charity towards those from whom we are unhappily separated, it would be grievously hurtful to charity among ourselves.”

The grounds upon which they base their decision are painfully inadequate. They seem to be obsessed with the idea of expediency—and that, too, only from one side—whereas in a matter of this kind principle should rule.

We have given considerable space to the Report of the Consultative Committee because of its very great importance, but it is the Archbishop of Canterbury's own Statement that really counts. He acknowledges that his “colleagues” on the Consultative Body have helped him greatly, but adds that the responsibility for what he writes is his own. Yet, while this is so, it is impossible to avoid the conviction that His Grace has been very largely influenced by the Consultative Body's Reply. He has not overruled them on a single point. He adopts all their conclusions, but he expresses his views at much greater length and with—what is still more important—much greater sympathy. We are fully prepared to admit the extraordinary difficulties of his position, but we cannot help wishing that he had seen his way to vary to some extent what, stripped of all verbiage, must be called the harsh decisions of the Consultative Body in regard to the freedom of Church members, who may be out of reach of their own Churches, to receive the Holy Communion at the hands of a non-episcopally ordained ministry, and also in regard to the open Communion at the close of the Conference. The

*The Arch-
bishop's View,*

Archbishop's Statement occupies thirty-six pages, and we cannot do more than quote the vital words governing his decision on the four points under discussion :

"1. The proposed Scheme of Federation provides that 'for the present all recognized as ministers in their own Churches shall be welcomed as visitors to preach in other Federated Churches.' Does this rule in itself contravene any obligatory principles of Church Order? I do not think so, provided always—a proviso which is not apparent in the wording of the rule—that in Churches of our own Communion the authority of the Diocesan Bishop be maintained, and that the preacher, whether he be minister or layman, be duly accredited by the Bishop.

"2. Similarly, with regard to the graver or more complex question of admitting to Holy Communion those who belong to other denominations and have not been episcopally confirmed, it is in my judgment right to leave large responsibility with the Diocesan Bishop. . . . Looking carefully at present-day facts and conditions, I have no hesitation in saying that in my opinion a Diocesan Bishop acts rightly in sanctioning, when circumstances seem to call for it, the admission to Holy Communion of a devout Christian man to whom the ministrations of his own Church are for the time inaccessible, and who, as a baptized person, desires to avail himself of the opportunity of communicating at one of our Altars.

"3. . . . To imagine that the occasional admission of non-episcopalians who in special circumstances seek the Holy Communion at our hands, carries or implies a corresponding readiness to bid the members of our Church, when temporarily isolated, to seek the Holy Communion at the hands of any Christian minister, though not episcopally ordained, who may be within reach, to whatsoever denomination or system he belongs, is gravely to misapprehend the position and to run the risk of creating serious confusion.

"4. . . . The question of such open Communion on special occasions is of course entirely independent of the question which I have discussed earlier as to the exercise of temporary or occasional 'hospitality' towards individuals deprived for a time of the ministrations of their own Church, be they French Protestants in the seventeenth century or Scotch Presbyterians in the twentieth. To mix the two questions is only to confuse matters. I believe that we shall act rightly, and that the wisest and strongest missionaries believe that we shall act rightly, in abstaining at present from such services as the closing service held at Kikuyu, now that in a world of quick tidings and of ample talk they are shown to be open to the kind of misunderstandings which have arisen."

A careful reading of the Report of the Central Consultative Body and of the Statement of the Archbishop makes it clear that the real question is postponed for decision by the Lambeth Conference, which is to meet in 1918. The Archbishop's Statement will carry great

Real Question
Postponed.

weight, and, as far as it goes, it may be said to make for greater unity. But, in view of the difficulties of the position, it is not likely that any definite steps will be taken towards federation until the Lambeth Conference has pronounced upon it. The Archbishop's Statement on this point is decisive :

"A formal and quasi-constitutional federation in British East Africa of different denominations, whereof our Church is one, requires, as it seems to me, a sanction which must be more than local. The matter is exactly one of those which the Lambeth Conference of Bishops can appropriately discuss with a view to the enunciation by that large and representative body of the principles which in its judgment must be authoritatively safeguarded, and perhaps of forms of rule and usage wherein a new departure may advantageously be made. The next Lambeth Conference will meet, if all be well, in the summer of 1918, and a great deal may in the meantime be wholesomely done to give effect to the desire for friendly co-operation which underlay the Kikuyu proposals."

It is true "a great deal" may be done, and we trust that our missionary brethren in East Africa will make the most of their opportunity, but for real federation they and we must wait—and pray.

The Bishop of Oxford has taken a leading part in Kikuyu controversies, and a reperusal of his pamphlet, "The Basis of Anglican Fellowship" (Mowbrays), will suggest some interesting questions at this juncture. He is evidently fully conscious of the menace to the extreme Anglican position caused by the Archbishop's Statement, and in a letter to Dr. Darwell Stone he has tried to soothe those who feel troubled by it. He writes :

"I am bound to acknowledge that I am no more satisfied than you are with the interpretation which the Archbishop puts upon the rubric about Confirmation and with other portions of his opinion—not least with what seem (to me) to be the underlying principles of the opinion. My own correspondence shows that it is causing serious disquiet of mind to many people. And the moment at which it appears constitutes a special difficulty. People are afraid to compromise their principles by silence, and yet are unwilling to raise a public agitation at this moment when the minds of men are preoccupied with the grave anxieties of the war—when we cannot get full attention given to any other subject, and when all men are asking that the Church, no less than the State, should exhibit the utmost unanimity. My own opinion is that it will suffice to give public intimation that in certain

Bishop Gore's
View.

particulars we cannot accept the opinion, and defer any further action till after the war.

"Any considered utterance of such a man as the Archbishop, one of the very greatest and best of living Englishmen, has serious importance; but we must not exaggerate the formal and official importance of the opinion.

"The African dioceses directly concerned, belonging to no province, are in a very anomalous condition, and are subject to the Archbishop in a relationship which it is very hard to define. It seems to me that those among the Bishops directly affected by this opinion who agree with us would do right to register a protest, and express their intention of bringing the question before the Lambeth Conference. I think that a new situation would be created for them if the Lambeth Conference were formally to endorse the opinion of the Archbishop; but at least till such an endorsement were given I think that the protest would suffice."

Will the extreme Anglicans agree that such a protest will suffice? There is great unrest among them, particularly in the diocese of London; and it is generally believed that the utmost care and discretion will be needed to persuade some of the more restive spirits not to take any decisive step until the Lambeth Conference has pronounced upon the issues.

**Prayer-Book
Revision.** The position of the Prayer-Book Revision question has undergone a change. Great efforts were made to procure the postponement of all further discussion in Convocation till after the war, and a memorial to that effect, presented to the Archbishop of Canterbury, secured many distinguished signatures, although there were not a few rather remarkable omissions. The memorial, however, was only partially successful. The Archbishop replied that he thought Convocation must proceed with the discussion as its labours were so nearly complete, but that the Houses of Laymen would not be required to consider the proposals till after the war. This amounts, of course, to a definite undertaking that the final step will not be taken till after the war. It is easy, however, to exaggerate the importance of this concession. We have not much confidence in the Houses of Laymen as at present constituted; and if the Archbishops went to them with a revision scheme, all cut and dried, and said: "Here you have the result of ten years' work by the Convocations, and we

want you to assent to it," we have not much doubt what the answer would be. It seems to us that the case for absolute postponement of the Revision discussion, both in Convocation and elsewhere, until after the war, was overwhelmingly strong, and we are greatly surprised that so astute a statesman as the Archbishop of Canterbury did not recognize its force. The discussion which followed the decision to proceed was not without its surprises, chief of which was the vote in the Upper House, when the Bishops by 15 to 5 rejected the proposal for the rearrangement of the Canon. The effect of this decision has been greatly to perplex the extreme men. The Rev. W. H. Frere, indeed, says that "the immediate result seems to be that some of those who have hitherto been keenest on revision will have to reconsider their position; and that the whole project, if not yet wrecked, is gravely endangered."

C.E.T.S. We regret to find that some remarks of ours in last month's CHURCHMAN concerning the Church of England Temperance Society have been misinterpreted. Nothing was further from our thoughts than to do any injustice to the Society, for the work of which we have nothing but the greatest regard. It is a pleasure to learn that the Society is doing its utmost, by handbill, poster, pledge cards, and many other ways, to bring home to all classes the great importance of an absolutely temperate life at this crisis of the nation's history. With greater support it could do still more, and we trust that the aid required will be given liberally and at once.



Some Thoughts on the Seven Epistles.

I.

IN a series of papers of which this is the first I propose, if God permit, to take the seven letters which make up the second and third chapters of the Revelation and to put down "some thoughts" upon them. By describing the series so, "some thoughts," I make it plain from the first that I have no ambitious design in my mind, as if anything like a detailed commentary were intended. Very much, even of conspicuous interest, in the deeply interesting text of the Seven Epistles will be left untouched. No one will find essays here, however brief and tentative, upon the Nicolaitans, or upon the woman Jezebel. Even the symbolism of the Epistles, the mystical designations of the Lord, the manna, the white stone, will be only briefly touched upon, if at all.

My purpose is wholly practical. I aim at the application to life, particularly to ministerial life, of some great point or points in the message of one Epistle after another. I seek to accentuate the meaning, for the servant of God to-day, of his Lord's warnings, promises, praises, censures, addressed through this seer to our forerunners in that far-off yesterday.

If I am allowed to finish my series, it may be supplemented at the end, perhaps, with some short discussions on matters omitted in the main course. All that I would say further at present by way of preface has to do with the ever-recurring word, meeting us at the threshold of each Epistle, "the angel of the Church." Even on this I do little more than ask my reader to accept provisionally the conclusion which seems to me demanded by the use of the term in the contexts before us. I do not take it to mean a tutelary Spirit, the guardian angel of the community, to whom surely it would be paradoxical to imagine a *written* message sent. Nor can I think that it denotes a personification of the community, the Church regarded

as ideally embodied in one mystical form and life. The conception seems too remote and subtle for the grave and intense air and utterance of these messages of the glorified Lord. The suggestion made long ago that the word after all may be quite literally taken, that "angel" is just "messenger," that the Churches had sent envoys to St. John, and these were the answers to them from the Lord, seems to me decisively negatived by the obvious remark (of Archbishop Trench) that an answer is written not *to* an envoy but *through* him.

On the whole no solution of the question so much commends itself to me as the familiar one that the angel is the chief pastor, the representative *persona* of the community, designated not by his ordinary title, elder, overseer, bishop, or otherwise, but thus mysteriously, because the context and scenery are so mysterious, so symbolical. He is "angel" because messenger and guardian; he is "angel," seen as such not by the Church but by the Lord, who "sends him to minister to them who shall be heirs of salvation."

Meanwhile, and the significance of this is deep indeed, it is plain that in every case the angel and the Church are viewed as in an organic and vital connection with each other. Within limits, the one is as the other. The angel's graces and virtues reappear in the community. So also do his failures and his sins. The voice of the Lord to the angel is therefore also, always, the voice of the Spirit to the Church, and to the listening individual soul, to "him that hath an ear."

One word more, and we will pass on without delay to the first of the seven Epistles, to think over its message to Church, to minister, to disciple. That word has to do with the Sender of the messages. We begin in these papers with the second chapter of the Apocalypse. But we will not forget that before it has come the first chapter, with the Patmos vision of the glory of Christ, manifest in the symbolic splendours which laid the old apostle prostrate and entranced at the feet of Him with whom he had walked and talked in other days. We are about to

listen not to John but to the Lord Jesus Christ; let us prepare our heart and mind to adore as well as to hear. For myself I dread and deplore the interpretation of Scripture which tends to treat the writing as if the supernatural proper were not in it; making the "vision" of prophet or apostle to be little better than a subjective exaltation, or even an artifice of literary form. I believe that Isaiah in the temple and John upon the island were really and veritably approached by the unseen Lord, as veritably, as objectively, with as little dependence on their own imaginations, as when in the days of His flesh the same Master called His disciples to Him, and bade them "come apart" and "come and see." Assuredly there was a deeper mystery in the one manner of approach than the other, and He who spoke His mind to John in Patmos penetrated further into his being, and used, so to speak, more and deeper elements in it as the vehicles of reception and report, than when, for example, He bade John with Peter prepare the room for the Paschal meal. But the point is that it was Jesus the Lord who approached and addressed His disciple, in the one case as much as in the other. The Epistles before us are not the product of John's best and most elevated thought. They are his awe-stricken report of what another Person, in ways inscrutable, had said to him on purpose that he might report it.

He who addressed Saul on the Damascus road, when indeed it was the voice of Jesus that spoke, and not the thought of Saul, addressed John in Patmos, and let him know the messages he was to write and the persons to whom the writing was to go. "It is the beloved Son; hear Him."

"To the angel of the Church of Ephesus write."

The "writing" lies before us, a message from the eternal world. None the less meanwhile this Epistle, like all the six to follow, as it is phrased in human speech, is so framed as, by its structure, to attach itself to human memory. With minor variations all the Epistles follow this structure. First the Lord recites some special aspect of His glory. Then He speaks out His

knowledge of the angel's "works"; often with reference to the related state of the Church, good or evil. Then comes, as the case may be, the warning to the angel, or the promise. Lastly we have the Master's call to the soul which can listen to attend to "what the Spirit saith unto the Churches." And "what the Spirit saith" is always a mighty promise to "the conqueror," "the overcomer"; in the first three instances prefaced by the call to "him that hath an ear," in the last four preceding that call, and as it were sealed by it.

Here first the Lord appears as the sovereign Possessor and Watcher of "the Churches." He "grasps" (*κρατεῖ*) the stars. He walks, not only stands, in the midst of the golden lamps. So, "grasping" the Ephesian angel as His possession, His implement, and walking beside the Ephesian Church as His vessel of light in the darkness, He speaks out His knowledge of the angel's works and the Church's state. Present in the community were perils and evils, teachers claiming to be His messengers, His apostles, while all the time they were not; and also votaries of a misbelief called, we know not precisely why, Nicolaitan, which seems to have taught wickedness as a creed. The angel, so his Lord knew, had met the obstacles and mischiefs before him with untiring effort and resolution, and had denounced with righteous wrath the doctrines which sanctioned sin. And the voice of the Christ lingers over the tribute to the faithful servant, and returns to it after the interval of censure. But the censure has to be spoken. The eternal Love must reprove, for it is love, not toleration, not indulgence. And the wrong and blame is precisely what supreme Love must inexpressibly feel, and mourn, and condemn: "Thou hast left thy first love." Then follows the appealing warning; repent, or the lamp must be removed, the Church must cease to hold and to shed the light of life if the angel has lost the fire of love. Yet the Lord of Love, yearning still for His servant's heart, turns back even now to commend the angel's "hatred" of sin-defending teaching, a hatred which means not rancour and malice but the intense repulsion of outraged purity. And then

finally, as the Spirit's voice to the angel, to the Church, to the Churches, to the listening soul, comes in the promise to the overcomer. His Lord will give him to eat of the tree of life which is in the Paradise of God, the Garden and Grove which is (xxii. 1, 2) in the midst of the eternal City. Has he "overcome" the subtle approaches of the enemy, and, watching, praying, contemplating, obeying, has he kept his first love? Then he shall pass into that holy Bower where no serpent enters, and shall live out there an immortality incorruptible, undefiled, and (wonderful final quality) that fadeth not away. He shall feed upon the unveiled secrets of an existence which shall be young for ever in its power, its purity, and its ardours of self-less devotion to the beloved Lord who has brought His servant safe thither. Nay, he shall grow eternally younger, more warm in all the faculties of supreme and self-surrendering affection. For he shall be more full always of that better life, for ever further and further away from the very reminiscence of decline.

