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THE CHURCHMAN

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CONTENTS.

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THE CHURCHMAN

September, 1917.

The Month.

The Pope and Peace.

"WHAT hast thou to do with peace?" It is an old question, yet many will be tempted to apply it to the Pope of Rome in connection with his extraordinary peace proposals. It is not merely that, as history shows, the meddlesomeness of the Vatican in international politics has generally been disastrous, but in particular the action of the Pope during the course of the present war has not been such as to inspire the Allied nations with the least degree of confidence. It will never be forgotten that when Belgium was being devasted by Germany, and the Belgian people were suffering the cruellest treatment at the hands of a brutalized and relentless enemy, the Pope, who could then have spoken to some effect, remained silent. Indeed, at no period during the war has he condemned with the vigour demanded from one in his position, and laying claim to such exalted powers, the unspeakable infamies of which Germany has been guilty. He may have had his own reasons for inaction, but it is difficult to understand on what grounds it can be justified. The Vatican authorities can hardly be unaware of the painful impression the Pope's attitude has created not in Protestant countries alone but also, it is believed, among large sections of the Roman Catholic population of the world. And now, after three years of war, and just when Germany is coming to realize that the ultimate triumph of the Allies is assured, the Pope suggests terms of peace! And what terms! Terms which differ so little from those of the Kaiser and his Ministers, as to suggest that they were really made in Germany. The Allies can make only one answer to the Pope's appeal: It must be, and we are assured it will be, a very decided negative. The whole world longs for peace quite as ardently as the Pope of

Rome professes to do, but it must be a peace that will endure, and not a peace which will leave Germany free to resume her onslaught upon humanity as soon as she has recovered her strength. The only terms upon which the Allies can make peace are well known. There must be full reparation and restoration, and the power of German militarism must be so broken that never again shall it be possible for it to become a menace to the peace of the world. In the meantime, therefore, we must fight on in the sure and certain hope that in His own good time and way God will give victory to the cause for which we are contending—the cause of righteousness, justice and freedom.

Wesleyans and the Church.

The rumours current for many months past that there was a large and influential section of Wesleyan Methodist ministers favourable to some sort of *rapprochement* with the Church of England received a certain measure of support from the proceedings of the Wesleyan Conference, but it is also clear that while ideas of reunion may have gripped a few, the great majority of the Connexion do not desire to go much beyond the exchange of a few conventional courtesies with the Church, and the occasional co-operation in matters of social reform. We cannot say we are much surprised at this attitude, much as we regret it, for there is no evidence that we can see of any real desire, on the part of Nonconformity generally, for reunion with the Church of England. What of the Church? Undoubtedly there are large sections of Churchmen of all schools who bemoan the loss to the cause of Christianity of our unhappy divisions, and would be thankful indeed if it were possible to bridge the gulf which separates Church from Chapel and Chapel from Church. But there is one thing that blocks the way—episcopal ordination. It is the one real difficulty reunionists find themselves up against. Neither side will give way, and until some solution of the problem is discovered all ideas of reunion must seem visionary and unreal. Can a solution be found? In the present temper of the parties we doubt it. But that is no reason why we should not strive after unity, and pray for unity. If a conference, or series of conferences, could be held, with the definite purpose in view of finding a way out of the ordination difficulty, and relying humbly and honestly upon the guidance and grace of the Holy Spirit, it is impossible to

believe that great results would not follow. But that is just where our brethren of the Wesleyan Church have failed us—they have deliberately and definitely refused to confer. It is a heavy responsibility, but the Wesleyan Conference seemed to accept it quite readily, and, we fear we must add, quite gladly.

The Bishops' Visit.

Two leading Bishops—their lordships of London and Chelmsford—waited upon the Conference in its Pastoral Session, with a message of goodwill from the English Episcopate. But in their speeches they went much farther than that. The Bishop of London, speaking "on his own," as he said, told the Conference of his "Episcopal dream."

He asked himself whether in this great day of God, when they were looking at things as they would see them at the Judgment Day, it was the law of the Medes and Persians that the Church of England and the Wesleyan Church should always be separated. He looked back upon the past and he thought that no doubt the Church of England had made great mistakes in the past. But he also thought they would see if they had studied the matter that Wesleyans, too, were not always wise in the days of Archbishop Secker. Was it not possible for them to see if they could not bury the hatchet and make a fresh start? In his dream he pictured the possibility of the Wesleyans appointing a committee to meet a committee of Bishops whom he expected he could get together. He pictured a conference, or a series of conferences, in which they might meet together in order that they might get into closer touch with each other, and obtain a clearer understanding of the sin of acting apart when they might act together. An enormous work would lay before the Churches in the reconstruction of the world after the war, and the more they could think and act together, the better it would be. His dream was of the Wesleyan Church and the Church of England carrying on their work in far closer accord than they had ever done before.

The Bishop of Chelmsford frankly admitted there were difficulties, and suggested a way out. With characteristic felicity he referred to the Parable of the Prodigal Son, but instead of one prodigal there were two:—

He believed the Church of England should approach the question as a prodigal. He wanted them as Wesleyans to approach it as a prodigal. We had both made mistakes in past days and left each other, but we wanted to try to come step by step back again to the Father's house. There would be two elder brothers to deal with, not one. We had the elder brother attitude in the Church of England. They had the elder brother attitude in their Church. The elder brother was to be found on all sides. But we had to remember that it was not the elder brother who determined the way the prodigal should come back to the Father's house; it was the Father Himself. He (the Bishop) was prepared to shake off the elder brother in the Church of England. He wanted to ask them to shake off the elder brother in their Church. We ought to kneel and see what it was the Father wished. Was it the Father's good pleasure that they should for ever be separated?

We wanted to get to know the mind of our blessed Lord. If it were true that "where two or three are gathered together there am I in the midst of them," our Lord was there that day saying for us the same prayer that He prayed of old, "That they all may be one, even as I am one with the Father." The Bishop of London and himself had no proposals to make to them that day. But he wanted them for the nation's sake, for the Church's sake, for Christ's sake, to approach that question, first and foremost, not along the lines of theological discussion or of ecclesiastical polity, but upon their knees, simply saying "Speak, Lord, for Thy servants hear," "Whatsoever Thou dost wish, that only will we do."

These addresses were cordially received, and the President spoke some hearty words in reply, but, obviously, he could not commit the Conference. The official decision came later—and it shattered whatever hopes had been raised.

The Betrayal of Unity.

Two days after the Bishop's visit there was a discussion on the proposals. The Rev. H. Arnaud Scott proposed a resolution to the effect that "the Conference should declare its readiness to confer as to the best way to promote more efficient co-operation between the Church of England and the Wesleyan Methodist Church in the furtherance of the Kingdom of Christ"—a harmless resolution which, if it had been carried, would have done something to establish a closer relationship between the Church and the Wesleyans. But even this modest proposal was too much for Sir Robert Perks who, scenting danger, moved an amendment to the effect that they were ready to stand shoulder to shoulder with the Bishops on "any great moral questions." The good sense and the Christian spirit of the Conference, however, could not be content with such a barren result, and ultimately the following resolution was agreed to :—"The Conference, in response to the addresses of the Bishops of London and Chelmsford, assures the Bishops that they will be ready at all times to co-operate with the Church of England, and all other Evangelical Churches of the country, in every endeavour for the furtherance of the Kingdom of Christ." There it was thought the matter had ended, but a day or two afterwards at the Representative Session the Rev. Ernest Rattenbury moved, and the Rev Henry Carter seconded the following resolution : "That the Pastoral Session of the Conference, to the members of which the Bishops of London and Chelmsford specially addressed their appeal last week for closer ministerial co-operation, desires to assure the Bishops of its appre-

ciation of the appeal, and of its willingness to further closer fellowship between the two Churches." A storm of opposition was manifested, and in spite of Dr. Lidgett's appeal to the Conference not to betray the cause of union, it was found necessary to withdraw the resolution; and when the President asked if the Conference wished to pass any resolution at all on the subject, a loud cry of "No" went up, followed by a very decisive vote to take no action whatever. A lamentable decision truly!

The Two Prayer Books.

It is obvious that the Bishop of London went a little farther than the facts justify in minimizing the differences which exist between the two Churches. "When," he said, "they turned to the Church of England Prayer Book, or rather he might say their Prayer Book, they would be puzzled to find out the difference. He had examined it the other day with the greatest care, and he had said to himself, 'Do you take it from us, or do we take it from you?' At any rate, it was impossible to say those beautiful prayers without feeling that they were very close together in spirit.' But are the two books so thoroughly identical? Surely the differences are neither slight nor non-significant. The Rev. T. J. Pulvertaft, in a letter to the *Guardian* commenting upon that paper's statement that "the Methodist Service Book is almost identical with the Book of Common Prayer," writes:—

I have before me this volume and observe that it has no Ornaments Rubric, that the Rubric before the Absolution in Morning Prayer reads, "A Declaration as to the Forgiveness of Sins to be made by the Minister," and that the Declaration reads—"And hath given commandment to his ministers to declare unto all men being penitent the remission of their sins through faith in our Lord Jesus Christ." In the Communion Office the Rubric before the Absolution reads, "Then shall the minister say," and the Declaration proceeds, "Have mercy upon us," etc., preserving the first person throughout. In the Prayer of Consecration the manual acts are omitted and our second post-Communion Prayer is not inserted. In the Ordination Service the President says:—"Mayest thou receive the Holy Ghost for the office and work of a Christian minister and pastor, now committed unto thee by the imposition of our hands. And be thou a faithful dispenser of the Word of God and of His Holy Sacraments; in the Name of the Father, and of the Son, and of the Holy Ghost." In the Baptismal Service the declaration of, and thanksgiving for, regeneration is omitted, the sign of the Cross is not made, and the Declaration after Baptism reads—"We receive this child into the congregation of Christ's flock, that he may be instructed and trained in the doctrines, privileges, and duties of the Christian religion; and trust that he will be Christ's faithful soldier and servant unto his life's end." I have quoted sufficient to show the doctrinal orientation of the Service Book,

and the question arises, "Will not many proposals made by Convocation for the Revision of the Prayer Book create a feeling of distrust in the Wesleyan Church and place obstacles in the path of Reunion?"

Religious Education.

The Bishop of Ripon, preaching in his Cathedral on the Sunday following the introduction by Mr. Fisher of his new Education Bill, said that "in a Christian land we have a right to claim that religious training is of the very essence of education, and not a mere accident; a part of the main nourishment of the mind and spirit; not a mere supplement, or one of the extras as compared with more important subjects." This reference was called forth by an examination of some of Mr. Fisher's statements, and it will be admitted that the Bishop's words go to the heart of the question. Religious education cannot be treated as a matter of detail: it is a matter of fundamental principle; and it is the failure of Mr. Fisher to recognize, or rather to act upon, this distinction that is one of the weaknesses of his position. It is only right, however, to add, as the Bishop was careful to point out, that Mr. Fisher was anxious that the opinion should not get abroad that the Government ignore the spiritual aspects of education, or are indifferent to the strongly-held views of those who are not satisfied with the existing system. But if the Government desire to give proof of their convictions, they ought to make it quite clear that at the earliest moment possible they will make provision for a scheme of religious education which, by its strict regard for the rights of parents, shall be equitable and just all round. Whatever may be the fate of the new Education Bill, there is every reason why Churchmen should determine to support more vigorously than ever their own Church schools. They are the one sure guarantee for sound and solid instruction in the principles of the Christian faith. "Hold fast by your schools!" may well be the watchword for Churchmen at the present time. Never has the work been better done; never was it more needed.

Faith and Works in the Epistle of St. James.

THE Epistle of St. James has received in the past, and probably still receives, very scant attention from the majority of Evangelical Christians. Luther, it is well known, openly disparaged it as being—in comparison, at least, with the writings of St. Paul—"an Epistle of straw." One can hardly suppose that his criticism exercises much influence in this country, but many who would never dream of assenting to it in theory seem to adopt it in practice, and one is tempted to wonder whether their acceptance of the epistle as canonical and inspired is due to any other motive than a reverence for tradition, a motive which often operates most strongly in those who fancy themselves altogether uninfluenced by it.

I do not think that the explanation of this neglect is to be found in the exegetical difficulties which the epistle presents. These are no doubt considerable, but they are not very obvious to the general reader, nor are they really more formidable than those which occur in some of the Epistles of St. Paul. It is more to the point to note, with Dr. Hort,[1] that "with one partial exception it has not supplied material for great theological controversies," that it cannot be ranked as one of the most important books of the New Testament, and that "even distinctively Christian language is used in it very sparingly."

I fear that to these reasons we must add another which is less creditable to Evangelical Christendom, the fact that—at least in past generations—the doctrines of the New Testament have been found a more congenial subject of study than its ethical teaching, and that an epistle containing very much more of the latter than of the former has had little chance of being adequately recognized or studied.

Nor must we lay the whole blame on past generations. It is not so very long since a preacher whose discourses bore too close a resemblance to the Epistle of St. James was liable to be told that he was not preaching the Gospel. Strange and perilous delusion!—that one aspect of Christianity is to be studied to the almost entire exclusion of the other, and that to turn men's minds to the commands of Christ is to divert their attention from His promises!

[1] To whose commentary on St. James this article is greatly indebted.

Why, the Gospel itself, which is the proclamation of deliverance from sin, is simply unintelligible unless we know *from* what and *for* what we are to be delivered. We are emerging to-day from that disastrous phase of thought, but its evil results will be seen among us for many a year to come.

But more influential perhaps than this difficulty (though indeed closely akin to it) is the difficulty felt by many minds in assimilating the teaching of St. James on the relation of faith to works. It is well known that many critics think, as Luther did, that this teaching is irreconcilable with that of St. Paul. But those who refuse—frequently, I think, on purely *a priori* grounds—to admit any such contradiction, are too apt to rest content with merely denying the discrepancy and then, apparently, dismissing this inconvenient epistle from their minds, and returning, with a sense of relief, to the more congenial phraseology of St. Paul.

This is surely not the right way to treat a book of Scripture. It is no doubt both interesting and re-assuring to be told that St. James is quite orthodox on the subject of justification, but the statement does not take us very far. The inventor of a patent food who should desire to commend his invention to the public by advertisement, and who could find nothing better to say of it than that it contained no deleterious substance, would not grow very rich on the proceeds of its sale. Most of us would desire a more positive recommendation than this. And if we believe that all "Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," we shall expect to find that the passage which has given rise to so much controversy has something of positive value to teach us on the all-important subject of faith. What that positive teaching is, it is my present purpose to inquire.

First, however, let us be quite clear in our minds that the alleged contradiction between St. James and St. Paul has no existence in fact. We must not, indeed, attempt, as some do, to reconcile them by saying that good works are the inevitable fruit of a genuine and lively faith. This is perfectly true, but misses altogether the point of the difficulty. To say that works flow inevitably from justifying faith is one thing; to say that "a man is justified by works" is quite another. Had St. James confined himself to the former statement, no controversy could have arisen, for

it is not even in apparent conflict with the doctrine of St. Paul.

It has often been pointed out that the faith to which St. James denies any saving power is not a filial trust in God, but mere orthodoxy of creed. "The devils also believe and tremble." So far, at least, there is no discrepancy between the two writers. St. Paul goes quite as far, perhaps further, in the same direction when he warns the Corinthians that an unethical faith, even though it remove mountains, is of no value whatever in the sight of God.

But we are not left wholly to negative evidence; in verse 23 St. James gives us a positive statement of the doctrine of justification by faith, expressed in the same quotation from Genesis that is used for the same purpose by St. Paul—"Abraham believed God, and it was accounted to him for righteousness."

We must be careful at this point not to fall into the more subtle error of imagining that St. James, while not actually contradicting St. Paul's doctrine, teaches a modified form of it, giving to good works a place of co-ordination with faith in the work of justifying. This is really nothing but the previous error in another form. It leaves the disagreement between the two writers as absolute as a formal and direct contradiction could make it. It is impossible to *modify* the doctrine of justification by faith. Any attempt to do so must end in destroying it altogether. You cannot have faith and works as co-ordinate causes of justification. Reconciliation with God is either a free gift, or it is not. It must therefore either be received by faith, or it must be obtained in some totally different way, that is, practically, it must be earned by works.[1] No compromise is possible between these two theories; they belong to different systems of thought.

We are still, however, face to face with the perplexing statement that Abraham was justified by works. We have ascertained, I think, what it does *not* mean. But what does it mean?

The first significant fact to be noted about it is that it reappears in close and striking juxtaposition to the Old Testament statement with which it appears to conflict—"Abraham believed God, and it was accounted to him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only."

[1] There is no third possibility; faith and works form an exhaustive classification.

In other words, the two propositions which to us are apt to appear mutually contradictory, appeared to St. James to be identical, or at least to be so thoroughly in harmony that one might be taken as virtually synonymous with the other. The truth that reconciles or rather blends them into one has been pointed out by Dr. Hort in his commentary on this epistle—that it is "faith at work" that justifies. But perhaps the deeper implication of St. James' teaching is best indicated by passing somewhat farther beyond his actual phraseology to the truth that faith is itself a work, not of course a meritorious achievement, but a vital activity of the soul. That faith is a work was pointed out long ago by Vinet, the Swiss theologian, to a generation that perhaps needed the lesson even more than we do. But the statement comes ultimately from an older and more authoritative source than Vinet; it is the teaching of Our Lord Himself. "What shall we do," asked His hearers, "that we might work the works of God?" "This," said Jesus, with a significant change from the plural to the singular, "is the work of God, that ye believe on Him whom He hath sent." "This is *the* work of God," the one all-productive, nay, all-inclusive work, in which all well-doing is summed up, "that ye believe." Very similar in character is the injunction which appears in the same discourse, "Labour not for the meat which perisheth, but for that which endureth unto everlasting life, which the Son of Man shall give unto you,"—apprehend, that is, by a deliberate and strenuous act, that which is nevertheless a free gift.

It is in full accordance with this that St. James regards the connexion of works with justification as indirect rather than direct; he speaks of them as efficient, or coefficient to produce justification by virtue of their effect on faith. "Faith wrought with his works and by works was faith made perfect." Faith, it would seem, is first conceived of as mere *assensus*, which is common to men and devils, and which—though, as we shall shortly see, it contains already an ethical element—is pronounced to be incapable of justifying. At this stage the charge against it would appear to be merely one of inadequacy; it cannot effect the desired object single-handed; something must be added to it; and that something is called "works." But in verse 17, a fresh point emerges; faith, we are there told, when it stands alone, without works, is "dead,"—not merely inadequate, but "dead." This throws a new light on the

subject; what seemed at first to be a mere addition now appears as a process of transformation. The faith which is mere assent, and which is shared by man with the devils, has become, when we reach verse 21, the faith by which Abraham was justified; and the transforming power is described in simple, popular language as "works."

But what is it that has actually taken place? The point is of special interest because we are accustomed—and rightly enough, when we are contemplating the subject from the Pauline angle of vision—to regard faith as the principle that gives life to works, while here we are asked to say that it is works that vivify faith.