"Thou hast left thy first love." The words have, of course, a profound sorrow in them. They touch the saddest chords of memory. The lost spirit in Dante's vision tells us, not that we need to be told, that there is no pain to compare with the recollection of past good amidst present evil. Long before Dante, in the eleventh century, Damiano sang, in his great Hymn on Paradise, how

"Præsens malum auget boni perditæ memoriæ"

("Present ill but stirs and sharpens memory of the vanish'd good").

Could the Ephesian angel recall the first dear days of Ephesian spiritual history, when the work and witness of Paul stirred the thought of the great city, and moved souls over "all Asia," and wrought those miracles of conversion and reformation which came out in the great bonfire of the bad occult literature, put to utter shame by the unspeakable glory and beauty of Christ? Then indeed he must have thought, as only those can think who are similarly convicted, that the

change, amidst all his zeal and his activities, was mournful past all words.

“O death in life, the days that are no more.”

O grief impossible to analyse, when rises up the recollection how once every aspect of the Lord's glory drew the whole man towards Him, making perfect service to be perfect freedom, and the sufferings of this present time already a part of the coming glory—while now the truth, the praise, the Name, leaves the disciple cold.

But then these same words, while they touch and penetrate the Christian's conscience, and the Christian minister's above all, are also, like the weapon of the legendary hero which wounded and also healed, full of “good hope through grace” for the soul which will look through them into the heart of the wonderful Speaker. For what do they tell us, with an infallible certainty, about HIM? They disclose a love which, like all true love, cannot possibly rest and be content without the response of love on the part of the man, the sinner, for whose salvation, and for the joy of the possession of whose being, the Lord died. There is no possible surer sign of the love which means not only benevolence but affection than the call, the hunger, for an answer in kind. It might readily be imagined that the Prince of Life might content Himself, as with an approach quite adequate to the relation between His glory and our low estate, with compassions and a rescue. But we turn from imagination to the real Christ Jesus unveiled in His Word. And there we see a love so profound, so personal, so wonderful in its glory of tenderness, that we may venture without irreverence to invert the great saying of Augustine, and to say, “Thou dost exist for us, O Lord, O living Love, and Thy heart is restless till it rests in ours.”

My friend and brother in the ministry of the Church of God, may we, writer and reader, sit at the feet of the Ephesian angel for what his example can teach us of untiring and

watchful toil, and of jealous regard (above all in our own teaching) for the truths of faith and holiness. But then let us fall down very low at the feet of the Lord Jesus Christ, and look up through His voice into His heart, till we feel again through all our spiritual being the joy of an affection which goes wholly out from self to Him, and brings us into that bliss which exists only at the meeting-point of the love of the Lord and the love of the disciple.

HANDLEY DUNELM.



The Christ of the Gospel.

No. VI.—“SHALL COME AGAIN WITH GLORY.”

“**H**E shall come again with glory.” So right back to the days of Irenæus the Catholic Church has expressed its hope and belief. The matter-of-fact Western Churches were content to say simply, “He shall come again,” whilst the picturesque East added the phrase “in glory” or “with glory.” The hope of East and West was the same, and its expression has never varied. Few Articles of the Creed have passed down the centuries without alteration, without controversy, but the hope of the Advent is one of them. Rejoicing in the simplicity of that hope, men have differed in its interpretation. The reserve of revelation has encouraged the speculative faculty. The right to speculate belongs only to the wise, and to them but in small measure; it is always claimed and abused by the foolish. So it has happened that parallel to the Faith, but never really part of it, there has always run a stream of bizarre and futile speculation, never valuable, and often mischievous, concerning itself with details of the Advent hope about which there is no revelation. Man is a curious and positive animal, and there is no better illustration of the fact than the accumulation of eschatological speculation and dogmatism from the days of Papias to those of Dr. Schweitzer and the *soi-disant* prophet of our own, Mr. Baxter.

His Glorious Appearing is a fact of our faith. Of its details we know little, and we have as little right to dogmatize. The cry of the saints goes up—“How long?” A tired world looks with impatient wistfulness towards the end of the day, and longs for the rest of His coming. Like schoolboys, men count the days until the holidays, forgetting that in the great school of life the world’s probation ends at the will of God, and when He wills alone. The Divine Son of Man disclaimed knowledge of the time of His appearing, and it ill befits His disciples with

impertinent and disloyal curiosity to break into a region of knowledge which in His infinite love, and for our sakes, He was willing not to enter. Suffice it for us to see that we be ready when He comes ; suffice it for us to know that

“The Christ will come again
E'en as He went,
With the same human heart,
With the same Godlike train.”

It is well for us that our faith be intelligent. A clear appreciation of our hope adds to its assurance. We must know what we may know, without obscurity, without hesitancy, and without credulity. The Advent hope is a matter of revelation. If the Christ has come once it is likely that He will come again, is a reasonable hypothesis, but alone its logic would be unconvincing. He who came once and won our unswerving obedience—obedience both of heart and head—has promised that He will return. There is the assurance of His Advent. When He has spoken we begin to see how reason and Scripture, Old and New Testament alike, corroborate His promise, and for us the study of the Advent becomes the intelligent study of Scripture. Intelligent study demands caution, and as experience in this department of study has proved, there are dangers ahead. It is perfectly possible that the rationalistic eschatology of to-day, which evacuates Christianity of much of its content, is in part a rebound from the speculative obscurantism which has ignored these dangers, and has played with Scripture as if its various passages were pieces in some great jigsaw puzzle, to be reassembled as you will, without reference to ultimate coherence. But jigsaw puzzles must make a picture, or there is something wrong with the puzzle. Scripture presents a coherent picture, or there is something wrong with our exegetical method. It is worth a little thought to escape the dangers which have caused trouble in the past.

First, there is the danger of applying to the Second Coming of Christ Old Testament prophecies whose fulfilment was exhausted in the Incarnation. This does not mean that no

prophecies of the old dispensation survive the beginning of the new, but it does mean that the setting and contents of every prophecy must be very carefully examined before we allow ourselves to use it in our presentation of the Second Coming. Some of my readers may not be prepared to endorse my view that historical criticism of the sane and reverent order has enriched our understanding of the Old Testament prophets. But probably all will agree that the prophets were mouthpieces of God, first of all to the men of their own day, and only secondarily to generations yet to come. Particular prophecies have often more than one fulfilment. Joel saw just in front of him a period of material and spiritual prosperity, and his vision found its first fulfilment ere the Canon of the Old Testament was closed. St. Peter saw the same prophecy fulfilled at Pentecost, and St. Peter was right. Some still believe that there is an even more glorious fulfilment yet to come, and they, too, will be proved right. Bereft of the elaboration of detail, the prophets were preachers of mighty principles, and the victory of these principles is permanent in ever-varying circumstances. Sometimes the details belonged to the moment, sometimes they were symbolic, sometimes they looked to the future ; it needs spiritual discernment of the highest order to allocate them aright. Two instances will illustrate what is meant, without unduly dogmatizing. The Virgin prophecy of Isaiah, to the minds of some scholars, received its first fulfilment in the birth of a son to the then reigning sovereign ; it received its great fulfilment in the Incarnation. It is clear that this latter fulfilment is final ; its meaning is exhausted in the Virgin-born Jesus ; there is no further fulfilment, and the whole matter is comparatively clear. But if we turn to the prophecies of Haggai, the position is more difficult. Haggai was a prophet with a simple message, and the response that it won makes him the most successful of all the brotherhood. The people built the Temple, and they found peace in it in their own generation. Its immediate fulfilment did not exhaust the prophecy. Christ came to that latter house, restored again as it was, bringing His glory with Him.

Did this exhaust its content? Are they entirely wrong who prolong the prophecy of Haggai down the ages, and who find its final fulfilment in the return of Christ to the Temple of His Church? I for one should not like to say so. These illustrations are easy, but the warning is needed, for some have told us of the Second Coming of Christ in terms of Old Testament prophecy, have settled for ever the circumstances and locality of His return on premises which will not carry their conclusion, and were never meant to be invoked.

The second danger concerns both Testaments, and is that of literalizing the symbolic. (That of turning the literal into symbol is, of course, the converse danger, but the writer doubts if it as often leads to serious misconception.) Nowhere has this danger been greater than in dealing with the Return of the Lord and with the heaven that lies beyond. The danger forgets the change from the material to the spiritual, forgets that the body of our resurrection, made like His glorious body, is a *πνευματικὸν σῶμα*. It is a danger which we are outgrowing. The good books of my childhood represented heaven as a sort of celestial Blackpool, with an "endless round of amusement." Do children read "Christie's Old Organ" nowadays? Old Treffy ground a barrel-organ, and he was dying. Christie brought home from the mission hall the message of the love of Jesus and the hope of heaven. Treffy listened and drank the message in. In heaven, Christie tells him, they play on harps all the day long. The old man makes little account of harps. "Won't there be no barrel-organs, Christie boy?" And little Christie, literalistic theologian, with the excuse of ignorance, answers "No." Literally I hope he was right, or some people's heaven will be spoilt. Actually he was wrong. Heaven means satisfaction—a barrel-organ for old Treffy, harps for the musical, and neither for me. Little Christie is typical, and his disciples tell us of a restored Jewish kingdom to which the King returns, with a wealth of detail as to the splendour of that great procession and the order of events on that great day, which, carried to its logical conclusion, would justify the peasant who came

to London and was disappointed that its streets were not paved with literal gold.

The other danger is a more subtle one. It is that of referring every promise of His coming to the Final Advent. In the Divine wisdom it seems to have been necessary that guesswork should be discouraged. Some students of Scripture seem to have regarded the various references to the Lord's return as a series of interesting conundrums, and to have imagined that the reserve of Scripture is not a warning to the faithful, but an incitement to the curious. To the true student meticulous criticism is out of place, he must be content with the broad facts of revelation. There are many "days of the Lord," but there is one final day. The exile, the return, the fall of Jerusalem, each a great crisis in the history of the people, are days of the Lord. So in the world-war of to-day, *der Tag* has quite a different connotation from that in which our German foes have learnt to use the phrase. In the eschatological passages of St. Matthew and St. Luke it seems clear that our Lord had two crises in mind—that of the fall of Jerusalem, and that of His own return in glory, of which in some sense the period of the fall of Jerusalem was a type and foreshadowing. Again, the great saying precedent to the Transfiguration, "There be some standing here which shall not taste of death till they see the Son of Man coming in his kingdom,"¹ only lends colour to the idea that our Lord was mistaken in imagining an immediate triumphant "coming" in the minds of those critics who are obsessed with the theory that there can only be one literal fulfilment of each prophetic utterance. He has come, He is here, He is always coming, He will come in glory—thus is simply, but best, represented the teaching of Scripture and the faith of the Church.

The discussion of these dangers is not waste of time, it clears the air for us as we turn to positive statement. Avoiding the futurist interpretation of exhausted prophecies, guarding ourselves against the literalizing of symbolism and the sym-

¹ St. Matt. xvi. 28.

bolizing of literalism, remembering that Christ has come, perhaps will come, many times in the crises of history before He comes in the majestic crisis of His final glory, we are better prepared to face the simple splendour of the Christian hope. What are the facts as the New Testament reveals them?

We turn first to the language of our Lord Himself. He had come, and He not infrequently reminds His hearers that He was the long-expected Messiah, the Desire of all nations, and others recognize Him as such. "I came not to call the righteous, but sinners to repentance."¹ "The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."² These are cases in point, and there are many such. So, too, the Baptist thinks of Him;³ so also Martha;⁴ and so most strikingly in their doubt John and his disciples in the question: "Art thou he that should come, or look we for another?"⁵ But just as there is clear reference to a past coming, there is equally clear promise of future comings. Sometimes the context of the promise indicates the character of its fulfilment. "I will not leave you comfortless: I will come to you,"⁶ plainly refers to the coming in the gift of Pentecost. But there are other promises which are clearly either not fulfilled or not exhausted by such intermediate happenings. Agreement as to exposition in each case can hardly be expected. Most of these promises belong to the Synoptic Gospels, and some have denied that the doctrine of the Parousia is to be found in St. John. But the Christ of the Synoptists is the Christ of St. John; and to me, at any rate, the promise of the prepared abiding places and the return⁷ is as clear a promise of the end as any in the Synoptists. Dr. Swete on the whole agrees,⁸ but feels that the passage may have received one fulfilment on Calvary.⁹ Speaking generally, the great discourse in the upper room demands for its setting and elucidation as clear

¹ St. Mark ii. 17.

² St. Matt. xx. 28.

³ St. John iii. 31.

⁴ *Ibid.*, xi. 27.

⁵ St. Matt. xii. 3; see also St. Luke xix. 10; and St. John xvi. 28.

⁶ St. John xiv. 18.

⁷ *Ibid.*, xiv. 3.

⁸ Swete, "The Ascended Christ," pp. 104-115.

⁹ *Ibid.*, p. 129.

a doctrine of the Return in glory as the most vivid and picturesque passage in the Synoptists. The High-priestly prayer, *Father, I will that they also, whom thou hast given me, be with me where I am ; that they may behold my glory, which thou hast given me*, demands for its final answer the Parousia of the other Gospels and the rest of the New Testament. The language and view-point of St. John are different, as we should expect ; but it is quite time a protest was made against the tendency to divorce the one Gospel from the three, and to teach a new Nestorianism of a Synoptic and a Johannine Christ.

In the Synoptists we catch the vividness and picturesqueness of the East, and Jewish Apocalyptic, certainly Biblical, and probably non-Biblical, is laid under contribution for modes of expression. He shall come again, in the glory of His Father, with power and great glory ; coming with the clouds of heaven, with His angels.¹ Again and again the promise is repeated with varied imagery and changed metaphor. We need to remember that imagery is imagery and metaphor is metaphor ; but fact is fact, and fact remains. The mere variety of metaphor shows at once that our Lord was no slave to metaphor, and that He would not have us forge it into literal fact. No date is given. It is to be soon, and we must watch for His appearing. Much must happen ere He comes ; length of time is always relative, and the calendar of eternity is not subject to the reckonings of time. It is not easy for the human intelligence to appreciate this, and so a new school of eschatological teaching has come to us, and tried to teach us that Christ expected His glory soon, and because it did not come, in a fit of mistaken yet unselfish enthusiasm He rushed into the jaws of death, in the hope that His Father, with His legions of angels, would snatch Him from them, and the coming in glory would be won. His death was an accident and a mistake ; His coming was to be temporal and material and immediate, and the faith that He came to give and the Church He came to found were shipwrecked at the start. The theory

¹ St. Matt. xvi. 27 ; xxiv. 30.

is ingenious as a specimen of criticism, but it involves just one prerequisite—the rewriting of much of the Old Testament and all of the New. The perspective of history does reveal some mistakes, and we must be prepared to find them in the course of the years; but the religion of Christ becomes a miracle in the highest degree *contra naturam*, if it be founded on such a mistake as this.¹

Whence has the theory come? Probably from the fact that in the Early Church men naturally thought of eternity in terms of time, and looked for an immediate return of their Lord. Perhaps St. Paul himself at first shared this immediate hope. At any rate, in writing to the Thessalonians he paints a vivid picture of the Return,² and does not stay to guard his hearers against the danger of premature anticipation. If he cherished it himself, the difficulties at Thessalonica broadened his experience, and ever after his teaching is carefully guarded. In his second letter to Thessalonica he goes into detail for the benefit of that Church, and depicts the age-long struggle which is to precede the Advent. The chapter in question differs largely in detail from the eschatological discourses of our Lord, but both, detail apart, indicate a lengthy period of conflict before the final victory. Hegel has embodied that idea of conflict in his philosophy; but the New Testament alone tells us that at the end of the conflict, or perhaps in its very midst, Christ will come, and in His triumph the conflict will end.