Before we attempt to answer the question, it may be worth while to note, parenthetically, that in verse 14 St. James has already hinted that there are two possible ways of understanding the word "faith," and that the faith which does not work and cannot save is unworthy of the name; "what doth it profit, my brethren, if a man say he hath faith, but have not works? Can that faith save him?" (R.V.). "If a man *say* he hath faith"—St. James is about to concede the claim in a certain restricted sense, but he gives us a hint in advance that in a deeper sense the claim must be disallowed. It is only a so-called faith that has no works to show; and "that[1] faith" has no saving power. When, therefore, St. James tells us that it is work—action, energy of some kind—that gives life and reality to faith, he means that prior to this energizing process faith is not really faith in the true sense of the word.

What, then, is the process, by which mere unfruitful *assensus* is transformed by "works" into a saving faith, transformed, too, in such a fashion that faith can be spoken of, in Our Lord's own phraseology, as itself a work, as the supreme energy of the soul? Obviously, no complete analysis is possible. Deep down, below the psychological question, lie the metaphysical and theological problems of Divine sovereignty and human free-will, of prevenient grace and the work of the Holy Spirit in the soul, and our inability to solve the latter problems bars the way to a perfect understanding of the former. But it does not require a very deep knowledge, even of psychology, to find an answer which shall make the language of St. James sufficiently intelligible to convey to us a useful practical lesson.

[1] The A.V. unfortunately omits the article.

The charges which he brings against the faith which does not rise higher than mere assent are two, that it is passive, and that it is unethical. But we shall not do full justice to his meaning unless we realize that these two charges are virtually one. It is precisely in its passivity that its unethical nature lies. This will be obvious to any one who realizes what Theism— to say nothing of Christianity —meant to an upright and orthodox Jew like St. James, who had been trained from childhood in the religion of the Old Testament, and whose mind was permeated to its depths with the teachings of lawgiver, of prophet, of psalmist and of sage. The creed which he believed and taught was no mere metaphysical theory of God and the universe, no speculative *weltanschauung* which, however it might attract and even compel the intellect, made no appeal to the heart and conscience, and no demands upon the will. To such a theory an intellectual assent would be sufficient. But the creed of St. James was very different from this. The object of his faith was the living God, the Lord of heaven and earth, the holy and covenant-keeping Jehovah of the old dispensation, the Eternal Father, Son, and Spirit of the new and fuller revelation. And this revelation was two-fold in its nature. It was at once law and Gospel, at once command and promise. It demanded all that man was and had, it promised all that God Himself could give.

How could faith in such a revelation be *passive*? Passive *assent* there might indeed be, but an assent stamped by its very passivity as rebellion against God, as a rejection alike of His commands and of His promises, and therefore, in the deepest sense, not *assent* but *dissent*, not faith but unbelief. In a revelation such as this there could be no faith which was not also a work.

It is evident, then, that assent to the Gospel as true contains already an ethical element; it is a moral judgment; it is a recognition of a duty; and the realization of this fact makes it easier to follow the process by which this assent grows into a living and saving faith.

That this preliminary stage, however, is not in itself saving faith is obvious. A man may get as far as this and yet deliberately reject the gospel. He cannot, in fact, reject it (or accept it) *until* he has got as far as this. It is equally clear that the next step involves the action of the will; it is a decision; it is an act of the soul, an energy, a *work*.

Now it is in and through such action that faith finds itself transformed. The movement of the will reacts upon the embryonic faith which produced it, and brings it, as it were, to the birth. This is in full accordance with what we know of human nature. Passive impressions, as Bishop Butler pointed out long ago, tend to weaken upon repetition ; and for that very reason they tend to an increased passivity. They are " dead, being alone." They come into fulness of life by being translated into action by the will. If the seed which has begun to germinate is to strike a root, the soul must take such action ; it must deliberately apprehend and surrender itself to the ideal which has been presented to its gaze. This is faith in action, so transforming itself by that action from passive assent to effective saving faith, that it can properly be spoken of as itself " the work of God."

But we have not yet gone the whole way with St. James. It is something more than an inward process, something more than a mere movement of the soul of which he speaks. The work which he connects with Abraham's justification was an outward, bodily act, the offering up of his son. This raises a question of great interest and importance. If saving faith is an act of the soul, what is the relation of that act to outward acts ? If works make faith perfect, to what extent, and in what sense are these outward acts necessary to faith, and therefore to Salvation ?

That works of what may perhaps be called a negative kind are necessary to salvation is obvious. There is always an element of renunciation in faith. There are possessions, pursuits, ambitions and the like, which are plainly incompatible with the obtaining of eternal life, either because they are actually and inherently sinful, or because, in the individual case, they have become weights which must fatally incapacitate the soul in running the Christian race. Such a weight, we may naturally suppose, was the wealth of the young ruler to whom the command was given, " Sell all that thou hast." Actions such as these are involved in the very nature of saving faith, simply because the human soul cannot move in two different directions at once.

Closely akin to this, though more positive in its nature, is the obligation of baptism. Identification with Christ really involves identification with the people of Christ, and the man who, open-eyed, refuses the latter must be considered as refusing the former also.

These considerations may serve to explain why, though faith is, *in the last analysis*, the only pre-requisite for salvation, various outward acts may properly be described, and are described in the New Testament, as being equally necessary. They are necessary *to faith*.

And this last point brings us back to the case of Abraham, as presented to us in this epistle. The demand for the sacrifice of Isaac differed, indeed, in one aspect from the demand for the laying aside of a weight or sin, as also from the obligation of Christian baptism. But it resembled these in being necessary to faith. And at this point three fresh principles emerge. The first is the now well-established psychological principle of the reaction of physical movements upon the frame of mind which produced them. This principle lies at the heart of the doctrine of the sacraments, but it is only in modern times that it has been explicitly recognized. The human mind was not designed by the Creator to act in isolation from the body. The flesh, as Browning reminds us, was intended to help the soul, and in many cases the soul seems quite unable to act single-handed. This law of reaction has, of course, been instinctively recognized and acted upon by multitudes who have never even heard of the science of psychology. Missioners, in particular, of all types, have realized the immense value to the soul that is halting between two courses of a definite bodily act which not only symbolizes but assists the self-surrender of the heart. The reaction, indeed, of such an act upon the soul is sometimes marvellous alike in its suddenness and in its power. But it is perhaps never so powerful—and here we reach the second of the two principles to which I have alluded—as when the act that produces it is performed at a personal cost. The measure of the force exerted by the will appears to be the measure of the force of the reaction upon the soul. Faith grows strongest under pressure.

And there is yet a third principle illustrated here. To the indirect strain imposed on Abraham's faith a direct strain was added. The demand made upon him was not merely personally distressing, it was difficult to reconcile with the promise of God, "In Isaac shall thy seed be called." Faith was required to act in the dark. And here again the measure of the strain appears to be also the measure of the reaction. Faith emerges from such an ordeal strengthened, transformed, vivified.

Two questions, however, suggest themselves at this point. Why was Abraham's faith required to undergo such a strain? And are we expected to infer from St. James' use of the incident that Abraham was not justified until this supreme test had been passed?

It need not disquiet us if we cannot answer the first question. What test is needed for each man's faith, with what birth-pangs the new life must be ushered in in each particular soul, is known to none but the soul itself and its Maker, perhaps, indeed, only to its Maker. We could not reasonably expect to know more than we do know of this matter.

The second question is not so easily disposed of. But it is cleared up, I think, to some extent by a circumstance which may seem at first sight to complicate it, an apparent contradiction between St. Paul and St. James as to the date of Abraham's justification. St. James connects it with the offering up of Isaac, while St. Paul follows the Book of Genesis in placing it earlier in his career. But the discrepancy disappears, for all practical purposes, when we grasp the fact that the concern of both writers is not with the *date* but with the *mode* of Abraham's justification. It would be a mistake to argue from St. James' words that Abraham was not justified until he had offered up Isaac; our attention is directed to the incident merely in order that we may see what is the true nature of the faith that saves as contrasted with the mere intellectual faith with which "the devils also believe, and tremble."

St. Paul, writing from a theological standpoint, insists mainly on the *supremacy* of faith; St. James, writing from what I may call a psychological standpoint, insists more on the *nature* of faith and on its mode of operation in the soul, a nature and a mode which are most clearly perceived when they involve such outward action as the offering up of Isaac.

And even with reference to the first question we must remember that the self-surrender demanded of Abraham in a certain particular form is of the essence of saving faith, and is demanded in principle of all men. "Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple."

It is not necessary, I think, to enlarge upon the practical value of St. James' teaching. The history of Christendom ought surely to have taught us how easily faith can sink into mere intellectual

assent, or into an assurance of our salvation [1] equally passive, equally unethical, and therefore equally vain, a faith which cannot produce good works, because it is not itself "the work of God." I would only remark in closing that if this teaching be rightly apprehended it would remove the difficulty which some feel in accepting unreservedly the doctrine of salvation by faith alone. It will be seen that Sacraments and other outward means of grace must always retain their importance as means not, indeed, to supplement faith, but to evoke and sustain it. For, as an old writer [2] has said, "God's ordinances are like the cherubims of glory, made with their faces looking towards the mercy-seat. They are made to guide us to Christ for Salvation by faith alone." It will be seen also that the life of faith, so far from being an easy and lethargic acquiescence in something which has been done for us, involves and demands the "mobilization" of all our energies, both of mind and body. For the nature of faith is guaranteed by its object, and if the object of Christian faith is One Who is both Saviour and Lord, the faith which apprehends and clings to Him can never be anything less than the supreme activity of the entire personality of man.

W. R. WHATELY.

[1] There is, of course, a true assurance, which is the work of the Holy Spirit in the soul.

[2] Walter Marshall, "The Gospel Mystery of Sanctification."

Popular Services and Revision.

PUBLIC opinion is now ripe for the inclusion of prayers in the Church services for social conditions and for our empire, our colonists and the subject races. From that position it should be a simple matter to go one step further and add prayers of a definitely missionary character. But to stop there would fall far short of the changes needed to make the services popular and effective. Additions to the ordinary forms will not solve the problem. Revision of the latter is essential if they are to meet the needs of the modern mind.