St. Paul does not leave the subject after Thessalonians. He tells both the Corinthians and the Philippians of the mighty change in them which the coming of Christ will mean;³ and by reminding us that we shall pass from the material to the spiritual when He comes, he removes most of the difficulty which, without that reminder, we feel. We shall be incorruptible, our

¹ For a full and devout study of modern eschatology I would venture to call attention to my colleague's book, E. C. Dewick, "Christian Eschatology."

² In this epistle *παρουσία*, Latin *adventus*, is used for the first time. It becomes the technical term for the Second Advent. In common speech it simply meant arrival, though it was used also of state visits. Cf. 1 Cor. xvi. 17; Phil. i. 26, etc.

³ 1 Cor. xv. 51, *sqq.*; Phil. iii. 20 *sqq.*

bodies will be spiritual. The ears with which we hear will not be these ears, the eyes with which we see will not be these eyes. If so—and it is so—the trumpet of the last day need be no material instrument, the clouds on which He comes not the watery pall of the heavens, the angels of His company not the winged beings of Christian art. He will come ; we shall be like Him, we shall see Him as He is. The eye of spiritual vision will see, the ear of spiritual hearing will hear, and the interrupted intercourse of earth will give place to the permanent communion of heaven. He is here now, only we do not realize and appropriate His presence. Prayer, meditation, sacraments, help us to contact with the never absent Jesus. Sin, slackness, selfishness, obscure the vision. Then we shall be changed, and nothing will be able to obscure, and nothing will be needed to reveal. His coming and our change synchronize, and for Him and for us that is part of the glory. The borderland between the spiritual and the material has never been travelled by the human intelligence ; perhaps there is, in truth, no land between. The *πνευματικὸν σῶμα* must ever be a mystery until we possess it. Faith in the unseen is still demanded of us, but we can be content to know that in the realization of that same unseen, faith and reason will find themselves at one.

St. Paul does not stand alone ; every writer of the New Testament adds his testimony to the coming of the Lord. St. John uses the Pauline word, and speaks of the Parousia ;¹ St. James exhorts to patience, *for the coming of the Lord draweth nigh* ;² St. Peter encourages those whose faith is tried with the glory that will come in the day of the Lord ;³ the writer of the Epistle to the Hebrews speaks of the “appearing a second time” ;⁴ even Jude in the few verses of his epistle looks onward to a day of judgment and of mercy ;⁵ whilst the Revelation is so full of Advent hope that it ends with the Church’s Advent prayer, “Even so, come, Lord Jesus.”⁶

So the clause in the Creed finds its justification in Scripture.

¹ 1 John ii. 28.

⁴ Heb. ix. 28.

² Jas. v. 7.

⁵ Jude 6, 21, 24.

³ 1 Pet. i. 7.

⁶ Rev. xxii. 20.

For some it has lost its value and its meaning. Part of the reason lies here. Men have failed to see that we have no language and few analogies with which to interpret and to appreciate the world of spirit. The tyranny of the letter is always the murderer of spiritual truth, and never more so than in our ideas of heaven and the Advent. Dr. Swete writes thus of this article of the creed :

“Men think of it as involving a literal fulfilment of the apocalyptic symbolism of the Second Coming which the New Testament inherits from the Book of Daniel. They imagine the Ascension literally reversed, and the intellectual difficulties of the scene vastly increased. ‘He shall come’ means, they suppose, that He shall visibly descend in a chariot of clouds, accompanied by visible hosts of superhuman beings. These conceptions can, of course, be justified by an appeal to the letter of Scripture, but so can also the vision of the Great White Throne and the Open Books.”

In this article, particularly in its opening paragraphs, we have tried to avoid the danger which Dr. Swete sees, and which a moment's thought will reveal to us all. It is a real danger because it tends to give unreality to the greatest of all the Christian hopes. That hope is well founded, Christ will come, and His coming brings in its train the consummation of all things.¹ The Church has been content with adding to its Creed one of many purposes of that coming : it is a coming for judgment. He comes as Lord and King, as well as Judge ; we do well to remember it is the “same Jesus,” and in that fact we may be content. He is our Judge, just, merciful, unerring. So judgment means registration of facts as they are, declaration of position as it is. There is no risk in this judgment ; justice will be done. Good fruit will not by any accident be declared bad ; sheep will not be mistaken for goats ; tares will not deceive, for all their similarity to wheat. The real test will be relationship to the Judge—a relationship which may and which

¹ See Canon Macnutt's “Advent Certainties,” an excellent exposition of the practical aspects of His Coming.

must begin here, and which will endure. The imagery of an ancient or modern assize court is useful to carry the idea, but it is only imagery after all. The fact remains, and the horror of judgment passes as we recognize the person of the Judge. He is our King—King of all things and our King. He must reign, and so His coming means the final victory of good, the final defeat of evil, and heaven begins.

We have left untouched many of the problems of that Coming. We have not discussed the preterist or futurist or historico-continuous interpretation of the Apocalypse; the coming with His saints or the coming for them; pre-millennial or post-millennial coming; and many more. We have no apology to offer. Some of these discussions are mischievous; some of them futile. There is no adequate solution, and there is need of none. He has come to live and to die, to seek and to save. He is here to help, to guide, to protect. He will come to judge and to receive and to reign. So the Church believes, and on no inadequate grounds. So the Christian hopes. Amid all the appalling din of war we hear the wheels of His chariot. Meanwhile it is for us to hope, to work, to watch, to pray, until He come. Even so, come, Lord Jesus.

F. S. GUY WARMAN.



Anglican Teaching and the Twentieth Century.

PERHAPS we may disarm criticism at the outset by stating that only certain phases of our Church's teaching are being dealt with in this article—all reference, for instance, to the sacramental teaching being excluded, and that when Anglican teaching is spoken of, it is limited to the Prayer Book and the Articles.

Our proposal is to deal with certain theological tendencies of the age, and to show the relation of these age-tendencies to the teaching of our Church, especially as concerns its anti-Pelagianism and Soteriology, its Christology and anti-Arianism. Perhaps there is no fallacy of the age that is more popular than its practical Pelagianism and its general attitude with regard to the nature and the guilt of sin. What do we mean by Pelagianism? Pelagius—Briton, monk, philosopher—was the outstanding polemic theologian of his age. The foremost antagonist of Augustine, and the opponent of the "Vitium Originis" of Tertullian, he practically advocated the theory of Monergism. He was the champion of human nature, and of all that it is able to accomplish by itself. In his days the idea of the superman was happily unexcogitated, and Darwinism, of course, unknown; but Pelagius was the ardent advocate of the possibilities of human nature apart from grace, and the super-excellence of man as man. Obsessed with the nobility and ability of man as man, as if he were a twentieth-century eulogist, he was the first to categorically deny the possibility of the innate heredity doctrine of sin. It was with him the philosophical inference from the primary assumption that ability limits obligation. He was the first apologist of a kind of teaching rampant to-day in many circles, Christian and non-Christian, which is practically tantamount to sinlessness, and in clean contradiction to the teaching of St. John: "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we say we have not sinned, we make Him a liar, and His word is not in us" (1 John

i. 8, 10). Above all, he was the daring advocate of the theorem that there is no causal connection between our sin and Adam's Fall, or that Adam was in any sense the representative of his race, as St. Paul states in Rom. v. 12, 21. In one word, his teaching evidently was that we make a great mistake in laying emphasis upon the sinful nature of man and our need of Divine Grace, because there is in everybody a certain natural holiness, and that neither evil nor good is born in anyone. It is the result of either evil or good example, and environment is the great thing. Pelagius would be a very popular preacher to-day—especially with admirers of "The Inside of the Cup."

Now, it is evident to any open student of the tendencies of the twentieth century that this sort of teaching has permeated many of the theological fountain-heads of to-day, and from these creators of theological opinion it has filtered into the minds of a large number of the influential speakers and authors of to-day. The current teaching of many of the influential theologians of to-day is simply a revamped Pelagianism.

Total Depravity is now largely regarded as a myth. It is looked upon in the light of the fossil of a lost and effete theology. The teaching of the Bible that the heart is deceitful above all things and desperately wicked, and the teaching of St. Paul and of our Church which reveal man as a sinner, not so much on account of what he does but on account of what he is, is in these days a hard saying, and who can hear it? For the man of the century wants to be applauded. He loves to hear the plaudits of the advance of the race, and Sunday after Sunday, in a thousand pulpits, to receive bouquets for his achievements, his progress, his nobility, his generosity. In fact, nothing seems to excite the anger of Modernism so much as the frank statement of the actuality of original sin, and the intrinsic guiltiness of sinful man. When it hears it springs up like a man in wrath. It decries it. It denies it. It fumes at it. For the modernist estimate of sin is essentially anti-Christian and anti-Scriptural. Sometimes it is as outspoken as Canon Rashdall, who coolly says of our Church's teaching in Article XIII.,

with regard to the works of the Unbelieving having the nature of sin, nobody believes it or even thinks that he believes it. Sometimes it speaks as boldly as Sir Oliver Lodge, who declares that as a matter of fact the higher man of to-day is not worried about his sins at all, still less about their punishment ("Man and the Universe," p. 220), and roundly denies the existence of original sin. But whether as frank and declamatory as these representative voices, it is certain that Modernism would repudiate with strong repudiation the teaching of the Bible on the subject that sin is the corruption of our universal nature; that it deserves God's wrath; for "anything that suggests an angry God . . . is rejected as falling below the best secular morality of to-day" ("Foundations," p. 278).

Now, what we want to mark is this, that the denial of the exceeding sinfulness of sin, and this Pelagian pseudology (1 Tim. iv. 2) of the exceeding excellence of human nature, not only strikes at the root of the fundamental consciousness of man, and makes the fact of sin and its corollary the fact of redemptive need unnecessary, but it is flat against the teaching of the Church of England. There it stands, in language that is absolute. The challenge of the age is met by the counter-challenge of the Church. What the age through the voice of its potential leadership denies, the Church in its every statement on the subject declares. What the age through the same voices declares, the Church in the same channel categorically denies. It declares that sin is the fault and corruption of our nature in every man and in every person. It declares that in every person born into this world it deserves God's wrath. It declares that everyone is by nature inclined to evil, and that the flesh always lusteth contrary to the spirit, and is not subject to the law of God. The modern philosophic spirit is found in the evolution of an age-type, the myriad fine specimens of manhood and womanhood, irreproachable in character, kind-hearted and charitable, but without consciousness of the guilt and death of sin, amongst whom a multitude might be found who say :

"This is our Creed. We believe that there is none under sin ; there is none uprighteous, no, not one. We know that whatsoever the law saith, it saith to those who flagrantly and openly transgress the law, to the inmate of the prison and the police-court ; but as for the decent and respectable, the church-going and the virtuous, they are not guilty ; nor have they fallen and come short of the glory of God."

There is nothing that culture hates so much as the assertion of the universality of sin. And it hates it because the very concept of sin, according to the Scriptural and the Church ideal, militates so bluntly against the evolution philosophy. It undermines it. It evacuates it of meaning. The two are contrary the one to the other. If the one is true the other must be false. But in spite of the pervasion of the evolutionary hypothesis, on this question the Church stands as immovable as a rock. It opens with a declaration that Scripture moves us to acknowledge as well as to confess our manifold sins and wickedness, and putting every soul of us upon our knees, irrespective of chance, character, and career, makes us openly confess that we are just miserable offenders, like men found guilty and under sentence, needing God's sparing mercy ; and there is no health or possibility of salvation in us. In the Litany our position is declared to be that of miserable sinners, under the wrath of God, because of our offences and sins, and needing God's forgiveness for our ignorances as well as our sins and negligences. In the Holy Communion the Exhortations set forth in most striking terms the exceeding sinfulness of sin, and the greatness of God's displeasure at it, and the confession of the Communicants (not of criminals or notorious evil-livers, let it be remarked) in one of the most extraordinary declarations of the intolerable burden and wickedness of sin that is conceivable in human language : "We acknowledge and bewail our manifold sins and wickedness, committed by thought, word, and deed against Thy Divine Majesty, provoking most justly Thy wrath and indignation against us."

And this type of thought pervades the Prayer-Book ; it is

saturated with it. In fact, to one who carefully studies the Prayer-Book and the Articles, the Church's teaching with regard to the exceeding sinfulness of sin becomes one of the profoundest convictions.

Now, very closely connected with this development is the practical disappearance from the theory of Modernism of the Biblical idea of the need and the fact of Salvation. It is the rational corollary of the natural development of man. The later gospel is practically that of a self-salvation, and the unnecessary Christ. The individual is to save himself; a salvation by culture and civilization and character-building, with Divine grace thrown in as a kind of sleeping partner. As to the synergism of Phil. ii. 12, 13: "*Work out your own salvation, for it is God which worketh in you both to do and to will*"—it is apparently unconsidered. And the latest of all Gospels, the so-called Humanistic Scheme of Redemption, is that the individual is to look to society for salvation; or, as one of its foremost advocates has put it (in fact, it is the concrete creed of anti-Christian Socialism): "The help we once expected from invisible and incorporeal agencies (that is, of course, from God and Christ and the Bible and angels and invisible spiritual influences) we are now demanding from man, Society is to save the man." It is, bluntly speaking, salvation by environment. Culture is apparently conceived of as a kind of living organism with a social consciousness, a civilizing force sufficient to supply the universal human need, and offering scientific solution for every problem, ethical and sociological. In one word, the Soteriology of the modern may be briefly comprehended in this saying: Salvation is salvation of the body, not of the soul; and the way of salvation, material conditions, and a higher social life." Development of the body and the amelioration of physical conditions has become the modern evangel. It finds its climax in the teaching of Friedrich Nietzsche, whose ideas so coloured the stream of German thought that he became, according to Mencken, his prominent biographer, the prophet and embodiment of those habits of thought dominant among

the thinking men of the world to-day. The teaching of Nietzsche centred in the body. "I am body, entirely body, and nothing more. 'Soul' is only the name of something in the body. That which is called flesh and body is of such incalculably greater importance, that the rest is nothing more than a small appurtenance." What Nietzsche meant exactly by the superman is a conundrum his biographers give up, but apparently it was the culminating evolution of mankind from species to super-species. He apparently had an idea of developed manhood to be obtained by breeding, just as you would breed prize horses and pigs. But it is all of the earth, earthly; of the body, bodily. And the ultimate goal of life is apparently for man to be the finest of animals. There is something so unspeakably sad in the Nietzsche conception of life, and his frenzied and vicious denial of anything like supernatural help and human need, that it reminds one of the famous apothegm of the great Dutch theologian, Van Oosterzee, that the man who disowns his need of deliverance remains as much a stranger to the microcosm within him as he is to the macrocosm around him and above him. The Christianized form of this is a kind of modern version of the old Salvation by Works theorem. It is that the ordinary man's case is not serious, or his heart in any true sense desperately wicked. Those who have been in the last gutter of sin may need something more than a civilizing salvation, but the average man needs but a little culture and a little more culture, and he will, by character-building, secure his ultimate salvation. When we turn from this to Bible doctrine, which is Church teaching, we are struck with the deep gulf fixed between the two. According to St. Paul (and, by the way, Nietzsche says of St. Paul that he was one of the worst of men; a liar of the worst kind; a pandering anarchist; an appalling impostor, who forged and distorted and falsified the Christ he invented), man is of God but has fallen; sin entails a separation from God; its results are ruin to character, failure of life, fear of death, condemnation in judgment; and its desert the wrath of God. And the first need of man is rehabilitation,

and though man is helpless and hopeless in himself, has no righteousness, no power; yet God in Christ has done for us what we could not do; has gained for us what we could not gain; and now confers by grace through faith that life-gift which is at once his justification as a sinner, and his reconciliation to God.