The present epoch, when many conventionalities are presumably in the melting pot seems congenial for the introduction of changes. There is precedent for such opinion, a precedent which justifies the hope that the ambition may be realized. The Renaissance was heralded by the clash of arms. The Reformation was preceded by turmoil of mind and soul throughout Christian civilization.

A salient feature of the Reformation is that it was at once a representation of old truths and a new expression of ancient faith. The unreformed services no longer adequately expressed religious thought. In some respects they were found in conflict with the conviction of, at any rate, a considerable number of sincere and thinking worshippers. To a large extent they left the congregation inarticulate. In scope and in form they had failed to keep pace with the development of the educated mind and the progress of thought. It was a time when new ideas were quickly forming. Accepted theories were being put to the test. Dogma was subjected to inquisition. The right of individual judgment was asserting itself. The soul had outgrown its body. The modes of worship did not fit the age.

It is essential to remember that the sixteenth century revisions of the prayer-book were largely directed by the desire to provide the Church with a liturgy fit for the psychology of the day. That will prepare us to realize that a sixteenth century revision in its turn may fail to satisfy the thought of later ages. It is more than probable that the war will hasten development, and consequently emphasize the need of revision. It is the Church's misfortune that the discussion of revision has developed into controversy

between rival theological schools, mainly centring in the form and meaning of the office of Holy Communion. As far as the masses of the people are concerned it is plain that Morning or Evening Prayer appeals more to them than does the Holy Communion. It is to Evening Prayer, or to an adaptation of it, that we generally resort for services in Mission halls. But why these adaptations or mutilations of the ordinary form? And why should it be necessary to surround Evening Prayer in so many churches with meretricious attractions taking the form of an irrational concert? It is obvious that it is marred by imperfections. It seems equally certain that the simple mission service often possesses merits wanting in the more stately order; though it does not follow that the former is all perfection or that the amount of success attending it is to be attributed solely to an attraction intrinsically its own. If Evening Prayer is to be amended it would probably be a loss rather than a gain if the alteration simply consisted in an approximation to the so-called simplicity of the mission service.

What are the essential characteristics of forms of worship such as we have in view. Let us keep in mind that we are thinking of *worship*, not simply of occasions of receiving instruction or singing pious verse. Even the merely intellectual grasp of the proceedings cannot content us. If worship means anything it is the conscious approach to the presence of God. "'Let us come before the Lord and enter His courts with praise,' are words," says Professor Jevons, " which represent fairly the thought and feeling which on ordinary occasions, the man who goes to worship—really—experiences." If there is any external condition which can condition worship it is *atmosphere*. Witness the feeling of quiet repose and detachment from worldly interests which unconsciously steals over one on entering the stately pile, with its dim religious light, its perfect silence save for the whisper of the divine Presence, empty of all but the one or two kneeling figures and eloquent of the peace that is not of this world. True the devout can find God anywhere, and earnest prayer has ascended with the smoke of battle, has found harmony in the desert stillness and sweetened the air of a drunken alley. But the normal function of our senses is to make us alive to our environment. Through them we receive impressions and are prompted to expression. We are considering the *organization* of worship, that is, we are to create, aid and direct impression

and expression. As far as we can achieve it an air of reverence and solemnity must pervade the building. From the moment that the worshipper enters the House of God it is desirable that he should be surrounded by the atmosphere of worship. What meets the eye and strikes the ear should be carefully prepared. Music and scenery must be playing their part before the worshipper's never idle mind is driven to its own expedients to beguile the time of waiting. The note of reverence struck at the beginning must not lose its echo till the moment the last worshipper has left the church. The thought uppermost in the mind of each should be " It is good for us to be here." " I cannot worship in my own parish church," was the complaint of a thoughtful Evangelical layman. " The Vicar is a good preacher, but he is so irreverent during the service." And the remark concerned a firm evangelical who is not unknown as a writer. Atmosphere can be created by due attention to detail even with the present order of services.

Impression and *Expression* are two essential factors in public worship. It is when we seek to use these to the best advantage that we are faced by the need of revision. " No impression without expression " is the dictum of a well-known psychologist. We look for expression in worship as well as in the Christian life. We seek to make an impression on the worshipper for its own sake. We must try so to arrange the sequence of the service as to induce expression which will perpetuate the impression, and so to present impression as to prompt expression. The due proportioning of this sequence constitutes the fit *order* of service. Expression should be natural. The aid of music is appropriate for sentiment naturally voiced in song, the spoken utterance for direct and definite prayer and for confession, though the penitential attitude of mind may be stimulated by suitable rhythm and music in a minor key. Profession of faith may call for jubilant, subdued or strenuous enunciation. Appropriate gesture or position is by no means unnatural as an accompaniment of vocal utterance and serves to intensify both expression and impression.

Faulty arrangement of the items of this programme may stultify the plan and defeat the object in view. At the beginning of the service the mind should be weaned from foreign channels. Interest must be aroused. The intellect must be appealed to, and emotion enlisted to aid the scheme. The impression sought to be made

must be led up to by suitable gradations in an effectual sequence. Common prayer, instruction, exhortation, reading of scripture, praise, and recitation of creed must be introduced at such points as will enhance the psychological effect, by harmonizing with the particular attitude of mind that may be presumed to obtain at that stage of the proceedings. It is reasonable to look for opportunities of expression immediately after each effort to create a particular impression, that is, when the anticipated mood pervades the common consciousness of the congregation. It will not suffice for this expression to be the mere utterance of a pious sentiment. It must bear a clear and definite relation to the impression assumed to have just been made and its connexion with the preceding thoughts and words must at least be obvious. Psalms, hymns, prayers and responses will suggest themselves as vehicles of expression. The chanting of the psalms is an invaluable aid to public worship. The chant can claim a haunting charm that is all its own. The Psalms are unrivalled in imparting a staying power, a soothing influence and inspiration to religious endeavour. Contrary to a fairly widespread opinion they are popular with the less educated members of the flock. It would probably aid the expression of the worshippers if they repeated more prayers with the priest instead of merely endorsing them with " Amen "—or omitting to do so !

A criticism of the order for Evening Prayer will help to illustrate the force of these remarks. Its plan is not faultless. Its most quaintly charming portion is an aggregation of services of the Hours which revision could improve. Many prayers are too long. Indeed the whole order is too bulky. The opening is a compendium of theology. Throughout the beginning and much of what follows a logical sequence of ideas prevails, but it is a logic appealing to the expert, the converted and the devout rather than to the man whose enthusiasm has yet to be enlisted, and whose religious sense is not yet quickened. For the use to which it is, perforce, put the introductory portion is too long, too formal, and though excellent in itself, no doubt appealing forcibly to the psychology of a contemplative age, or perhaps we should say to the class whose exponents composed it, it does not really conform to the needs of today. It assumes too much. It is not sufficiently arresting. The reading of the exhortation does not sufficiently prepare for a genuine

confession of sin. The words of the confession prematurely put a formula of penitence in the mouths of the congregation and contain phrases which do not always win even their intellectual assent, much less that of their experimental religion. "I do not think that I am a miserable sinner," said the headmistress of a Church school, and she, good soul, was no candidate for the saintly halo. The lessons have no necessarily patent connexion with the portions of service preceding or following them. The position permitted the hymns removes them too far from prayers or lessons, the effect of which we may wish to enhance by their use. And what cannot be said in criticism of the manner in which we use the psalms?

These considerations show the need of grading the forms of worship to the requirements of different ages and different educational and spiritual attainments. They also point the desirability of variety of form so as to impress more effectually upon the same grade different truths or to develop in them progressive moods of emotional religion. Within reasonable limits variety in itself is desirable. The genius of revival in all religions is the desire to infuse a living reality into forms grown dead through long usage. And yet the value of the constant repetition of so much solid theology is not to be denied. As long as the sermon is customary we may assume that there will at any rate be some variety of topic; and the seasons of the Church's year, with their proper collects and, sometimes, psalms and lessons, keep before us change of subject. But a service arranged on true psychological lines would harmonize the prayer and praise and lesson with the topic of the instruction or exhortation. Many have experienced the power of the form of service where every part has a direct reference to its main object as, for instance, at missions or holiness conventions. Not that it is suggested that every service should be entirely of this character, and so employ distinct forns on every occasion of worship. That would be confusing and would not be over successful in begetting the religious *habit*, which, condemned as it may be as merely conventional, is nevertheless a "second best" of the greatest value and is the sheet anchor of respectable morality, ethical religion and steady churchgoing. The Book of Common Prayer points a way to the solution of the problem. It is a compromise; and for a usual form of service to suit most occasions and most people we must compromise. The Breviary, which though cumbersome,

antiquated and conservative to more than a fault, yet is a monumental record of the needs of ages of worshippers and of successive and by no means entirely ill-judged methods of meeting them, makes a contribution towards solving the problem. It divides the component parts of the services into "Common" and "Proper." The insertion of the multitude of the responds and verses deplored by the reformers as breaking up the reading of the scripture was originally promoted by a sound enough idea, though the method of practising it was disastrous. These items bore a relation to the topic and were meant to serve as illustration or expression in harmony with the passage read.

The "Common" suggests itself as the first part of the service. Here will appear such items as are of a preparatory nature and of general import, and such other concomitants as may be in conformity with them, provided of course that they will really be a genuine reflection of the spiritual mood that may be expected to prevail on ordinary occasions at the beginning of worship. First would come the voluntary, which might well be a "song without words" if its theme were sufficiently clear and the burden of the song were appropriate. Or it might be the air of a song of which the words were well known. Then would follow the hymn, say one of thanksgiving or that had a reference to the opening of the day (if it be morning) or to the circumstance of assembling in God's house; then prayer, preceded by an invitation to pray or by a sentence of scripture. The Lord's prayer will probably furnish the most suitable beginning. This might be followed by thanksgiving and by intercessory, missionary or state prayers. Here there might be introduced a psalm of praise or thanksgiving or a hymn voicing the thoughts of some of the prayers already used. Then might come a confession of sin, a prayer for forgiveness and an absolution, preferably in shorter terms than the prayer-book forms, and a penitential psalm or a hymn of faith.

Now we are ready for the portion that we may term "Proper," or the principal topic of the service. First would come the sermon (which should convey at any rate one dominant idea), following this a lesson from the Bible, the passage to bear upon the theme expounded. The lesson will then be listened to with more intelligence and interest. Then might follow a canticle or psalm illustrating the lesson: certainly not one requiring a feat of mental gymnastics

to discover its relevance. Where the original of any part of a lesson is in verse such portion would come best as a canticle after the prose. When the topic is one of the verities enumerated in the creed that particular part of the creed might be impressively chanted to an appropriate setting. Then would follow prayers connected with the special topic, then a hymn which might be an offertory hymn or one in keeping with the subject if the sermon were a plea for some special cause. A prayer of offering might be made with advantage to the worshipper, or, at any rate, devout ceremonial should accompany the "reverent" bringing of the "decent bason to the priest" and the latter's "humbly presenting and placing it upon the holy table." Certainly it is desirable to encourage the idea that the collection is an offering from the worshipper to his Creator and is not given as a coin thrown to a street singer or paid as a fine for attendance at Church. Our thoughts have been centred on communal worship, but surely it would be a distinct help to the spiritual life sometimes to introduce the mystical element into the order for Common Prayer. This might be accomplished by affording opportunity for silent prayer after the confession or the sermon or after extempore prayer or a hymn following the sermon. There remains the conclusion of the service. The main feature of this will, of course, be the benediction. This is the consummation of the form of worship. It is the audible pronouncement of what every worshipper should be loath to depart without, the grace and the ineffable peace of heart which is the consequence of real communion with God. But what too often happens? It would seem as if the Blessing, like the National Anthem, were the signal for buttoning coats or furtively adjusting headgear. Perhaps a suitable sentence of scripture might be recited or chanted while the people were on their knees, and after the Blessing a verse of a hymn, of which the theme was of the gift of peace, might be sung while the worshippers were still kneeling. A recessional hymn concerning the close of the day (if it be evening) will appropriately follow and the ensuing voluntary should be suggestive of a solemn peaceful hour and suitably embody some chords reminiscent of the closing hymn.

E. F. F. DESPARD.

The Wondrous Cross.

STUDIES IN THE ATONEMENT.

III

Practical Observations.

THE true idea of the Atonement is wide and inclusive, and danger lies in limiting it to one explanation We need at least the four ideas of the representation of the sinner before God ; the substitution of the Saviour for the sinner ; the identification of the sinner with his Saviour ; and the revelation of God in Christ to the sinner. Thus, if only the objective view is accepted as fundamental, there is no reason whatever why all that is true in the subjective theories should not also be accepted as the natural sequel and consequence. As Priest, Christ is our Representative, but as Sacrifice, He is of necessity our Substitute.[1] If, therefore, as Birks points out, sin were only debt, substitution would be all that was necessary, while if sin were only disease, no Atonement but only healing would be required.

" A Creed in which there is no substitution and a Creed in which there is nothing but substitution depart equally on opposite sides from the truth of God." [2]

Three aspects of truth should always be included in the true view of the Atonement : (*a*) The removal of sin by expiation : (*b*) the removal of enmity by means of the moral and spiritual dynamic of the indwelling Christ ; (*c*) the provision and guarantee of fellowship with Christ by means of our oneness with Him. Then, too, the word " for," by reason of its ambiguity, necessarily includes several aspects. (1) It means Representation. This can be illustrated by the position of a Member of Parliament, or an Advocate in a Court of Law. David may be said to have represented Israel in his fight with Goliath (1 Sam. xvii), while we read of the elders representing the people (Lev. iv. 15), and princes standing for the entire nation (Josh. ix. 11). (2) It means Exact Substitution. This is the literal idea of the term " vicarious," and may be illus-

[1] Bruce, *ut supra.* p. 307.
[2] T. R. Birks, *Difficulties of Belief,* pp. 176, 179.

trated by the well-known instance of a substitute in military service. Scripture has similar instances of exact substitution, as the ram for Isaac (Gen. xxii. 13); Judah for Benjamin (Gen. xliv. 33); the Levites for the first-born (Num. iii. 12); David for Absalom (2 Sam. xviii. 33); and Paul for Onesimus (Philem. v. 17). (3) It means Equivalent Substitution. This is to be distinguished from identical or exact substitution, for, as it has been illustrated, a man who rescues another from drowning does not substitute himself by being drowned instead, but does what the other is incapable of doing. This is the meaning of the ransom (Lev. xxv. 47–49), and is illustrated by the payment made for Richard Cœur de Lion in Austria. It is the second of these two ideas of substitution that applies to the Atoning Sacrifice of Christ, and it is obvious that everything depends upon the power of the substitute and the adequacy of his work. No man could accomplish this task; it must be done by some one who is capable of rescuing the whole of humanity, because He Himself is more than man.[1]

No theory can be satisfactory which does not include and account fully for three factors.

(*a*) The adequate exegesis of the New Testament teaching both Godward and manward. The true doctrine will never be realized unless it is approached first from the Godward side, as the New Testament does. Every theory must start here or else it will inevitably go wrong. "God was in Christ reconciling the world to Himself." The key is found in Rom. iii. 25, in which the Divine propitiation is shown to vindicate the Divine righteousness. It is this that warrants the bold and yet true statement that the Atonement was offered by God to God.[2] This is the only view that satisfies men who are oppressed with sin. Repentance never suffices. There is always some demand for satisfaction and restitution. Man's inner sense of rectitude requires that vindication of the Divine law of righteousness be made. Man inevitably feels that God must necessarily demand from Himself that which He requires of man, the vindication of His own righteousness, and the supreme value of the Cross of Christ is that it at once vindicates God's righteousness and assures of Divine pardon. It is scarcely possible to exaggerate the

[1] For a fuller treatment of these various aspects see Girdlestone, *The Faith of the Centuries*, pp. 200–202.

[2] By Forsyth. See his books, *passim*.

importance of insisting upon the fullest, clearest interpretation of all the New Testament passages dealing with the Atonement.

"There have been conspicuous examples of essays and even treatises on the Atonement standing in no discoverable relation to the New Testament" (Denney, *The Death of Christ*, Preface).

"One may, or may not, accept the teaching of the New Testament, but it is at any rate due to intellectual honesty to recognize what that teaching is" (Law, *The Tests of Life*, p. 163).

"We must find a theory that will harmonize with everything that comes under New Testament authority" (Creighton, *Law and the Cross*, p. 25).

(*b*) The proper interpretation of the Old Testament sacrificial system. Our familiarity with the New Testament tends to make us forget that sacrificial terms and phrases are there stated without explanation, and for these it is essential to go back to the Old Testament. When it is said that "Christ hath once suffered for sins" (1 Pet. iii. 18), has "redeemed us from the curse of the law" (Gal. iii. 13), and is "the Lamb of God that taketh away the sin of the world" (John i. 29), it is impossible to understand these and similar passages aright unless we are familiar with Old Testament ideas and expressions. Nothing could well be plainer than the record of the Passover (Exod. xii.), where the first-born was exposed to judgment, but saved from it by the death of a victim. So also the firstling of an ass was only saved from death by a lamb being substituted for it (Exod. xiii). All this and much more shows the necessity and importance of understanding aright the Old Testament teaching on sacrifice, since "without shedding of blood there is no remission" (Heb. ix. 22).

"The institutions of the Old Testament are to a large extent a dictionary in which I learn the true sense of the language of the New."[1]

(*c*) The full meaning of Christian Experience. There can be no doubt that one of the great essentials is a working theory adequate for the experience of ordinary men and women. In all ages the truth that "Jesus died for me" has adequately met and perfectly satisfied the conscience of the sinner, and it will always remain the test of a satisfying doctrine of the Atonement that it meets the demand for peace with God and assures the conscience burdened with sin and guilt.

"This, therefore, must be the test of a satisfactory doctrine of Atonement still, viz., its power to sustain the consciousness of peace with God under

[1] Dale, *Jewish Temple and Christian Church*, p. 146.

the heaviest strain which can be put upon it from the sense of guilt, and of the condition which guilt entails " (Orr, *The Progress of Dogma*, p. 235).

" Explain it how you will, it yet remains true and, while human nature continues what it is, it will always remain true that no religion will satisfy the heart of man which does not turn upon the presentation of an offering for sin " (Simpson, *Christus Crucifixus*, p. 207).

The idea of substitution has given such unfailing comfort that it cannot be regarded as ethically wrong.

" Even if the doctrine of penal substitution be regarded as only one among several possible theories, we cannot but appreciate the intensity of the moral earnestness which it presupposed and also its singular adaptation to meet a deep religious need. It has been criticized as unethical; but it may be doubted if a more splendid tribute was ever paid to the dignity and the claims of the moral law than in the conception that sin is so awful an evil and so shameful a scandal and that it so entirely merits the extremity of punishment that it was impossible for God to forgive it in the exercise of a paternal indulgence—that, on the contrary, mercy could only come into play when the appalling guilt had been expiated in the death of the Son of God who was also the representative of mankind. Regarded merely as a measure of the conception formed of the heinousness of sin, it has no parallel in point of moral earnestness in the speculative thinking of the schools. It is no less obvious that it met an intellectual need of the religious life. We feel more sure of the Divine mercy if we think that we perceive the grounds on which God acted, and by which He was enabled to act, in the dispensation of mercy. The believing soul feels more sure that God forgives for Christ's sake. . . . There is no theory which is so intelligible as the theory of penal substitution; and there is no religious message which has brought the same peace and solace to those who have realized the sinfulness of sin and the menace of the retributive forces of the Divine government as the conception that the penalty due to sin was borne by the crucified Saviour and that the guilty may be covered by the robe of His imputed righteousness " (Paterson, *The Rule of Faith*, p. 285 f.).