The Soteriological Articles are extraordinarily explicit. Article X. teaches that the condition of man after the Fall of Adam is such that he cannot turn and prepare himself by his own natural strength and good works to faith, and calling upon God—which is borne out in the Collects for the Fourth Sunday after Epiphany, the Sexagesima, the Second Sunday in Lent, and the First, Fourth, and Ninth after Trinity. Article XI., which teaches that we are counted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings; and Article XIII., which declares that works done before the grace of Christ and His Spirit have the nature of sin, reveal very clearly the irreconcilability of our Church's teaching with the Modernistic or Humanitarian scheme of self or society redemption. But perhaps the most stubborn thing in our Church in its antipathy to this phase of Modernism is Article XVIII. It plants itself four-square against the creed of Modern Liberalism, which has been popularized in Pope's jingling apothegm in his "Essay on Man":

"For Modes of Faith let graceless zealots fight;
His can't be wrong whose life is in the right."

There is perhaps no more popular creed to-day than that of the man who regards with a complacent and equalizing generosity all creeds and sects, and glories in his conviction that after all it matters little what a man believes—whether it be a jumble of legends from the Talmud, the Vedas, and the Koran, the stories of the Greek Mythology, the Lives of Saints, or the teaching of the Scriptures—all of equal importance or non-importance. Faith—that is, true faith in God through Jesus Christ the Son of God—is a matter of indifference.

Whether these ideas are due to the widespread tenets of Unitarianism, or the subtle diffusion of Swedenborgianism and Christian Science, which have percolated from the radiating centre of German rationalism—the German Universities—it would be hard to say ; but there can be no doubt that an age that calmly accepts the doctrine of man's evolution, through long natural processes, from anthropoid or all-engendering protoplasmic cell, is hardly likely to accept a Gospel which has its basis in an Inspired Word which declares the fall and sinfulness of the man God created, and instead of wild dreams about the evolution of the superman reveals the coming glory of the sons of God, when we shall bear the image of the heavenly, not through evolution, but by the renewing of the Holy Ghost and the resurrection power of the Son of God (see Saphir, "Divine Unity of Scripture," p. 27).

DYSON HAGUE.

(To be concluded.)



Liberal Evangelicalism: What it is and What it stands for.¹

IV.—THE PROBLEM OF THE CREEDS.

RELIGION exhibits its activity in two forms: the personal and the corporate forms. The one is individualistic, free, autonomous; the other is collective, organized, disciplined. Personal religion is concerned only with the relation of the soul to God. If religion exhausted itself in this one manifestation, then Christians would consist only of a mass of isolated individuals, undisciplined religious free-lances, with no concerted plan of action or definite objective. But the impulse towards fellowship with other believers is a universal instinct of the religious mind, and this instinct our Lord sanctioned by the creation of the Christian Church.

Corporate worship is recognized, by general experience, as essential to healthy and robust religion, and in ominous language we are warned in Scripture, that "forsaking the assembling of ourselves together" is one of the most fruitful causes of the breakdown of personal religion resulting eventually in apostasy.

But the association of believers for worship and mutual edification at once requires some embodiment of the general truths believed by them which will form a bond of union and consolidate corporate religion upon some definite basis. To foster the spirit of brotherliness there must be some general agreement, the worshippers must be "in one accord." Hence a creed, which is the formulation of "the things most surely believed amongst us," is a necessity of organized religion.

We know that in certain quarters this would be challenged by some who have very hard things to say of creeds, but experience has shown that the Christian Church, which has spoken most scoffingly of formularies, has given the clearest

[¹ It may be convenient to state that the CHURCHMAN is not necessarily identified with all the views set forth in this series of papers. They are contributed by one of the ablest writers amongst the younger Evangelicals who is entitled to be heard.—ED.]

proof, by the vagaries of its ministers, that the firm control of a Scriptural, wise, and tolerant creed is a safe and valuable adjunct to worship.

As a Church we are well equipped with creeds, possessing as we do three : the Apostles' Creed, a simple statement of the main heads of the historical and Scriptural facts of our faith ; the Nicene Creed, a somewhat expanded form of the former ; and the Athanasian Creed, a veritable wire-entanglement of orthodoxy, charged with the high-power electricity of the threat of damnation.

Now, so far as the Creeds of our Church are concerned, we, Liberal Evangelicals, recognize freely their value, but we see equally clearly their limitations. The Apostle St. Paul, beyond all reasonable doubt, made use of a creed in some form as a general plan for the instruction of his Churches, and the wisdom of his method is very clear to-day. But it was not long before Creeds were used for other than this useful and necessary object.

Dogma began to be developed and elaborated. The truths which must be held were defined exhaustively in technical terms, the Creed was regarded as a kind of prescription for salvation, until at last orthodoxy took the place of righteousness. So long as a man was a good son of the Church all was well, but if he stumbled over one shibboleth, even if he possessed the purest Christian character, nothing could save him from excommunication and anathema.

This deplorable result was the inevitable outcome of dogmatic over-precision. The deduction that orthodoxy was necessary to salvation was reasonable enough, the error lay in presuming to define too closely what orthodoxy was. The cardinal mistake was that the Church had forgotten the maxim of Christ. It was nothing to her that men cast out devils in the name of Jesus : if they followed not exactly in the path she had mapped out, they were to be ejected from the fold. The wise course taken by the Apostolic Church of merely outlining in general language the cardinal facts of historical Christianity had been supplanted by Creeds which had become more and

more elaborate. To the ignorant these presented no difficulties, but to the thinkers they became an increasing menace.

These precise, technical, dogmatic definitions are, in our judgment, a great mistake, a great blunder, and a survival from an unattractive epoch in Church history.

We consider them a mistake because right conduct should figure at least as prominently as correct thinking in describing the boundaries of the Church.

We consider them a blunder because a technical definition of anything is always inadequate. The botanical definition of a buttercup, or the musician's definition of a sonata, convey to us nothing of the beauty and sentimental value of that common little flower or the musical composition.

How much greater blunder is it to attempt the definition of God. See, for instance, how the Athanasian Creed has failed? It is all, no doubt, true enough, and, for ourselves, we accept it so far as it goes, but what has it to say about the Father Who yearns over His children, and pities them, and loves them with an infinite love? What has it to say of the Saviour Who is the Eternal Friend of His redeemed ones? What has it to say of the Spirit of God Who woos sinful men, and pleads with them and for them until He has won their hearts? These things cannot be defined, we know; but the pity of it all is that the man who knows these things by his heart's experience, but cannot understand, and therefore cannot intelligently believe, the doctrinal subtleties upon which the Creed enlarges, is declared to be in a precarious state. He does not "thus think" of the Trinity, and, therefore, he is unsafe.

If the constituents of the Kingdom of Heaven were selected on this principle, Origen would be rejected, or, at least, hardly enter the Kingdom, and Pope Alexander VI. would be heartily welcomed!

But no one does really believe that this is the principle of selection. Why, then, should we be forced to present this document to our congregations? Why is it not relegated to

its proper place, the theological seminary and the school of philosophical discussion? Because we have forgotten the words of Hooker: "Dangerous it were for the feeble brain of man to wade far into the doings of the Most High; Whom, although to know be life, and joy to make mention of His Name, yet our soundest knowledge is to know that we know Him not as He is, neither can know Him: and our safest eloquence concerning Him is our silence, when we confess, without confession, that His glory is inexplicable, His greatness above our capacity and reach. He is above and we on earth, therefore it behoveth our words to be wary and few."

It is for such reasons that we associate ourselves with the many who feel a deep dislike for the public use of the Athanasian Creed. In the first place it places a premium on unintelligent acquiescence in a mass of theological technicalities which probably not a soul in our congregation can grasp. Obediently they murmur the words with an absence of discrimination which, to a thoughtful listener, is the reverse of edifying.

In the second place, we object to it because, in the fashion of an intolerant age, it suggests the most grim future for those who do not believe exactly what it states.

The most striking thing about the defenders of this Creed is the odd fact that many of them are courting the Eastern Church and seeking closer union with it, while the very Creed, for which they express their determination to fight to the last, condemns that Church wholesale as in danger of perdition, because it does not hold that the Holy Ghost proceeds from the Father *and the Son*.

Nor is our conscience eased at all by the many evasions by which skilful theologians, whose tenderness of heart has not conquered their dogmatism, seek to temper the clear and unqualified anathemas of the Creed. We are told that a retranslation would remove many objectionable features, that the Creed condemns only wilful apostates, and so on. For ourselves, we feel that Dr. Armitage Robinson has stated the case with perfect candour:

"I do not think that it is fair to plead that these words are addressed only to the Church's children. . . . That is not the obvious meaning of the words, 'whosoever wishes to be saved,' nor of the phrase 'everyone' in the next clause. They are a world-wide challenge. I can think of no more inclusive words. Certainly, when they were written they were intended as a statement of the universal condition of salvation. They were bold words, and they were meant to be absolutely uncompromising. . . . It is vain to quarrel with the translation. The Latin is not a whit less terrible than the English. They (the writers) knew what they were saying, and they meant it."

The bankruptcy of the case in favour of the Creed is manifest when a prominent Bishop seriously suggested recently in Convocation that the Creed should be used only on Trinity Sunday, and those people who were offended by it should stay at home!

Objectors to the use of this subtle document at public worship are cheered to find that such an honoured Bishop as Jeremy Taylor sympathized with the dislike it aroused in his day: "Nothing there but damnation and perishing everlastingly, unless the article of the Trinity be believed as it is there, with curiosity and minute particularities explained."

But to us this is not the gravest objection. No intelligent person believes that admission to the Kingdom of Heaven will be denied to everyone who does not accept this Creed. Its real danger lies in the security it offers to those who "thus think" and who "rightly believe." We can never allow ourselves to under-estimate the revealed truths of Scripture, or even lightly to regard historic theology; but, as we have already suggested, there is a perverse tendency in human nature to supplant right doing by right thinking, and for men to imagine that if they accept the dogmas of the Church they are in a state of salvation. Unintelligent assent to dogma is not only valueless, but most mischievous, because it tends to take the place of heartfelt personal faith in Christ and love of God. This is the

suggestion lying underneath a cold dogmatic formula like this Creed.

We have really spent too much time discussing the Athanasian Creed, for this is not the real problem of the creeds. The large proportion of Church-people, beyond all question, wish to be relieved from using it in worship ; but the minority, who cling to it, have succeeded in so embarrassing the situation that we shall be compelled still to declare with our lips damnation upon millions, whom in our hearts we regard in danger of no such anxious condition.

The problem of the Creeds is a far more grave question than this ; it concerns the Nicene and Apostles' Creeds more even than the Athanasian Creed. It is a well-known fact that the advance of rationalistic thought outside the Church has found an echo within. When Mrs. Humphry Ward published "Robert Elsmere" in 1888, she dealt with a subject which had been a burning question for some years. Ought a clergyman, who has ceased to believe in the historicity of certain things stated in the Creed, remain in Holy Orders or not ? The talented authoress was giving the answer of the majority of the laity of her time when she made her hero retire to establish his nondescript fraternity in the East End. A learned clergyman answered the question otherwise. In "The Kernel and the Husk" he argued that they should not resign their Orders—they should remain in their positions ; but whether they were justified in leading their congregations in the Creed is a question not so clearly answered.

From that time onwards the problem has been with us, until to-day it is clamouring for an answer. There are certain of our clergy, some of them occupying prominent positions, who have quite frankly confessed that they no longer believe in the Miraculous Birth of our Lord or the Resurrection of His Body from the tomb on the third day. These clergy continue to hold office, and continue to repeat the Creeds which make these assertions. The explanation they give for what strikes the

ordinary person as untruthfulness does not concern us at present, and need not long delay us.

Assuming that Newman's clever manipulation of the Articles in Tract 90 was legitimate (which we never have succeeded in persuading ourselves was the case), they have extended his methods to the Creeds, which they explain in a "non-natural" sense—that is to say, they attempt to give the words a different meaning from their face-value. As to their recitation of the Creeds, they explain this as not implying their personal belief in every statement, but simply as a general identifying of themselves with the general standpoint of the Church.

We cannot regard this logic as other than very unsatisfying, but, at the same time, when men whose general conduct gives no evidence which justifies us in thinking them to be rogues declare that their consciences are perfectly easy, we hesitate to rush forward and proclaim them liars and traitors. To "contend earnestly for the faith" has been interpreted to include the use of the rack and the thumbscrew. We are disposed, in this case, to confine it to a vigorous defence of truth as revealed to us, for we are not sure that a demand for their ejection from the Church is the right and most effective way in which to deal with those who hold such an eviscerated form of Christianity, nor the best way to champion the truth. Persecution is a splendid advertisement, and invariably wins support for the cause persecuted. At the same time, we find it difficult to appreciate the ground of complaint of these clergy when they are subjected to censure for their views. Every clergyman holds his position on certain conditions, and he can hardly complain with reason if he is penalized when he fails to observe those conditions. After all, what are the Bishops for if not to defend the doctrines of the society whose authorities they are? If a clergyman has ceased to believe a part of the religion he undertook to teach when he was ordained, the Bishops might with good reason claim that they were neglecting their duty in allowing him to continue as a teacher in the Church from whose doctrines he had, in part, severed himself. We are nervous of

anything like heresy hunts, but some of our clergy have indulged over-freely in the dangerous pursuit of twisting the lion's tail. One of the most liberal-minded and outspoken of our Church dignitaries recently described the extreme latitudinarian as one who "has no other attitude towards traditional doctrine than that of contempt." When such a tolerant man as the Dean of Durham so describes the situation, its serious condition is fully disclosed.

For ourselves, we state with emphasis that, if the Bethlehem story were not true and the empty tomb not an historical fact, our faith would be robbed of two of its most beautiful beliefs. It would be a blow which would daze us, but it would not necessarily mean the end of faith. We can conceive a saving faith in an Incarnate Christ apart from these truths. But giving all this its full value, and striving to be fair to those who have abandoned belief in these things, we must confess that it would be *impossible* for us, under such circumstances, to continue as Christian ministers. For, even admitting the cogency of the arguments in favour of a "non-natural" interpretation of the Creed (which the more we ponder it the less we are able to do), there would remain the practical difficulty of our deportment on Christmas and Easter Days. Christmas would then be the celebration of a myth, and Easter the anniversary of a misconception. Could the "non-natural" interpretation be stretched—*e.g.*, to justify the singing of "Hark, the herald angels sing," or "While shepherds watched their flocks by night," when, as a matter of fact, the clergyman believes neither in the shepherds nor in any song of the angels? It would be easy to put the case more strongly, but it is a modest statement of it to remark that the whole services on such days would be a solemn mummery, and place the minister in a position inconsistent with his self-respect.

What, however, touches us even more intimately is the argument by which the ultra-latitudinarian seeks to excuse himself by involving us by the application of a *tu quoque* argument. Every person, he argues, who disbelieves the

anathemas in the Athanasian Creed is, in principle, as guilty as he is. Nay, more, every person who repeats the Apostles' Creed is also doing lip-service contrary to his intelligence; for the original phrase "Maker of heaven and earth" was intended to express belief in a creation of the world in six days of twenty-four hours, and "He descended into hell," and "He ascended into heaven," were expressions intended to declare belief in hell as a hollow place in the bowels of the earth, and in heaven as a locality up in the skies. This is a kind of reversal of the fable of "The Fox who lost his Tail." These tailless foxes have come among us, their brethren, to assure us that we have really lost our tails, although we are not aware of it, and, therefore, we must not reproach them because they are consciously shorn of their embellishment!

Briefly, let us answer this. First of all, so far as the Athanasian Creed is concerned, there is this to be said: although, through the exigency of the case, we are compelled to repeat it, yet, for many years past, there have been authoritative expressions declaring that the anathemas are not to be understood literally. We repeat that we are not satisfied with the attempts to water down the language, but by almost general consent the authorities of the Church have tempered its implication. There is also a great difference between denying the *statement of Christian truth* in the Creed, which we do not do, and repudiating the anathemas against unbelievers.

The Apostles' Creed is on quite a different footing. We can never forget that it is the Creed of our baptism, and we are peculiarly sensitive concerning any attempt to distort it or evacuate any of its clauses of any of their meaning. The charge that *we* do this is one that we repel most forcibly. It is an indication of a very weak case to base this charge upon such grounds as those mentioned.

Many of us adopted evolution in our boyhood, and never regarded the Genesis account of Creation as other than allegory from the beginning of our years of independent thought; the Bishops who admitted us to Orders were also evolutionists,

and they would have considered that we were looking for difficulties if we had scrupled the first clause of the Creed. So, too, concerning the Descent into Hell and the Ascension. No intelligent person has for generations past held such views of the heavens and the earth as the original authors of the Creed. In other words, by tacit and unanimous consent of all intelligent people, these phrases have been acknowledged as patient of another interpretation, while the dogma itself remained intact.

But there has been no such tacit understanding concerning the Miraculous Birth and the Resurrection, and no such authoritative sanction of the ultra-latitudinarian view.

The faith "once for all delivered" is still held intact among us. The case for the expression of the Creed in wider and more general terms (as, for instance, those suggested by Dr. Denny) makes a strong appeal to us, but not because we have any personal uneasiness concerning any clause in the present baptismal formula, but because we should like the net cast wider, the terms of Communion made more elastic, the stakes made stronger and the cords lengthened.

X.



Reform of Convocation.

IT is to be regretted that the proceedings of Convocation arouse so little interest among Churchmen generally. The interest taken by the laity, as represented by the average churchwarden or sidesman, is next to nothing. This is largely due to the fact that, as they might put it, Convocation "can do nothing, only talk." It has no real legislative power. But it is also felt that Convocation is an antiquated and non-representative body. This, in turn, stands in the way of its acquiring fuller powers. No one is willing to increase the power of so non-representative a body ; or at least this is a good excuse for not doing so. Yet it is most important that the Church as a whole should be able to express its opinion, apart from individuals who may claim to speak for it. Convocation, even as at present constituted, does this to a considerable extent. The object of this paper is to show how it might be more perfectly effected.

The need of the reform of Convocation, in order to make it fully representative of the Church of England, is now acknowledged on all hands. Convocation itself recognizes this need, but has so far taken no definite steps to act upon this recognition. The fate of the House of Lords, which omitted till too late to take any serious step to reform its constitution, though acknowledging the need of such reform, has apparently not had the influence on Convocation which might have been expected.

To begin with, the existence of two Convocations with equal powers is an anachronism. On the great majority of Church questions we want to arrive at the opinion of the whole Church ; not of that of North and South separately. One effect of the present system is that in the view of most southern Churchmen the proceedings of the Convocation of the northern province count for little. Convocation to them means that of Canterbury ; the opinion of the North is rather provincial ! Of course there are matters which it is most suitable for the North to consider apart from the South, and *vice versâ* ; but these bear

only a small proportion to the rest. We need *one* Representative Church Council, not two. What is said in this paper applies primarily to the Convocation of Canterbury, but will for the most part equally suit that of York. It would be desirable in seeking reform that both should act together ; but one need not wait for the other.

Important steps have indeed been taken by past and present Archbishops in summoning the Houses of Laymen and in calling together a Representative Church Council consisting of both Houses of both provinces, together with both Houses of Laymen. But these steps, important as they are, leave a good deal yet to be done.

The principal points needing amendment are the following :

1. The proportion—not necessarily the actual number—of *ex-officio* members in the Lower House of Canterbury is far too high. In round numbers, out of 175 members, 100 are Deans or Archdeacons ; 25 represent Cathedral or Collegiate Chapters ; only some 50 are elected by the parochial clergy. It is indeed said with truth that some of these official members are younger and take a more independent line than the elected members. But this is largely due to there being so few elected members ; and in any case there will be a number of official ones.

2. Each diocese now sends just two representatives of its clergy, quite irrespective of the number of clergy in that diocese, whether 250 or 1,000.

(In these two points the Convocation of York, which has two clerical representatives from each archdeaconry, is better off than that of Canterbury, which has only two from each diocese. The remaining points apply equally to both provinces.)

3. The unbeneficed clergy have no vote whatever.

4. As a parallel to this, Assistant and Suffragan Bishops do not sit with the Diocesan Bishops, though they can hardly be regarded as less capable or experienced. They can be only members of the Lower House, either as Archdeacons or as elected members.

5. The House of Laymen is not a component part of Convocation, but only an adjunct, with limited powers.

6. The mutual relation of the Upper and Lower Houses is an antiquated one. They ought to be quite co-ordinate.

7. Convocation is elected and dissolved along with Parliament, not at regular intervals.

Thus the following reforms seem needed :

1. Decrease in the proportion of official members.

2. The clerical representation of each diocese to be in proportion to the number of its clergy. There should be some arrangement for the periodical revision of this—*e.g.*, Canterbury may some day become a mining diocese like Durham.

3. Unbeneficed clergy holding the Bishop's licence or permission should be entitled to elect or be elected equally with the beneficed.

4. Assistant Bishops should be members of the House of Bishops.

5. The House of Laymen should be a component part of Convocation, enjoying equal powers with the other Houses. (I pass over the thorny question of their mode of election or ultimate electorate, only maintaining on the latter point that a congregational basis suits the actual state of things, in towns at least, much better than a parochial, which practically disfranchises many of our best members.)

6. Each House should have absolutely equal powers. No subject should theoretically be confined to the Bishops or excluded from the laity. In many cases it would be well for all to sit together, though voting according to Orders.

7. Elections should take place at regular intervals, quite independently of Parliamentary exigencies.

But how are any such reforms to be carried out ?

(a) The obvious means is an Act of Parliament. To this, however, there are two objections, one largely sentimental, but the other very practical. The first objection is that Convocation, being at least as old as Parliament and co-ordinate with it, ought not to seek the authority of Parliament to reform its

constitution; it might henceforth be said that Convocation was the creation of Parliament. This objection has been met by the suggestion of a Declaratory Act, affirming the power of Convocation to reform itself. But this does not meet the practical objection—viz., that it is next to impossible nowadays to get any Church measure through any Parliament. Thanks largely to the number of unnecessary and ill-considered Government proposals, it is very hard for any non-Government measure to get through. And Church measures have special difficulties, meeting with simultaneous opposition from a number of different quarters. They have to face (1) enemies of the Church, who systematically oppose all Church reform. These consist mainly of Welsh members, with a strong sprinkling of Labour ones, and perhaps a stray English Liberal or two. (2) Opponents of all change or all interference with vested interests. (3) Members of one or another school of thought in the Church itself. These declare that the proposals are, *e.g.*, contrary to Church principles, or to Reformation principles, or to the principle of Establishment, or that they will give the Bishops too little power or too much power, or that they will be worked against the objectors' own school of thought. (4) Further, Liberal members, not really seeking to wreck the Bill, but honestly holding that it does not go far enough, often seek to add proposals which go beyond what the promoters of the Bill regard as desirable or practicable. Thus it is extremely doubtful whether a Declaratory Bill would ever pass, or whether a Bill reforming Convocation on certain lines would pass in a satisfactory state.

(b) Another proposal for reforming the constitution of Convocation is the simple one that Convocation should reform itself. It should pass resolutions of reform, and members should in future be elected, and proceedings conducted, according to these resolutions. A variety of this plan is that Convocation should entrust the Archbishop with powers to reform it. As it is, the Archbishop's summons duly recognizes the formation of new bishoprics and archdeaconries. The objection to such pro-

posals is the disputable legality of this procedure ; it might be held that the newly constituted body was no longer Convocation, so that its actions would be illegal. The answer is that its present legal power is so slight, that the possible loss of it would be far outweighed by the advantage gained by having a really representative body whose judgments could not possibly be ignored. We remember, too, how it was on legal grounds, combined with the difficulty of obtaining Parliamentary sanction, that there was no increase in the Indian Episcopate for forty years ; in the ensuing twenty-five years, without any change in the law, the number of Bishops has trebled. It will not do to be too much afraid of the lawyers. It is, however, rather doubtful whether reform by this process would go far enough.

(c) But another proposal is possible, which avoids both going to Parliament and possible break of legality and continuity. If it is lawful to learn even from an enemy, we certainly need not shrink from taking a leaf from the Wesleyans' book. John Wesley left by deed-poll the whole government of his Society in the hands of the Conference as a statutory body of one hundred ministers, elected for life—the "Legal Hundred." But the actual Conference now is much larger, and has practically replaced the Legal Hundred as the governing body. "The ministerial Legal Hundred is still maintained by a legal fiction as the sole Conference, . . . but by long-established usage is expected to ratify, without discussion or question, all the acts and discussions of the large representative gathering of ministers and laymen, in which for all practical purposes it is now wholly merged. . . . This ratification takes place at the close of the Conference. The minutes of the Conference are rapidly read over, and then adopted as the acts and resolutions of the Legal Hundred" (Dr. H. B. Workman, "Methodism," pp. 125, 126). Why should we not similarly merge Convocation in a greater representative body without the present imperfections of Convocation, as described a few pages back ? Probably nearly all members of Convocation, elections of which would become quite formal, and might take place after those of the larger

body, would be members of that body ; if not, they might be co-opted. All resolutions and proposals passed by the larger body should afterwards—if of sufficient importance—receive the formal sanction of Convocation. By this means a really representative council might be secured, without having to go to Parliament, with its uncertain results and certain delay, without infringing the legal position of Convocation, and even, if this is desirable, without destroying the old formalities connected with it—*e.g.*, the Latin sermon. It may be held, indeed, that it is undignified to copy the Wesleyans, or that the proposal would degrade Convocation ; but we do not want to die of dignity. The other alternatives are that Convocation should put its pride in its pocket and go to Parliament ; or that it should at once set to work and reform itself, risking legal consequences.

HAROLD SMITH.



"A Coffin in Egypt."

"A COFFIN in Egypt." These are the closing words of the first book of the Bible. The last words of God's book are often very significant. Judges, Malachi, the Gospel and the Revelation of St. John seem to carry on and to accentuate the teaching already given. These last words of Genesis, leaving the chosen nation in dire straits, picture vividly their coming condition. A coffin in Egypt naturally leads us on to the opening chapters of Exodus, which tell of bondage, oppression, and misery. My attention was first drawn to these words in a somewhat striking manner. When the Boer War broke out a friend had a soldier son in India. He was ill, his furlough was due, but owing to the war he could not be released from his work. At last he became so seriously ill that it seemed probable that he would not live to reach home. To let his mother know that he had started, he telegraphed the name of the vessel—the one word was *Egypt*. She was able to trace its course homewards, and the Sunday before it was due she as usual went to the morning service. A stranger occupied the pulpit, and took for his text the words, "A coffin in Egypt." The coincidence was certainly a strange one, but happily the officer reached home safely, and is still living to-day.

The coffin, or more correctly the mummy-case, here spoken of was the last resting-place of one of the most interesting characters of Old Testament history. The life of Joseph is given to us with such full detail, with such vivid imagery, that, as we study it, we learn to know and to love this patriarch who lived and suffered so many years ago. We read of his birth, his youth and his early manhood, his full vigour, his old age and his death. No finer character is portrayed in the sacred pages. No nobler life was ever lived. No recorded sin sullies his biography. Pure, upright, honest, and forgiving, he stands as an example and an inspiration. Perhaps the greatest statesman the world has ever known, a political economist whose foresight delivered

a nation, second in Egypt to the reigning Pharaoh only, and yet all this glory is summed up in the sentence, "A coffin in Egypt."

The first important fact we notice was that the coffin was left for many years in Egypt. When Jacob knew that he was dying he charged his sons to see that he was buried with his fathers in the cave of Machpelah. But when Joseph felt his end near he took an oath of the children of Israel that when God visited them they were not to leave his bones in Egypt, but to carry them from thence. For years that embalmed body rested in the Egyptian mummy-case waiting the time when God would accomplish His promise, and bring His chosen people out of that land "into the land which He swore to their forefathers that He would give them."

This charge of Joseph to his brethren is mentioned in the Epistle to the Hebrews as the last act of faith of one who throughout his course had "kept the faith." That coffin was a pledge to the Israelites that one day, in God's good time, they should be called out to a better inheritance. Moses knew of this, and when he led the people out of Egypt he fulfilled the oath which they had sworn to the dying man, whose name was then almost forgotten. All through the wilderness wanderings this coffin was carried, till at last, when Joshua had settled the people in the land, then—and not till then—they laid the bones of Joseph in the sepulchre of his fathers.

As we ponder the story of this "coffin in Egypt" we notice how deep the spiritual teaching is which it presents to us. As Joseph lay dying he remembered God's words to Abraham—how that his seed should be afflicted for four hundred years in a strange land, and that afterward they should come out with great substance. He foresaw the days when his own mighty deeds, even his name, would be forgotten by that Egyptian race who owed their very existence to his life's work. He believed that God, Who through his instrumentality had brought His people down to Egypt, would in His appointed time lead them out. He was content till that time came that his final

burial should be postponed. Like his Divine Master, when the hour of His departure was at hand his thoughts were for his brethren. "Having loved His own which were in the world, He loved them even unto the end." He wanted to be with them still, not to leave them till their captivity was ended, till they were established in their own Land of Promise. Jacob could not rest till Joseph had sworn to him that he should rest in the grave of his fathers. Joseph took an oath of the children of Israel that *he* should not rest there till God had visited them. His coffined clay was to be their inspiration on their journey, the seal of God's promise, the sure sign that they should possess the "goodly land." One spot, and only one spot, in that land already belonged to the Israelites—"the cave in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron, the Hittite, for a possession of a burying-place."

There is a Scottish legend that Robert Bruce on his death-bed gave a charge to James Douglas that he should carry his heart to the holy sepulchre and bury it there. In the fulfilment of this wish Douglas passed through Spain, that country being attacked by the Saracens. In an action with these infidels he was surrounded, and seeing the impossibility of extricating himself, in the words of Aytoun, in "The Lays of the Scottish Cavaliers":

" Then in his stirrups up he stood,
So lion heart and bold,
And held the precious heart aloft
All in its case of gold.
" He flung it from him far ahead,
And never spake he more,
But ' pass thou first, thou dauntless heart,
As thou were wont of yore.' "

The following day his body and the casket were found on the battlefield, but the enemy were vanquished.

The story emphasizes the thought that the carrying of Joseph's coffin would inspire the slave nation, so long oppressed and bowed down, with courage and endurance. Like them,

Joseph had spent many a weary year in prison and in menial toil. The iron had entered into his soul. The time came when the word of the Lord set him free. This freedom was to be theirs. They and he were alike on their journey to that free land. What God had done for Joseph He was doing for them. He and they were to enter the land which Moses was only to see afar off.