A well-known English Congregational minister, the Rev. J. Morgan Gibbon, tells of a friend of his, belonging to the most advanced schools of theological thought, who was called to see a sick man in one of the mean streets of a great town. He found him very ill and very poor. The room was bare of all comfort and lacked even most of the necessaries of human existence. After a little while the minister said, " What can I do for you? Tell me fully and frankly what you want and I will do my best to help you." " I only want one thing " was the startling reply, " the forgiveness of my sins." The minister's eyes had roamed the room, and he had already made a mental note of several things which were sorely wanted. But the dying man ignored these trifles. He was beyond the reach of men's harm or help. He was independent of wealth and comfort and all the things men strive for. One great deep-sea

need had come to the surface and scared all lesser wants away. "I only want one thing, the forgiveness of my sins." Mr. Gibbon then sums up the incident by saying, "Now what can one do in such a case? I know only of one thing. There is only one word I know of to be said, 'Jesus Christ died for you. Ye are made near in the blood of Christ.'" It is, of course, impossible to explain it fully, and no one really believes that the death of Jesus Christ was demanded by the anger of God. On the contrary, God gave His Son, because before He gave, He loved the world. We cannot help speaking in terms of earthly justice by referring to penalties and satisfaction, but we know that the righteousness of God is not contradictory of, but in full harmony with His love. Yet Jesus Christ died, the just for the unjust, shedding His blood for the remission of sin, and when conscience is aroused in a man, the only antidote to despair is the Cross.

Another striking testimony to this fact of experience, that a man's conscience when awakened cannot accept God's love without atonement, will be found in Falconer, *The Unfinished Symphony*, telling of a conversation with the late Professor Pfleiderer, who asked for an actual instance. On one being given, Pfleiderer replied, "If a doctrine really meets a deep human need, it must be true" (pp. 243–245). To those to whom the use of the word "satisfaction" is objectionable it may be said that so long as the truth enshrined in it is emphasized, the word itself counts for very little. "If the disuse of a word would reconcile thoughtful men to the truth intended to be conveyed, one might easily forgo it."[1] All that is desired is that the conscience and heart of a man convicted of sin shall find perfect rest and peace, and apparently this is impossible apart from the acceptance of a Saviour whose death was at once a vindication of righteousness and a guarantee of pardon. "We cannot in any theology which is duly ethicized dispense with the word 'satisfaction.'"[2]

W. H. GRIFFITH THOMAS.

(To be concluded.)

[1] Bruce, *ut supra*, p. 316.
[2] Forsyth, *The Cruciality of the Cross*, p. 214.

The Ideals of David Livingstone.

IT was said of Burke that the secret of his strength lay in the purity of his heart. To understand the labours of Livingstone and to arrive at the true origin of his achievements, it is necessary, as in all great lives, to give the proper value to motive. From the early days of Blantyre to the wattle hut at Ilala, he set before himself certain ideals from which no power on earth could make him swerve. It is doubtful whether in all the story of brave men there are greater examples of heroism, and defiance of obstacles. On that famous march to Loanda, he encountered the rainy season, and for weeks the way lay through dripping forests and underwood so dense that a path had to be cut with the axe. Unfriendly tribes had to be propitiated from scanty stores. There was the constant fight with fever, and sometimes the exhalations from the swamp were so thick that, unable to see the way, the explorer was knocked from the saddle by the tangle of branches. The natives with him began to talk of turning back. In despair he said he would go on alone! Then in the solitude of his tent he made the agonized appeal: "O Almighty God, help, help! Leave not this wretched people to the slave-dealer and Satan." Hardly had the prayer left his lips, when his men entered, sought his pardon, and vowed never to leave him.

What, then, was the secret of Livingstone, and what were the ideals which governed his extraordinary labours, and inspired his magnificent courage?

First and foremost he was a *missionary*.

It is quite impossible to appreciate him, unless this is at once understood. The word is not one that finds much favour in certain quarters, and is associated with objectionable zeal, or unreal enthusiasm. Nevertheless Livingstone was one, and as I say, the fact has to be reckoned with. It was at the age of twenty-two that the reading of the appeal of the German missionary Gutzlaff made him resolve to enter the work. To the end of his life he gloried in his Commission, and when compelled to part from his Society, employed some one to represent him, and devoted a fourth part of his Government stipend to the work.

When that famous scientist and friend of Livingstone, Sir Roder-

ick Murchison, suggested that he should explore the East African watersheds, the proposal met with little encouragement. "I would not consent to go simply as a geographer," was the explorer's comment. This ought to be sufficient to those who, even at the present day, accuse him of sinking the missionary in the explorer. As a matter of fact Livingstone's separation from the London Missionary Society was the outcome of that missionary vision which saw that the best and most enduring road to missionary work was the opening of Africa to commerce. The conventional notion of the preacher to the heathen was far from being his conception of the work. To one who wrote him on the subject he says, "My views of what is *missionary* duty are not so contracted as those whose ideal is a dumpy sort of man with a Bible under his arm. I have laboured in bricks and mortar, at the forge and carpenter's bench, as well as in preaching and medical practice. I feel that I am 'not my own.' I am serving Christ when shooting a buffalo for my men, or taking an astronomical observation, or writing to one of His children who forget, during the little moment of penning a note, that charity which is eulogized as 'thinking no evil.'"

In order to make it quite clear what Livingstone really aimed at in his missionary ideals, it is necessary to trace some of the details of his first visit to Africa. He was sent by the Directors of the London Missionary Society in 1840 to Kuruman, in Bechuanaland, distant from Algoa Bay about seven hundred miles. There he was instructed to remain until Moffatt's return from England, and then to turn his attention from this, the Society's northermost station, to the formation of another still further north. On the way to Kuruman he had spent his month's detention at the Cape in looking into the methods of missions and their workers, and the result of his studies and observations was complete dissatisfaction with Kuruman as a centre. He urged that effort should be extended further north, where the population was denser, and that the work should largely be entrusted to native hands. In furtherance of his scheme, several journeys were undertaken. These included one seven hundred miles to the north of Kuruman, a second tour into the interior of the Bechuana country, in order that he might become more acquainted with the language and develop his theory of the native agency. Then to the Bakhatla country, where he proposed to form a station, and where he settled himself at Mabotsa, the

scene of his adventure with the lion. Mabotsa he intended to be the centre of operations from the interior, and it was thither he brought his bride. From Mabotsa, Livingstone journeyed in several directions, meeting trouble from the Boers, and from want of rain, and discovering Lake Ngami, the river Zouga, and finding that the Zambesi existed in the neighbourhood of Linyanti. After a visit to the Cape, he makes the remarkable journey from Linyanti to Loanda, thence to Quilimane, thence traversing the continent from West to East, and afterwards home to England.

Livingstone returned to find himself the lion of the hour. Glasgow gave him £2,000 and the city's freedom. London, Edinburgh and Hamilton gave him the same municipal honour. Oxford, Edinburgh and Glasgow gave him degrees, and the Prince Consort sent for an interview.

The principal intentions then of Livingstone with reference to missionary effort are seen in this first journey of his. They are dissemination rather than concentration of the workers, and the supply of native agents.

Subsequent history has vindicated Livingstone's theory.

We may or may not approve his preference of the London Missionary Society because of its leaving the native to develop a Church system of his own, but there is no question as to the foresight with which he planned his journeys when we consider modern developments of the missionary enterprise. Take, for example, the routes of his first journey. There is now an unbroken line of missions from Algoa Bay to Barotse, a distance of some two thousand miles. From Loanda on the West Coast to Quilimane on the East, there are missions right along the scene of that extraordinary journey, viz. Pungo Andongo on the West Coast and the chief point of trade with the interior ; Dilolo, and the Barotse region ; there is nothing at Tete and at Sena, but there are stations at Salisbury and Mashona, within a fair distance. So in the case of the last journey. There are stations at Rovuma on the East Coast ; and on Lake Nyasa (Livingstone's discovery) one may say that the shore is studded with missions ; on the two other lakes he discovered, Bangweolo and Mwera, and at Kazemba, Rukwa and Unyamwezi.

The employment of natives for missionary work was a favourite scheme of Livingstone's. Writing to his directors at home as to the work of his native helper, Mebalwe, he says, " It would be an

immense advantage to the cause had we many such agents." Time after time he urges that only by this means could Christianity be widely propagated. His words have not yet succeeded in converting the Churches. Every one admits the desirability of native agency, the difficulty is really in the native. "I know," said Sir H. H. Johnston some years ago, "several ordained missionaries who are pure negroes, and who are most worthy men. Close your eyes and you might be talking to a cultivated Englishman. But I only recall, at most, three instances of negro priests of this excellent description who have been, in the one individual, raised up from a condition of utter savagery to that of an educated civilized man, and who have maintained themselves on this high level." On the other hand, he does not despair of the negro missioner. "My hope for the eventual results lies in the knowledge of what has been done amongst the negroes of the West Indies. Some of the best, hardest-working and most satisfactory, sensible missionaries I have ever known have been West Indians—in colour as dark as the Africans they go to teach, but in excellence of mind, heart and brain capacity fully equal to their European colleagues. But then these men were at least three generations removed from the uncivilized negro, and were as much strangers to Africa and African habits as the average European."[1] In face of the difficulties set forth by this authority, the amount and quality of native efforts are really extraordinary.