To us the coffin in Egypt has a deep significance. We can realize as the Israelites did not the type, for we have seen the fulfilment. Christ's life illuminates the dark places. He, like Joseph, bears the yoke. He is separate from His brethren. He goes before us. He was "wounded in the house of His friends." With Him, as with Joseph, "God meant it unto good to bring it to pass to save much people alive."

There are new coffins in Egypt to-day. In Flanders, in France, they are lying in serried ranks—the best, the bravest of our English manhood. Many a heart that beat as nobly as the Bruce, many a life as grand in its inspiration as that of Joseph, has only now as its remembrancer a grave far off from the land for which they fought and died. Since the writer began this meditation, a grave in Egypt has received all that is mortal of a much-loved son—of one who lived purely and died nobly.

Joseph's life was a long one, and though ended in an alien land, not to the sound of battle, as these our sons have passed, he, like them, gave his life to the cause of right and spent his strength in work for his fellow-men.

In the years to come, when the Great War is over and our nation is in danger of letting the deeds of our heroes of to-day die out from our memory, it may be that these coffins may again inspire. Scattered abroad in all lands, "from the east and from the west, from the north and from the south, the redeemed of the Lord shall be gathered in" (Ps. cvii. 4).

As the future generation, passing on business or pleasure through the lands where they fell, mark the mound and read the name carved out on the stone, they may uncover the head

and breathe a prayer, "Let me live their life, let me die their death." "The accounts of the just smell sweet and blossom from the dust."

Thus we gather an inspiration for our wilderness journey. It is no mummy case that beckons us on. The Cross of Christ stands empty now. On its wood once hung the Son of Man, "Who for us men and our salvation came down from heaven. Was crucified for us. He suffered and was buried. And the third day He rose again, according to the Scriptures. And ascended into heaven, and sitteth at the right hand of the Father. And He shall come again with glory to judge both the quick and the dead." Christ has burst the bonds of sin and death. Risen from the dead, death hath no more dominion over Him. The coffin in Egypt was "a figure for the time then present." The realization is ours. "They saw as through a glass darkly, but we face to face."

Beyond the coffin carried shoulder high the Israelites could picture the fair Land of Promise. Beyond the Cross we can see Jesus, Who tasted death for us, "crowned with glory and honour."

A. B. C.



An Old-World Village.

ON a creek of Chichester Harbour lies the little village of Bosham. It is between two "bournes," Nutbourne and Fishbourne, and is easily reached from the neighbouring cathedral city, unless you are disposed to go forward without turning to the right or to the left, in which case you will find yourself walking on the far-stretching sands, if the tide happens to be out. Though the sea is seven or eight miles away at low tide, the houses have to be protected from its inroads. At the first glance of this wide expanse of waters dotted with boats, and fringed on one side with cottages that delight the eye of the artist, you imagine yourself in a strange land. And at every moment the scene changes. The clouds, bright with iridescent colour at noonday, begin to wear a sombre look as the day shortens; but when twilight approaches, and the last rays of the setting sun light up little patches of the waters that have been left behind by the ebbing tide, "every black bar turns into massy gold, every ripple and wave into unsullied, shadowless crimson and purple and scarlet, and colours for which there are no words in language and no ideas in the mind—things which can only be conceived while they are visible."

The village of Bosham consists of a heterogeneous line of cottages, whose rears are lapped by the waters of the bay. Perhaps it would be more correct to say that the *fronts* of the houses overlook the bay, and no wonder, for the outlook is charming! The large room at the only inn—happily Bosham has not yet qualified for an hotel—affords a glorious opportunity to view this broad expanse of the sea. And in Bosham we find much to interest us. There is nothing modern in the place; the Boshamites boast of their ancient lineage. From time immemorial fishing has been their chief occupation, and their handicraft is seen in the numerous boats in course of construction—indeed, the shipwright is no unimportant factor of this busy community. The people of Bosham say there never was

a time when vessels were not built there, and this is saying a great deal, for the place has a long history. This "town of the wood" derives its name from Herbert de Bosham, who was born in the village. Harold had a manor here, and the famous Bayeux tapestry represents that doughty King and his trusty knights riding towards Bosham. Its importance may be gauged from the fact that in the portion of Bosham held by the King and the Bishop no fewer than eleven mills are mentioned. But it is believed this area included considerably more than the manor of Bosham. "The Bishop's entry is remarkable from the mention of tithes, which are of rare occurrence in Domesday. It states that the clerks of the parish church held tithes to the yearly value of 40s. Between the years A.D. 800 and 1200 tithes were frequently consecrated to any church or monastery at the choice of the owner. Although, out of any continuance alone of voluntary payment, a kind of parochial right was created, yet consecrations of tithes made to the church of another parish at the lay-owner's choice were continued in force. In the Domesday survey churches are mentioned, but only, apparently, when lands were held with them, when certain carucates went with them, when villages and other endowments belonged to them, with their separate values; but very rarely are any tithes mentioned, and in this particular case the tithes are valued at 40s., where the lowest value of the manor is £40." ¹

Passing over the various Royal grants, we find that in the sixth year of the reign of Edward II. the manor and hundred of Bosham with other possessions were granted to Thomas de Brotherton, whose daughter married Lord Segrave; and through the Segraves these came into the family of the Lords Mowbray, who were created Earls of Nottingham, and afterwards Dukes of Norfolk. Subsequently the estates were divided, and Bosham was allotted to the Barony of Berkeley, whose ancestry was of unquestioned antiquity. And so it continued in the family from the time of the Plague until it descended to Frederick Augustus,

¹ C. J. Longcroft.

late Earl of Berkeley, who by his will, dated the 28th July, 1810, devised it to Maurice, Frederick Fitzhardinge Berkeley, who on the death of his brother succeeded to Berkeley Castle, and has since been created Earl Fitzhardinge. In early times the lords of Bosham had conferred upon them certain privileges, which were of considerable pecuniary value. The proceeds of the tolls on the markets and fairs produced a goodly sum ; on the other hand, the lords were themselves exempted from all tolls. Certain obligations had, it is true, to be fulfilled, such as the provision of a mill to grind the corn of their tenants, and of an oven in which the bread could be baked.

When the Great Plague swept over London, Chichester was not exempt from the scourge, and the men of Bosham supplied the city with food. On approaching the walls they signalled to the citizens that they had brought provisions. They then laid the meat on a large flat stone by the side of a water trough, placed there for the use of cattle, and left the meat with the price upon it, "and withdrew a bowshot to allow the buyers to inspect the meat ; and the buyers came and inspected the meat, and placed the price of the meat in the water trough, and, after they had retired to the walls, the sellers came and took the money out of the water trough, and in this manner they dealt for all they wanted."

In Bosham Church you are transported to the very dawn of English history. It is almost certain that King Canute, who was favourable to ecclesiastical buildings, erected some portions that are still remaining, and that he endowed the church with considerable possessions. A daughter of Canute was buried here ; her coffin was found by the last Vicar, and the villagers tell how the Princess crumbled to ashes at the light of day. The spot is now marked by a richly painted encaustic tile, showing a black raven on a gold background. For centuries the inhabitants of the parish have been buried in the churchyard. On the south-western side flows a little stream, which probably determined the original site. It was always an object with the early Christians to have water near the church for baptismal

and other purposes. At one time yews were planted on the southern side, probably to yield shelter for the building and provide bows for the men-at-arms. Adjoining the pathway which led to the southern entrance a cross was formerly erected, but this, like so many other crosses, has disappeared long ago.

"The church consists of a tower with a spire, a nave, side aisles, and a chancel. Of the basilica, which once in all probability occupied the site of part of the present church, no traces can be found except in the bases of the chancel arch, and the materials worked into the walls and arches of the church. The Saxon church consisted of the present tower, the present nave, and a chancel terminated by an apse. The workmanship of the tower is Saxon, with long and short stones roughly dressed, and similar to other well-known Saxon work at Sompting, Corhampton, and other places."¹ It was built, as all early towers were built, for the double purpose of a belfry and defence in time of need, for, being on the coast, Bosham was liable to sudden invasion. It would appear that the original bells were much heavier than those of the present day. They are said to have been of foreign manufacture, and there is a tradition that on one occasion they were carried off during a Danish raid. But the story goes that they brought nothing but misfortune to the captors, and weighed so heavily upon their vessel that she sank. Hence arose the current notion that every time the present bells ring the ancient peal submerged in the Channel answers responsively to the varying notes.

It is currently believed that the documents relating to the church were destroyed by fire about the year 1837. It is said that the then Vicar, William Kelwick, was fonder of alcohol than theology, and that his parish clerk exercised more control over the documents lodged in the parish chest than the parson. And it would appear that the former became tired of having the supervision of these ancient papers, for one Saturday, in the middle of winter, being summoned to produce them for a friend of the Vicar's who desired to examine them, he conceived the

¹ C. J. Longcroft.

idea of ridding himself of them in a summary fashion. "In this stern resolve he entered the vestry, opened the chest, and took out the whole of its contents, carrying the papers and books by armfuls into the adjoining yard. When the work of clearance was complete, he made a pile of them, applied the candle of his lanthorn to the mouldy mass, and when the first blue curl of smoke rose wavering against the chancel wall a gleam of satisfaction stole over his stolid features."

Whether we consider the village and its picturesque surroundings, or the church with its long history, or the lords of Bosham, the place is full of charm. The artist loves to linger by the shores and watch its ever changing scenes, and the tired worker from the city finds the restfulness so much desired. It is said that four American Bishops once visited Bosham, and declared they had seen nothing more interesting to them in England than Bosham Church. We would go farther than the American Bishops, and would apply the remark to Bosham itself.

J. C. WRIGHT.



The Missionary World.

AS months pass by the conviction grows upon us that the sternest warfare is not to be fought out between the armies on the field of battle, but between the forces of light and darkness, of good and evil, of right and wrong. Germany, so long our fellow-labourer in the mission-field, our leader in many regions of missionary knowledge, is putting herself outside the family of civilized nations, and shocking the moral sense of the world. There is none without sin among us to cast a stone at her, yet, however we long for her repentance and restoration, however love for her outlives such a heart-breaking fall, there is need that we brace ourselves, not only to repudiate what makes for the moral weakening of the bases of social and international life, but also to re-establish the moral laws that have been broken, to vindicate the truths that have been denied in act. Protest there must be, but mere protest does not carry far. There is call for a Christian virility which does not need to be stiffened by anger, for a restatement of the eternal obligation of Divine laws in terms too deep and strong to be coloured by specific tragedies or crimes. The effects of a Christianity which does not wait upon moral sanctions reveal to us the supreme importance, for ourselves, for our country, for our missionaries throughout the world, of an unsparing examination into the moral bases of our own religious life, and of repentance and reformation at every point where a faulty application of the moral laws is found. There is much to be done in our social and industrial life before it can be regarded as a stronghold of righteousness, but in these pages we are primarily concerned with the missionary message of the Church. Are we equipping the men and women, whom we send forth, to be teachers not only of Christian doctrine, but of Christian ethics, both so inseparably blended in the Bible itself? Is it not time that more emphasis fell upon the training of Christian character, the inculcating of great Christian principles, the building up of

mission-field churches, not only in right doctrine but in right understanding of what a Christian society should be? Arguments based on what religion has done for the nations of Europe may need to be modified, or even suspended, for a time; but abroad, as at home, the true Christian ethic, simple, unswerving, compelling, needs to be taught in the love and power of the Spirit of Jesus. The ghastly failure of human nature, in whatever land, cannot be allowed to silence the clearest, fullest teaching of the laws of that Divine kingdom which is already among us—the Will of God which should be done “on earth” as in heaven.

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The present situation lends added importance to the Vacation Course for Missionary Students to be held in Cambridge during August. The programme will include some teaching in Anthropology, Buddhism, Educational Psychology and Method, General Introduction to the Study of Languages, Hinduism, History of Missions, Islam, Manuscripts—their Discovery and Decipherment—Missionary Method, Phonetics—treated from the standpoint of Eastern languages—Primitive Sociology, Religions of China and Korea—all of definite value as giving some idea of great subjects to which every missionary should have access. But we venture to predict an even greater gain in the calling together in a living spiritual atmosphere of those going out to many lands in connection with many churches and societies, at a time when every moral force needs to be combined and heightened for the propagation of vital Christianity. The Rev. J. Steele, D.D., 2, Church Crescent, Muswell Hill, London, N., is Secretary of the Board of Study for the Preparation of Missionaries, by which the course is being organized, and will be glad to hear of any out-going missionaries or their friends who would like to join.

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Simultaneously with the publication of the Archbishop's memorandum on Kikuyu—which is dealt with elsewhere in this journal—an important official statement is issued by the

Society for the Propagation of the Gospel (in the *Mission Field* for May) on their relation to co-operation with non-Anglican work in the mission field. Briefly, they re-affirm that no S.P.G. funds can be expended for any building or property which is not wholly in Anglican hands, and if possible freehold ; and further add that grants from S.P.G. funds will not be made to any interdenominational or undenominational institution, whether Government or missionary, but only to hostels attached to the central institution, and only in cases where "full Church life and teaching are guaranteed." Bishop Montgomery expands this phrase as follows :

"Probably most of us would explain the phrase by saying that of course it meant the Church's year marked by its festivals and fasts, a full sacramental life, and daily religious instruction in the Catholic faith by a Churchman or a Churchwoman. Also a chapel for daily worship, and fully vested and furnished, or else daily access to a church contiguous to the hostel. 'Full Church life and teaching' also means as much of prayer and teaching as can be assimilated by the students."

He adds: "The main point to be observed is that such an attitude eliminates all friction." This may be true, but it may be questioned whether the mere elimination of friction is invariably the condition which should dominate all others. It might be conceivably a higher thing to accept, because of some greater gain, a situation in which friction might possibly arise, and by a large love and patience to overcome the danger. The S.P.G. action, which may possibly prove in some cases to be an inconvenient and unnecessary barrier, has been taken on purely general grounds, and is intended to "cover cases in every continent," but one immediate effect will be that the Women's Christian College in Madras must be ruled by them outside their co-operation.

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This college, which is to open next month, is the most interesting piece of co-operative work carried into effect since the Edinburgh Conference. It is under the management of a Board on which ten missionary bodies are represented ; six being British (two Anglican—the C.M.S. and C.E.Z.M.S. ;

two Presbyterian—the Church of Scotland and the United Free Church ; and two Nonconformist—the Wesleyan and the London Missionary Societies) and four American. The Principal, Miss Eleanor McDougall, M.A., who has resigned her post as Classical Lecturer at Westfield College, London University, to take up this work, commands the confidence of every Mission Board concerned. Students will be prepared for the Intermediate and B.A. Examinations of the Madras University. The college will be residential, and will aim at co-ordinating the best educational ideals and methods of women in the West with the best traditions of India's life and thought. The whole college will unite at daily prayers, and all the students will attend Scripture lectures given by the Principal. In addition to this, Christian students will receive religious instruction within the college from lecturers of their own denomination, or, if in any case there is not such a one on the staff, from one of their own missionaries. They may all attend the worship of their own Churches on Sundays.

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The need for such a college in Madras is proved by the fact that in 1913 there were already no less than 120 women students in South India working for a degree, of whom 96 were Christians, 73 being Protestants ; the remainder, mostly Eurasian, being Roman Catholics. This number is likely to increase greatly. Conditions of life in India make it undesirable and dangerous that men and women should attend college classes together, while at the same time the need for Christian women graduates is very great in mission schools and colleges, where non-Christian men have now to be employed to teach girls, and also for home life, where educated Christian men are obliged to marry Indian girls who are cut off by lack of education from the whole world of ideas in which their husbands move. Sir Valentine Chirol well spoke of the "transcendent importance" of the work to which Miss McDougall has gone.

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The anniversary meetings of the great missionary societies have been fully reported in the weekly religious press. The attendance has been large, the tone good, and the outlook—on the whole—encouraging. Some societies have maintained their income, a few have increased it ; others, like the C.M.S., are faced with a somewhat serious deficit. There is a general sense that this present year is likely to see a great increase of financial pressure, and that probably 1916 may be more difficult still. The situation, it is held in some cases, will need to be met both by increasing income and cutting down expenditure. Action concerning the former will be incumbent on us all ; decisions regarding the latter lie in the hands of a few, mostly within the closed doors of committee rooms. We venture to urge that, where possible, necessary economies should be effected on the home rather than on the foreign side of the budget. There is a growing sense that by able spiritual leadership, careful delegation of work to local committees and the great army of people who have been roused into active service since the war began, and a radical simplification of machinery, more vital and more extensive work might be done at the home base of missions with greatly decreased expenditure upon the collection and administration of funds. Take, for one thing, the expenditure upon the production of periodical literature ; it is difficult to believe that in many cases full value is being received for sums expended, or that fewer papers might not result in more readers and a keener interest in reports of work. Really educative missionary literature is worth its cost, but we are all agreed that some now a charge on mission funds is not sufficiently forceful to commend the cause, or to repay the cost. Every householder is gaining experience at present in facing the problem of reducing expenditure in the way that will least impoverish life ; in doing so, let us not only plan to reserve our missionary subscriptions undiminished, but send up a prayer for faith and insight for those who have to “housekeep” for the missionary societies at this time.

The news that an agreement has, by means of some compromise on both sides, been arrived at between Japan and China has rolled back a great cloud from a sky still very dark. Points of difficulty and delicacy remain to be adjusted, and the prayers of Christian people throughout the world should be joined with those of the Christian Church in both nations that every problem may find a just solution, and that the lands of the Far East may be saved from the awful fate of blood-stained Europe. With one accord the missionaries of Great Britain and America will work for peace. Let us strengthen their hands and reinforce their ranks.

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The missionary magazines for the month, as usual, afford much material of interest. Few preachers will fail to gain useful hints by reading the paper on the "Science and Art of Missionary Preaching," by Dr. Cornelius Patton, Secretary of the American Board of Commissioners for Foreign Missions in the *Missionary Review of the World*. School teachers and all supporters of educational missions will be attracted by three articles on "Character Building in India" in the *C. M. Review*, recounting the work in the High School, Jabalpur, St. John's College, Agra, and St. Paul's College, Calcutta. *The C. M. Gleaner* reinforces the record of medical missions in *Mercy and Truth*, where Dr. G. W. Stanley's vivid sketch of "A Refugee's Experiences in Turkey" follows on the lines of the Rev. H. Sykes' account of his experiences in Jerusalem between August and December of last year, given in the *C. M. Review*. Two interesting accounts of the use of the printed page as a missionary are "The Pearl of the Far East" (Java) in the *Bible in the World*, and "The Silent Evangelist," by the Rev. H. Gulliford, of South India, in the Wesleyan *Foreign Field*. The Baptist *Herald* contains a popular illustrated report of the work of the B.M.S. during 1914; the *L.M.S. Chronicle* gives first place to an account of the outgoing of two "pioneer women" to work among girls in the Central African Mission; and *Evangelical Christendom* has

a remarkable series of reports from foreign centres in which meetings were held literally throughout the world during the universal week of prayer.

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The East and the West, the missionary quarterly of the S.P.G., in its current number, gives first place to a survey of "Progress in Persia," by Bishop Stileman, which is encouraging to an unexpected degree. Two articles on Church life in Africa, both by missionaries of the United Free Church of Scotland, are specially good; the Rev. Donald Fraser deals with devolution in South Africa, the Rev. J. T. Dean with self-government in Calabar. "Missionary Policy in the Telugu Country," by the Rev. G. Hibbert Ware, who is returning to his former sphere of work in the Cambridge University Mission at Delhi, is a valuable retrospect. We venture to express a long-felt desire for an expansion of the Editorial Notes in this quarterly. When the Editor speaks on great things to his readers, as he does in a few pages of the current number, what he says tends to enlarge thought and quicken conscience.

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Notices of Books.

CHRISTIAN PSYCHOLOGY. By James Stalker, D.D. London: *Hodder and Stoughton*. Price 5s. net.

To the debt which we owe to Scottish philosophers for work of investigation we are rapidly adding another for that of lucid exposition of results. In psychology our Northern friends have done much: Dr. Stalker, with his usual charm of an easy manner, makes clear the present position. So much of the science is presented to us as will show that the study of man opens no antagonism to the Christian doctrines of the worth of the soul, the need of conversion, and the forgiveness of sins.

The increase of knowledge during the last half-century has left upon some minds an impression that ultimately a materialistic explanation may be given of all phenomena. But in the quest of truth it is found that the "transition from the material to the spiritual is the most important turning-point in the whole field of psychology." The mind receives information through the senses: but it supplies the power to arrange, classify, and interpret, the facts; it is capable of appreciation (as in the delight caused by musical harmonies) and recollection, and it gives command to the activities, which again partake of a material nature. For such a mind "there has been discovered in the brain no organ." We are in a spiritual sphere, in which the fulness of Christian teaching may claim a legitimate place. Dr. Stalker's paragraph on our perception of the "Speaker behind nature" needs considerable expansion to become convincing. The argument is conceded to a most interesting footnote. But when the outline is filled up, the conclusion is inevitable that "this training of ourselves to discern the Eternal behind the transitory is our highest attainment. It is the deepest in ourselves awaking to discern the Great Being from whom come all things, and who is the prop and soul of the universe."

The treasure-house of memory is an important vantage-ground in the study of the mind. Herein are formed the conviction of guilt, the sense of forgiveness, and the emotion of gratitude. The materialist is utterly baffled. No modifications of the brain are sufficient to explain memory. That organ is not large enough in its holding capacity. The movements to-day would erase those of yesterday. "Spirit is itself a mystery; and, when we refer memory to it, we are referring it to a mysterious domain. This is obviously where it belongs. While it cannot be denied that, in remembering, as in every other mental act, the spirit makes use of the brain as an organ, yet the brain is no more to be identified with the thinking subject than a musical instrument is to be identified with the performer."

Dr. Stalker discusses the Imagination, Habit, Reason, Heart, Will, and Conscience. Every successive chapter is full of interest and contributes substantially to the theme of his lectures, which were delivered in America to the Richmond and Auburn seminaries. There is ample scope for further research, but a lucid statement of what is now known is very welcome. Preachers and teachers will obtain valuable assistance. The author offers a personal testimony to the attractiveness of the subject for modern audiences. By adaptation of his treatment to individual cases, many an earnest doubter

will be aided in steadying a wavering faith or recovering a lost one. This book will be of real use to workers for God in leading souls to Christ, nor does any abstruseness impair the facility of use.

THE ANGLO-GERMAN PROBLEM. By Charles Sarolea, Ph.D. London: Thomas Nelson and Sons.

The fact that many of the forecasts of this remarkable book (first published in 1912) have been so literally fulfilled in the present war is enough to show that Dr. Sarolea is handling a problem which he understands, and which he is well able to explain.

Dr. Sarolea is head of the French Department in the University of Edinburgh, and is neither English nor German, but Belgian, in nationality and outlook. He shows remarkable insight in his diagnosis of the situation, and one cannot fail to remark that had the peoples of England and Germany listened to such a voice as this when it was first raised, it would have been well for them and for the world—not least for that Belgium from which the author comes.

Words like these seem strangely prophetic—written two years before the war: "The present conflict between England and Germany is the old conflict between Liberalism and despotism, between industrialism and militarism, between progress and reaction." And again: "It is true that in theory the neutrality of Belgium is guaranteed by international treaties; but when I observe the signs of the times, the ambitions of the German rulers, and when I consider such indications as the recent extension of strategic railways on the Belgian-German frontiers, I do not look forward with any feeling of security to future contingencies in the event of a European War. Germany would be far more likely to invade Belgium (than England), because Belgium has always been the pawn in the great game of European politics, and has often been, and may again become, the battlefield and cockpit of Europe."

The book is written in a most interesting way, and in language which can be understood of the people. It holds the reader to the end. Germany is shown to be the most reactionary influence in Europe—more so than Russia. The evil influence of Prussia over the other States in the German Confederation is demonstrated, and the strange personality of the Kaiser is examined. The alliance with Turkey is predicted and its tremendous menace to the British Empire made clear. Some of our British mistakes and inconsistencies are frankly dealt with and rebuked, and the English Imperialistic spirit of Chamberlain and Kipling is not viewed with any favour. War can only be avoided (*sic* 1912) by both nations rising to a "saner political level." The book should be read.

GOD AND THE WAR. Some Lessons of the Present Crisis. By Archdeacon Paterson-Smyth, B.D., Litt.D., D.C.L. London: Hodder and Stoughton. Price 2s. 6d. net.

The author is well known by his book "The Gospel of the Hereafter," which has been extensively circulated and has the recommendation of the Bishop of London. Those who have read that will be specially interested in the volume before us. It consists of ten sermons preached in Canada, and all bearing more or less (more rather than less) upon the war. By far

the longest is the one on "The Men who died in Battle," which is divided into four separate subjects. Otherwise the sermons are short, easy to read, and very much to the point. They are marked by considerable freshness and originality, and there is throughout, from cover to cover, a strong manly tone about them which arrests the attention and appeals to one. Not that we can agree with the Archdeacon in all the positions which he takes up. There is, however, a great deal that we can thoroughly endorse. Striking witness is borne to the splendid loyalty of Canada in this crisis. It stirs one's blood to read how after an appeal for the Patriotic Fund, "one poor widow lady gave her old diamond ring, and it was auctioned enthusiastically on the spot for \$1,000. A servant girl gave her month's wages; a newsboy turned out his little pocket and gave all he had—53 cents." The writer is fully alive to the effects engendered by the growth of rationalism in Germany, and terrible enough are the quotations given from their own authors which imply a reversion in many quarters to the old heathen ideals. Yet for all that, even while urging young men to fight for England in what he feels is the cause of truth and righteousness, Dr. Paterson-Smyth can feel kindly for the distresses which the German people as well as ourselves are suffering. Some may think that he is too happy about those who have fallen in battle, and it is true that he does believe in opportunities after death, yet we read "this hope does not ignore the solemn thought, that in a very real sense the probation of this life seems the determining factor in human destiny." The sermons on the problems "of evil" and "of suffering" are much to the point, and we would specially draw attention to the last one on "The Sympathy of Christ."

A volume like this at the present time is sure to be read with interest.

THE ANTICHRIST: PERSONAL, FUTURE. By E. H. Moggridge. London: Seeley, Service and Co., Ltd. Price 6s. net.

The author thinks Babylon will be rebuilt and restored 2,520 years (*i.e.*, "seven times") from its taking by Cyrus. This period he regards as foreshadowed by the "seven times" of Nebuchadnezzar's humiliation in Dan. iv. Its last King is to be the Antichrist, who is "the Beast" of Rev. xiii. and xvii. From the latter chapter, verses 10, 11, it is argued that he must be one of "the seven kings," or, more strictly, one of the first five, restored to life. Reasons are given against this being Nebuchadnezzar, Cyrus, or Alexander the Great, and Nimrod, representing the first great world-power, is taken to be the one intended. Worshipped in old days as Merodach-Baal, Seth or Set (not the son of Adam, but the Sheth of Num. xxiv. 17), Osiris, and by many other titles, he is taken to be of Nephilim (and therefore demon) origin on the mother's side, and is identified with the Abaddon or Apollyon of Rev. ix. 11. His symbol is the leopard, with the skin of which he figures again and again in ancient mythology. The three mystic letters which make up 666, the number of the Beast, are said to stand for "Ra-ab-Sheth," "The Sun Serpent Seth," the last one being the lost Greek letter stigma, or S.T., by which two characters the name of the god Set or Seth is often written phonetically, without vowels. This superhuman, resurrected man is to be destroyed by the Saviour at His coming.

The scapegoat of Lev. xvi., instead of being, as generally regarded, a type of Christ, is, the author thinks, symbolic of Antichrist. Its being sent to Azazel (Satan) by the high-priest fresh from the Holy of Holies he takes to represent Christ on His return from heaven banishing the Antichrist and sending him to his master the devil.

Mr. Moggridge is well versed in the prophetic Scriptures, and has consulted many learned authorities. Books dealing with the Last Things, and those especially which, like the work before us, bear on the future of the Near East, have a special interest at the present crisis.

THE GREATER MEN AND WOMEN OF THE BIBLE. Vol. iii.: Ruth—Naaman.
THE GREAT TEXTS OF THE BIBLE. Vol. xvii.: Ps. cxix.—Song of Songs; vol. xviii.: St. Matthew. (Subscription price 6s. net per vol.)
Edinburgh: *T. and T. Clark*. Price 10s.

We have already cordially commended the earlier volumes of these splendid series, and the latest arrivals do but emphasize our previously expressed opinions. With the possible exception of "The Dictionary of Christ and the Gospels," we know of no series which is so stimulative and genuinely helpful to a preacher as "The Greater Men and Women," of which three volumes (out of six) are now published. They are not sermons or sermon outlines. They are sermon-makers. They collect together material and thought which the ordinary parochial clergyman has not time to search out, and they leave him to let his own mind and personality absorb and use such of the selected material as appeals to him.

Take the instance of Abigail in this volume. Fourteen pages give us (1) the story of Abigail, and (2) the character of Abigail, in such a winsome and attractive way that we finish the little section with an endorsement of the writer's verdict that "Abigail is the most attractive woman in the histories of the Old Testament." Apt brief historical illustrations from the lives and words of Mary Stuart, George Eliot, Dean Hole, Dr. Wilson, Ruskin, Lord Shaftesbury, Herbert Spencer, and Hudson Taylor, help to make good the points in the analysis of Abigail's life and worth, and we are left—not with a ready-made sermon, but with an imagination quick and eager to suggest thoughts and outlines now that the subject-matter is so fully understood.

The "Great Texts" series is now nearing its completion, and is already well known and widely used. The volumes before us give exhaustive consideration to thirteen texts from Psalms cxix.-cl., eleven texts from Proverbs, six texts from Ecclesiastes, and three texts from the Song of Songs. The volume on St. Matthew considers twenty-seven texts, an average of (almost) one for each chapter of the Gospel, though there are four texts from chapter v., while several other chapters have none. They are scholarly and reverent volumes, crowded with stimulating passages.

DAVID IN HEAVEN, AND OTHER POEMS. By R. L. Gales. London: *Simpkin, Marshall, Hamilton, Kent, and Co., Ltd.* Price 3s. 6d. net.

These poems, or at least some of them, have appeared in the pages of *The British Review*, *The Nation*, *The Vineyard*, and the *Westminster Gazette*. The author is Vicar of Gedney, near Holbeach, in Lincolnshire, allusions to

which occur in more than one of the poems. What *The Times* says of another, albeit a prose, work of his is applicable to the present volume: "He is a delightful writer, full of good stories, quaint lore, and love of language, and inspired with a gentle humour and a kindly brooding temper which savour of a lost age. His essays on names, on Christian legends and usages, on folk-lore and other subjects, show him a linguist and a scholar." Ancient legends, bearing upon the Bible and lives of Saints, have a special charm for Mr. Gales, and hence the poems are cast in an old-fashioned and medieval style. Thus the Blessed Virgin bulks very largely in these verses, and we read,

"O Mary, Lady of the World,
Mother and Maiden, pray for me."