In Uganda there are several centres where catechists and evangelists are trained. In Livingstonia, Lagos and on the Gold Coast there are similar centres. More than 150 African clergy have been ordained from the West Coast missions of the Church Missionary Society. The Wesleyans in that district have over sixty ordained natives at work. In the Uganda mission there are over thirty ordained clergy. In Madagascar there are over 500 ordained native preachers.[2] The errors of past times are therefore not being repeated.

Personal experience of Africa led Livingstone to the master passion of his life, *the abolition* of *slavery*.

Plain and matter-of-fact as his narratives were, they were eloquent beyond measure of the horrors that he witnessed. "When endeavouring," he says, "to give some account of the slave-trade of East Africa, it was necessary to keep far within the truth, in

[1] *British Central Africa*, p. 203. [2] Fraser, *Future of Africa*.

order not to be thought guilty of exaggeration; but in sober seriousness the subject does not admit of exaggeration. To overdraw its evils is a simple impossibility. The sights I have seen, though common incidents of the traffic, are so nauseous that I always strive to drive them from memory. In the case of most disagreeable recollections I can succeed, in time, in consigning them to oblivion, but the slaving scenes come back unbidden, and make me start up at dead of night horrified by their vividness."[1]

He gives an account of a slaver's attack on a peaceful village on the banks of the Walaba, which for sheer horror can hardly be exceeded even in the annals of this dreadful trade. Guns were fired into a crowd of some fifteen hundred people, mostly women engaged in marketing. The poor, defenceless people rush for the canoes, or shrieking with pain and terror, fling themselves into the river. Shot after shot is fired at the heads showing just above the surface of the water, and the loss of life is estimated at about 400. "Oh, let Thy kingdom come!" exclaims Livingstone. "No one will ever know the exact loss on this bright sultry summer morning, it gave me the impression of being in hell."

It was while Livingstone was away on his last journey, and largely the result of his communications, together with the persistent efforts of the Church Missionary Society, that England was at last stirred to energetic effort. The Queen's Prorogation Speech of 1872 promised action, and shortly afterwards the Gladstone Government sent out Sir Bartle Frere to insist that Zanzibar should put a stop to the trade. The result of his efforts was the closing of the slave-market, on which the cathedral now stands, forbidding the carrying of slaves by sea, and preventing British subjects on the coast possessing slaves at all. The Treaty was signed five weeks after the great explorer-missionary had passed away in the heart of the dark Continent. In 1890, by Lord Salisbury's influence with the Portuguese Government, the Zambesi was thrown open to the world, and thus a dream of Livingstone was fulfilled, and an obstacle to civilization removed. It was left to one of Livingstone's biographers to complete the task of crushing slavery on Lake Nyasa, Sir Harry Johnston; and a more recent effort in this direction was the passing of a law (October, 1907) in the East African Protectorate abolishing slavery, so long as the slave demanded it, and proved

[1] *Last Journals*, vol. ii, p. 212.

his ability to maintain himself; and a still more recent movement (1911) was that of our Foreign Office forbidding the Turkish authorities to make Turks of slaves brought to Tripoli from British territory in Africa.

We are not yet out of the wood as regards the slave-evil. The West and North Coasts still receive slaves from the interior, and slave ships are not an unknown quantity in the Red Sea. Some time since a visitor to Morocco found an active business proceeding in the slave-market there, and estimated that not less than 10,000 are bought and sold in the country during one year.[1]

For many years the question of African slavery had been associated in English minds with the development of legitimate trade. A direct result of this had been the founding of the African Association for research, a body which merged into the existent Royal Geographical Society. It was left for Livingstone to grasp, in a manner never before realized, that no permanent good could be accomplished in Africa, no real victory attained over slavery, until the land had been opened out for commerce. The ivory and the cattle which his friends the Makololo possessed were useless for the markets of the South in the absence of an outlet for trade. Agriculture was hindered when markets were so distant, and no European could decently live in a region where European goods could only be obtained at enormous cost. His discovery of the northern direction of the Zambesi, his journey to Loanda, and back to Quilimane, his discovery of Central Africa to be a land of fertile soil, and of dense population, were all steps in the direction of commercial possibilities.

"Sending the Gospel to the heathen," he writes, "must include much more than is implied in the usual picture of a missionary, which is that of a man going about with a Bible under his arm. The promotion of commerce ought to be specially attended to, as this, more speedily than anything else, demolishes that sense of isolation which heathenism engenders, and makes the tribes feel themselves mutually dependent on each other. . . . Neither civilization nor Christianity can be promoted alone. In fact, they are inseparable." Thus it is he notes on the banks of the Rovuma the remains of silicified wood, "a sure indication of the presence of coal"; on the stream Mando he meets "a village of smiths,"

[1] Anti-Slavery Society: Report, 1911.

where " the sound of the hammer is constant," and tells us how the people of Katanga are prevented by superstition from digging for gold.

So also is explained his keenness in accurately noting the physical features of the lands he traversed, and the minuteness of his scientific observations.

" Almost all that we know," says Sir Harry Johnston, " of the geology of the Zambesi Valley we learn from the works of Livingstone, who is the only traveller in those regions that has paid any attention to the subject."

It is interesting to note the progress of commercial developments up to date. All round Africa there have been ocean liners making their regular calls. Steamers and barges ply on the inland waters. Railways have overcome or are overcoming the natural difficulties of the continent such as are to be found on the Congo and Shiré.

" The French have vigorously pushed on railways on the West Coast, most of which are built with direct relation to the river routes of the Senegal, the Niger, and their tributaries. On the West Coast of Africa there are at least nineteen short railway lines." [1] In what we still call " German " East Africa, there are two important lines, one of over 200 miles in length (from Tango to Kilimandjaro) and the Central, running from Dar-es-Salaam to Kigoma on Lake Tanganyika, a distance of 780 miles. The Cape to Cairo railway should soon be an accomplished fact, with the German influence removed from East Africa, and thus the dream of Cecil Rhodes become materialized. This is not the end of the story; besides the introduction of the telegraph and its attendant usefulness, the actual commercial development is simply phenomenal. The African Association had anticipated Livingstone in the desire to substitute legitimate trade for the evils of slavery. The trade in palm oil, which, as Sir. H. Johnston says, has gone far to make the fortune of West Africa, was a result of their efforts, and then came the greater export of dye woods, castor oil, indigo, timber, Kola-nuts, rubber, tobacco, maize, gold, diamonds, and from Livingstone's own field of labours, cotton, coffee, hides, and skins.

The export of wheat-meal and flour from Portuguese East Africa to this country has risen enormously during the past few years. The same is true of meat, iron and steel and tea.

[1] Fraser, *Future of Africa*, p. 251.

In the case of wheat-meal and flour, eight or nine times as much has been exported as compared with the exportations of ten years ago.

We have been considering the "ideals" of Livingstone, and it almost seems a term misused in relation to such an extraordinarily practical life as his; but the more one looks into the story the more is borne in upon us that only in the strength of great ideals could such labours have been endured, and such results effected. This it was that bore him on through disease and affliction, through swamp and forest, through opposition, misunderstanding, and the reviling of mean men, on and ever on to the goal of his desire. It is given to few of us to imitate his achievements, or to mark the page of history with such undying deeds, but Livingstone has taught us that the glory of life is not in results but in character. "What we are, comes before what we do," and in this sphere we can share in his greatness and his triumphs.

CHARLES HALDON.

The Lord's Supper as Presented in Scripture.

A LAYMAN'S VIEW.

IV. The Lord's Supper as Spiritual Food.

THIS is the last of our studies on the Lord's Supper. In the first, we considered it in its institution by the Lord Jesus as a *sacrament*, which it truly is; in the second as a *remembrance* of an absent Lord, which is the aspect most familiar to us, and to a great many the only one known. The third aspect was as a *communion* with a present Christ, which is more rarely spoken of; and to-day we consider it as a *supper* of spiritual food, which is perhaps the least understood of all four.

To regard the Lord's Supper as a material meal is obviously wrong, and is condemned in 1 Corinthians xi. 24, 34. "Have ye not houses to eat and drink in?" "If a man is hungry let him eat at home." There is no doubt that if any come to the table of the Lord for material food, they are wrong; but that they should fail to come for spiritual food is condemned perhaps more strongly still, for in verse 29 it says: "He that eateth and drinketh (that is to say, takes the Lord's Supper), "eateth and drinketh judgment to himself, if he discern not the body." (The words "unworthily" and "of the Lord" are omitted by the best scholars.) That is to say the Supper is to be a present spiritual meal for the soul, not merely the remembrance of spiritual food taken at some bygone time. It is not, however, material sustenance in any form.

Now the only possible way to "communicate,"—to remember the Lord's death, to spiritually eat the Lord's body and drink the Lord's blood—is by the Spirit of God; otherwise, as I have already pointed out, though we may all partake of the one bread, we may not take the Lord's Supper at all, for this is a purely spiritual meal. Every one who breaks off and eats a piece of the loaf, partakes of the bread, but only those communicate who are in the Spirit.

Let us look, therefore, at Revelation i. 10. "I was in the Spirit on the Lordly Day." [1] The word "Lordly" is an adjective, and

[1] That St. John, writing at this late date, speaks here of the actual day by then well established as the Lord's day, is, I think, proved in Alford. That he may also refer to the day of the Lord in a broader sense must not, however, be denied: such double use of words being common in Scripture.

I have already indicated in the first article how it occurs only in one other connection in the whole of the New Testament, and that is in the words "Lordly Supper." We take, I repeat, the Lordly Supper on the Lordly Day. That is to say, it is a distinguished supper, a supper above all other suppers, to be partaken of with reverence and worship on a day equally distinguished. The word used here and in Corinthians is very remarkable, and refers to the literal first day of the week, the day that takes the lead of every day in the week, the day pre-eminent above all days. So (as I have pointed out) on the Lordly Day of resurrection, at the Lord's (not Lordly) table, we take the Lordly Supper of our Lord's death.