We hope the author would not have us take this too literally. He certainly subordinates the Virgin to her Divine Son. Thus in "The Adoration of the Grandees":

"They doffed their hats full reverently,
And bowed the Maid before;
But when they saw the little Child
They fell down to adore."

TRAVEL NOTES OF AN OCTOGENARIAN. By W. Spooner Smith. Boston: *Badger (the Gorham Press)*. Price 1½ dollars.

It is not often that a man goes round the world in his ninth decade, but Mr. Spooner Smith, a Massachusetts Congregationalist minister, accomplished this feat, returning home at the age of eighty-eight. He managed to extract from his adventure a considerable amount of pleasure, as well as a vast fund of interesting information, and this in spite of the fact that for many years he had been considered an invalid. When asked if he was an Englishman, he said, "Yes, but I have been away from home two or three hundred years, and I am mighty glad to get back again!" Being written by one who has an eye for scenery, and many suggestive historic reminiscences to give us of the various places and countries he visited, the book has a charm and fascinating interest of its own. The following remark on India should appeal to all true Englishmen: "Almighty God Himself manifestly committed India to the care of England. One great justification of that act is that India has had more than a hundred years of peace, when all before had been slaughter, robbery, and oppression without end." On more than one occasion the writer travelled with, or was the guest of, missionaries, and showed a lively interest in their work. There are a few excellent illustrations, including a photo of the author five years after his journey, and therefore ninety-three years of age, in which he certainly looks alert and vigorous.

THE LATER EVANGELICAL FATHERS. By M. Seeley. Second edition, with Preface by Handley C. G. Moule, D.D., Bishop of Durham. London: *Chas. J. Thynne*. Price 2s. 6d. net.

In his Preface the Bishop of Durham speaks of the reissue of Miss Seeley's book as a "welcome event." Referring to his first acquaintance with the work, he says: "The book impressed me at once with its sure, while unpretentious, literary mastery. It was worthy of a member of that

gifted family, bearing as it did everywhere on its pages the legible tokens of genuine historical and biographical care, and of the wisdom and insight of the true student in sympathy with her theme." This is high praise, and well deserved. After a well-written and most interesting introduction describing those times, there are nine excellent memoirs, or, rather, brief sketches, of John Thornton, John Newton, William Cowper, Richard Cecil, Thomas Scott, William Wilberforce, Charles Simeon, Henry Martyn, and Josiah Pratt. Portraits are given of all but the first. All were men who ought never to be forgotten—giants of faith and prayer. The reading of their lives makes one's mouth water for more of their spirit and wonderful success in soul-winning. Is it too much to believe that the presence and influence of such men went far towards preserving our country from the terrible upheaval which tore asunder France and so many neighbouring lands at the time of the Revolution? We earnestly hope that the volume will have an extensive sale and be widely read.

AN INTRODUCTION TO THE MYSTICAL LIFE. By Abbé P. Lejeune. London: *R. and T. Washbourne, Ltd.* Price 3s. 6d. net.

The wide difference between the Churches of England and Rome is abundantly in evidence in this volume. No Anglican writer could discuss the subject at such length with so little reference to Holy Scripture or so small endeavour to interpret the sacred writings correctly. The testimonies of eminent mystics are full of interest, but provide no authoritative commentary on the mystical life for those who have been trained to exercise their own intelligence—freedom of judgment—seeking in reason or revelation a reliable foundation for their tenets. But if Abbé Lejeune does not carry conviction, it must be admitted that he has cited quotations from many sources which exhibit a saintliness of character worthy of regard, which create in the reader a desire for true holiness, and which are commendably free from the acerbities of controversy.

THE BURTHEN OF THE WEEKS. By the Rev. James Black, M.A., Edinburgh. London: *Hodder and Stoughton.* Price 6s. net.

It is not too much to say that, without exception, these sermons are even more striking than their subject-titles. Nor are they merely ingenious specimens of the art of sermon-making—they are sound practical discourses. It would be difficult, for instance, to find plainer speaking on the subject of brotherly love than is contained in Mr. Black's sermon entitled "The Thin Chalk Line." One cannot wonder that the preacher ministers to one of the largest congregations in Edinburgh! He is sure of a larger audience through the printed page; and he deserves it.

THE POLITICAL HISTORY OF SECESSION. By Daniel Wait Howe. New York and London: *G. P. Putnam's Sons.* Price 16s. net.

The author has special qualifications for his task. He comes of old Massachusetts Puritan stock, and served as a soldier of the Union Army in the Civil War. But he has other qualifications besides these. He is an ideal historian—judicial, patient, painstaking and accurate; and those who are interested in the history of the New World will find in these pages a concise but elaborate account of the causes that culminated in the Civil War.

Publications of the Month.

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

BIBLICAL AND THEOLOGICAL.

- GOD MANIFEST.** By Frank Orton-Smith, B.A. (*Morgan and Scott, Ltd.* 1s. net.) A treatise by a solicitor, in which some of the cardinal truths of the Christian faith are dealt with on Scriptural lines. The passage 1 Tim. iii. 16 supplies the title.
- LAWS OF LOVE.** By E. M. Howell Smith. (*C. J. Thynne*, 1s. net.) An impressive exposition of the Ten Commandments, dedicated to Confirmation Candidates and Young Communicants. The Rev. Dr. Townsend, who contributes a foreword, describes it as "a voice from the ranks; a young heart speaks to other young hearts with simple, pure devotion to God and to His law."
- THE HOLY BIBLE: AUTHORIZED VERSION.** In eight volumes. (*Morgan and Scott, Ltd.* 1s. each net.) This is the first volume in a series which represents a new departure. The text of the Authorized Version is given word for word, but in a new setting. It is said to be "obvious" to every reader that the divisions of chapters and verses "are often a hindrance rather than a help, and frequently interfere with the sense of a passage." It is claimed for this issue "that the reader, finding the somewhat arbitrary divisions of chapters and verses removed, is introduced to a narrative form, which stimulates interest and makes possible a more comprehensive grasp of what is read." It remains to be seen, however, how far this claim is justified. The first volume contains four books—Genesis to Numbers.
- A HUNDRED ILLUSTRATIVE STORIES FOR TEACHERS.** Compiled and arranged by Mrs. M. E. Bisset. (*S.P.C.K.* 6d. net.) A very useful little volume for teachers who are often at a loss for a good pointed story. Mrs. Bisset has met their need.
- WITNESSES TO THE CHRISTIAN CREED.** Being Extracts from Pagan and Christian Writers bearing on Christian Practice and Doctrine to A.D. 325. Collected by the late E. M. Reynolds. New edition revised and enlarged. By T. Herbert Bindley, D.D. (*S.P.C.K.* 1s. net.) A volume very useful for reference.
- THE COMING OF THE KINGDOM OF CHRIST TO THE ROMAN EMPIRE.** By the Rev. W. C. Tuting, D.D. (*S.P.C.K.* 1s. net.) This is historical rather than theological, and Dr. Tuting pointedly disclaims any attempt to discuss the various concepts of the term, "the Kingdom of God." But as an introduction to the study of the history of the first four centuries the volume is really serviceable. The Bishop of Truro writes a short preface.
- THE COURAGE OF HOPE.** By the Rev. J. O. F. Murray, D.D. (*Lay-Reader Headquarters, Westminster*, 1s.) Addresses given by the Master of Selwyn College, Cambridge, at a Quiet Afternoon for Lay-Readers, dealing with Faith, Hope, and Love.
- THE OTHER SIDE OF DEATH.** By the Rev. R. Jones. (*Sir Isaac Pitman and Sons, Ltd.* 2s. net.) In this solemn time thousands are asking questions about the great beyond. Mr. Jones considers that death is an episode in life—a milestone which marks the journey homewards. Personality, he says, shorn of its physical envelope by death, still survives with all its faculties intensified, and the memory of the dead is the link uniting them to the living. Opportunities beyond the grave for growth and progress are given.
- HEAVEN ON EARTH, AND HOW IT WILL COME.** By "Aunt Kate." (*Marshall Brothers, Ltd.* 3s. 6d. net.) This is an exposition of the Book of the Revelation, written as "a story for the young," but we imagine that there are not a few adults who will find it somewhat stiff reading.
- THE DIVINE MASTER IN HOME LIFE.** By the Rev. Harrington C. Lees. (*R.T.S.* 3s. 6d.) In this impressive volume Mr. Harrington Lees pictures for us, with all the charm of his graceful style, the Home Life of our Blessed Lord, and shows its bearing upon the Christian homes of to-day.
- TYPES OF CHRISTIAN SAINTLINESS.** By W. R. Inge, D.D. (*Longmans, Green and Co.* 2s. net.) Three addresses given by the Dean of St. Paul's to the London Diocesan Girls' Association.
- MEDITATIONS ON THE CARDINAL VIRTUES.** By the Ven. A. Ward, M.A. (*S.P.C.K.* 6d.) A devotional study in Christian ethics.

HISTORY IN PROPHECY. By the Rev. William Baillie, M.A. (*C. J. Thynne*. 1s. net.) If ever there were a time when we should study prophecy it is now; and Mr. Baillie's "studies for pilgrims in the present crisis" will be found of great assistance to those who desire to discern the signs of the times.

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GEORGE WHITEFIELD: A LIGHT RISING IN OBSCURITY. By J. R. Andrewes. (*Morgan and Scott, Ltd.* 1s. 6d.) A cheap edition of a work which has already gone through four impressions, the last being issued in 1879. At a time like this, when so many are thinking of revival, this reissue is very timely.

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IN THE SERVICE OF THE KING. By Joseph B. Dunn. (*G. P. Putnam's Sons*. 5s. net.) This volume is described as "a parson's story," and, although intensely American, it is of deep interest. Mrs. T. P. O'Connor contributes the "Overture."

NERVE CONTROL. By H. Ernest Hunt. (*W. Rider and Son, Ltd.* 1s. net.) The writer deals with the cure of "nervousness and stage-fright." Many of his suggestions are eminently rational and reasonable.

TRENT'S LAST CASE. By E. G. Bentley. (*Thomas Nelson and Sons*. 7d. net.) A further volume in the popular "Sevenpenny Library" Series.

WAR LITERATURE.

PRAYERS FOR BRITAIN'S WARRIORS AND OTHERS. Compiled by J. W. (*C. J. Thynne*. 2d.) A valuable collection of prayers, suitable for family worship or for use in hospitals, and even in the trenches and the ships of the Royal Navy. Simplicity and fidelity are its greatest charms.

THE WORLD WAR AND AFTER. By Alfred E. Knight. (*Morgan and Scott, Ltd.* 2s. net.) One of the most vigorous books we have read for a long time. It says much which has wanted saying, and it says it in the right spirit. Mr. Knight's volume has five chapters. In the first he discusses the "Menace from Without"—Germany—the ladder of whose descent is "a ladder of three rungs—only three—Rationalism, Nietzscheism, Barbarism." In the second chapter we are reminded of the "Menace from Within"—Rationalism as exhibited in our popular Press and in poems on the war; but we feel bound to dissent from the statement that it is "they who go farthest

in defying God whose welcome by that Press is most assured." The third chapter, on "Home Truths that must be Faced," reproves the nation for its vainglory. The fourth chapter, "After," is more debatable. Armageddon is spoken of as "the open revolt of the Christianized nations of the earth against the authority of God. And for this . . . our men of letters, our educationists, our newspapers, are preparing us." But in the last chapter we see that God has not left Himself without a witness; the "light that has not failed" is the sure Word of God. This book deserves to be read and studied. It is a crushing exposure of our national departure from the Truth, and is at once fearless and faithful in its exposition.

THE ETHICS OF INTERNATIONAL TRADE, by Henri Lambert; and INDIA AND THE WAR, by John Malthai, being respectively Nos. 29 and 30 of the third series of "Papers for War-Time." (*Humphrey Milford*. 2d. each.)

PAMPHLETS.

WHAT IS CONVOCATION? By the Rev. H. J. Clayton. (2d. net.) OUR BAPTISMAL CREED. A Study Outline. By F. Arnold-Forster, S.Th. (2d.) A STUDY CIRCLE ON THE CREED. By Archdeacon Blakeway, D.D. (2d.) CONFIRMATION. By the Rev. P. H. Ditchfield. (3s. per 100.) DADDY. (3s. per 100.) CHIVALRY AND WAR-TIME. By Mrs. H. S. Gedge. (2d.) AT THE HOLY COMMUNION. (4s. per 100.) All S.P.C.K.

THE NEED OF FORTITUDE. By the Bishop of London. (*Christian Commonwealth*. 1d.) A lecture delivered before the City Temple Literary Society. At the close the Bishop was interrogated. One question was: "What does the Bishop think will be the fate on the other side of a man who had led a rather wild life, but dies a hero's death in the trenches?" The Bishop replied as follows: "The Church has taught that a martyr's death purges away sin—assuming, of course, a good heart and a certain amount of penitence. These heroes in the trenches are going through the experience of their lives. One said to me, 'They are different men after being shot over for a week.' I believe that when these dear boys of ours die calling, as we believe, upon their Saviour, Christ forgives them, and they atone with their glorious death for the mistakes of their lives."

CHURCH DOCTRINE BY NUMBERS. By the Rev. J. E. Roscoe. (*Robert Scott*. 3d. net.) Introduces a new and most effective method of teaching Sunday-school scholars and confirms. The sections run from one to twelve. Thus, it is taught that there is *one* God, *one* Saviour, *one* Holy Spirit, etc.; *two* Sacraments, *two* duties, *two* masters, etc.; and so on up to the number twelve—*twelve* Apostles, *twelve* minor prophets, *twelve* clauses in the Apostles' Creed, etc. This little book deserves to be widely known.

SERIALS.

THE BRITISH REVIEW for May (*Williams and Norgate*, 1s. monthly) has articles on "War and Luxuries" (Thomas Rose), "Romanism and the War" (R.T.C.), "The War in France" (Paul Pansy), "Cricket and War" (Sir Hume Gordon, Bart.), and "The True Story of the War" (Major G. W. Redway). The pictorial supplement is "The Ascent to San Miniato, Florence," by M. McCrossan.

BIBLIOTHECA SACRA for April (*C. Higham and Son*, 75 cents quarterly) has articles by Professor G. H. Trewer ("The Apostle Paul's Contribution to the Philosophy of Religion"); Mr. E. D. Wilder, of Peking ("China's Attack on the Opium Problem"); the Rev. Dr. Caverno ("The Rule in Cain's Case"); Mr. Harold M. Wiener ("Elohim Outside of the Pentateuch and Baumgartel's Investigation"); the Rev. Dr. Griffith Thomas ("Old Testament Criticism To-Day"), and others. Dr. Griffith Thomas's paper reviews some of the outstanding arguments in favour of the early date of Deuteronomy, and declares that, "until they are met and vanquished, the conservative view will continue to be regarded as much more natural and far truer to the Biblical view than the critical theory. There can be no doubt of the distinct issue between criticism and the Biblical theory of Deuteronomy, and if one is true the other must be false. Although objection is often raised to argument put in the form of a dilemma, yet it is impossible to doubt the essential truth of the statement made by the late Dr. F. Watson, that if Deuteronomy does not contain a considerable Mosaic element, it can be nothing else than a pious fraud; while, on the other hand, if the bulk is Mosaic, the arguments which are said to prove its late date are to a considerable extent invalid" ("Thinker," vol. vi., p. 401).