Now three things happened to St. John when he was in the Spirit on the Lord's Day, and the same three things will happen to us if we are in the Spirit on the Lord's Day. The first is mentioned in Revelation i. 10, "I *heard*"; the second in verse 12, "I *saw*"; and the third in verse 17, "He *touched* me." These are the three things that happen to every one who is truly in the Spirit on the Lord's Day, at the Lord's Supper; there is hearing, seeing, and touching, or contact.

Let us also turn to 1 John i. 1, "That which was from the beginning," that is the eternal word—Christ; "which we have heard," that is hearing Christ; "which we have seen," that is seeing Christ; "which we beheld," that is looking earnestly at what we are seeing; "and our hands have handled," that is touching Christ; and the object and result of this presentation of Christ is "that your joy may be full." All our hearts are filled full of joy when we hear, when we see and when we touch the Lord. The same order is shown here, as we observed in Revelation from being in the Spirit on the Lord's Day.

Hearing, seeing, touching. Let us consider these three progressive stages of Christian experience.

The first thing that brings us to the Lord's table is *hearing.* We hear the Saviour's voice. Happy are those who come in obedience to a Divine call and not from mere custom! It is blessed to hear His voice 'midst the thousand voices of the world. It is not merely the voice of the Church that calls us; it is not the voice of habit; it is not the voice only of desire. It is the voice of our Saviour ringing in our ears: "This do in remembrance of Me." We come to the Supper because we hear His voice.

We are, therefore, gathered together solely by the Spirit of God; because it is only the Spirit of God that can make us hear the voice of God, and any one who hears His voice is "in the Spirit on the Lord's Day"; and I repeat again, no one who is not in the Spirit on the Lord's Day can communicate; they may partake of the elements, but they cannot rightly communicate, except by the Spirit. It was the voice that called the prodigal son from the swine-trough to the father's house to feast upon the fatted calf roast with fire; and it is the same voice that first called so many of us from our "swine-troughs" in the world, and now brings us to our Father's house, to feast in communion with the Father and with the Son on the memorials of our Lord's death. This is the first step to true communion at the Lord's Supper.

What is the second. It is *sight*. The Queen of Sheba rightly tells us that sight is far more than hearing; the half cannot be known unless we see; and we must notice that in Greek there are three words for sight. There is the sight of the eyes—physical; the sight of the mind—intelligent sight, when I not only see, but understand what I see. I may see a white material with my physical eyes, but with the eyes of my mind I see it is a linen cloth and understand what it is for. Lastly, there is the spiritual sight that does not see the cloth at all, but sees why it is there, and what its presence signifies, and this is the third sight.[1]

The spiritual sight is what we first get in the verse we have read in 1 John i. 1, "that which we have seen"; and that is the highest sight. Jesus fills our eyes, and we spiritually see Him, if we are in the Spirit on the Lord's Day. But then we read, "that which we beheld"; that is a lower mental sight, when we look intelligently with our eyes and understand. Coming, therefore, in the Spirit on the Lord's Day to the Lord's Supper, the first thing that strikes the eyes of our heart is that our blessed Lord is in the midst—a spiritual vision only vouchsafed to those in the Spirit. Then we see on the table the bread and the wine, or as the Scripture says, "the bread" and "the cup"; for though we have reached the twentieth century after Christ, the bread and the cup are there unchanged to this day.

[1] All three are in St. John xx, and a different word is used for each; in the fifth verse we get physical sight; in the sixth, mental; and in the eighth, spiritual.

Now though we see this with our ordinary sight, if we are in the Spirit, we begin to understand that what we really see is not the bread and the cup; but what we see by spiritual vision, and what our hearts are full of at the sight, is the body and blood of our Lord: in other words, His death; that is what we see in the bread and the cup. Just as the prodigal son first of all saw his father and had his heart so full of his father that nothing else mattered but his kiss; and then, when he had seen his father, he had time to look upon what his father had brought for him—the robe, the ring, the shoes, and the fatted calf upon which he was to feast in his father's house; so here, in spiritual vision, we first see Jesus, and then His death in these elements.

If this were only a remembrance, this sight would suffice, and all that would be needed would be to put the bread and the cup on the table and look at it; and as we gazed, God would use that material vision to bring to our souls, if we were in the Spirit, the spiritual vision of our Lord's body and blood: in other words, the remembrance of our Lord's death; for if the Supper be nothing more than a remembrance, there would be no need to eat anything. We remember the Lord's death as perfectly when we see these memorials as when we partake. There is no difference in the remembrance; and yet it would not then be truly a Supper.

It is not a supper if, having been invited, you come and see the table spread and contemplate it and then go away. That is not a meal. One thing is wanting, and that is absolute contact with the food, by eating and drinking it. Therefore there must be something more than hearing and seeing at the Lord's Supper; there must be the third experience of St. John. The *contact*, and in this case contact is spiritually realized by spiritually partaking. Contact can be established in different ways: I may touch Christ as the woman touched the hem of His garment; or He may touch me as He touched Jairus' daughter; or lastly, both may take place as in Mark viii. 22, where the hands of the Saviour and of the sufferer touched each other. For my salvation I must not only hear His voice and see Him, but I must touch Him. "Except ye eat the flesh of the Son of man, and drink his blood, ye have not life in yourselves"; that is the first contact with Christ by faith in our salvation.[1]

[1] To the Jews the figure used of "eating and drinking" for "believing" was familiar.

There are special seasons when this blessed contact is realized and brought home to the soul, such as whenever the spirit touches Christ in prayer, or in reading the word of God ; but pre-eminently so at the Lord's table. What do I come here for ? To remember Christ ? That is true ; but to remember Christ I have no need to eat anything. Is there nothing more ? Most assuredly, for I have to eat bread, and as I eat I have to discern the Lord's body, otherwise I eat and drink judgment to myself. I have to drink the cup, but as I drink I have to discern the Lord's blood. It is not as I *look*, but as I *eat*, that I take the Lord's Supper.

Let us pause here for one moment and recapitulate.

I have to take the bread, and I get material contact with the touch. When I eat the bread and drink the wine, I am in absolute contact with it ; it is no longer in one place, while I am in nother, but the two are brought together for the first time : it is contact ; it is touch.

Material touch ? Yes, but if I am in the Spirit on the Lord's Day, this bread that I take materially is a mere outward symbol of what I take spiritually. " This is my body " ; therefore what I take materially as bread, to me spiritually is Christ's body broken for me. In like manner, when I drink the wine, if I am in the Spirit on the Lord's Day, I take the blood of Christ which was shed for the remission of my sins : if I am not in the Spirit, it is merely wine. Thus then is our spiritual food and spiritual drink, enjoyed by contact.

We know that in electricity there must be actual contact, or there is no current. One little cut to the electric wire and all the lights are extinguished. So in prayer : we can go down on our knees and yet there may be no conscious contact ; we may not succeed in reaching God. We may be at the Lord's Supper, and there may be no contact at the time realized with Christ, as alas ! our souls know only too well. I suppose there are none of us but have to acknowledge that both in prayer and at the Holy Communion we have been conscious of hearing and seeing, but not of contact or touch, and thus no current passes. This Divine contact is the deepest spiritual reality that is possible to a Christian soul ; it is the deepest because when you touch Christ as at the Lord's Supper, you can go no farther. There are many touches. God is feeling after us, and we feel after Him. This is the touch that is mentioned in the sermon

on Mars Hill, that of a man feeling in a dark room. There is touching the " hem of the garment," by which we are saved; for the moment we touch Christ Himself we are never the same persons again. When we touched Him first, it was eternal life to the soul, or if you like, when He touched us, as when He touched the leper. Then when we touch Him, as we are allowed to do in communion, in prayer, by the power of the Spirit of God on many occasions, is a further step; but the Lord's Supper is, above all other occasions, the one when we are assembled for the express purpose that we may touch Him spiritually, and our souls be refreshed by the spiritual food He there provides. We approach the table of the Lord, not only that we may hear, that we may see, but that we may feed spiritually upon these memorials of His dying love. This, I repeat, is more than looking at them. " Looking " will call to remembrance; but eating is far more, and I think that this is the part of the Lord's Supper that many still feebly apprehend, if at all.

In " hearing " we may be a long way off; the prodigal son was away in the far country when he heard the father's voice telling him of the food and the plenty in his father's home. In seeing, we are nearer, at the Lord's table, and we see the elements. But in eating and drinking there is contact, there is touch; and when the soul touches Christ spiritually, and when there is renewed in fresh spiritual power that union with Christ that is always ours, then the soul is filled with Divine love, is refreshed, is strengthened, and goes on its way rejoicing.

I have seen people come away from this Holy Communion unable to speak for joy, not wishing to talk to any one, because they have talked to Christ. That is contact; that is the Lord's Supper in truth.

The soul, as it were, finds Christ afresh, in this spiritual contact. It was not until the son was seated at the father's board that he was transfigured, and became a child again, and " began to be merry." So it is with us. It is realization of the touch that fills us with joy. Until then there is always something wanting.

There is no limit to the joy or the power that our souls may receive when we are in the Spirit on the Lord's Day. The joy is indeed " unspeakable and full of glory "; and the soul becomes clothed with the beauty of Christ.

There is much more therefore in this supper than mere remem-

brance. That is the purport of it ; but God's cup always overflows, and there is a great deal more in what He gives me than words can express. " In remembrance of Me," gives us the purpose of the institution of the Lord's Supper, which is, primarily, the remembrance of our absent Lord ; but the result to us is twofold—communion with one another in the body of Christ, and spiritual food and refreshment to our souls at the table. These are the two results that are given us in the Word of God.

There is one other point in the result to us, and that is the transformation or transfiguration. Whenever the soul touches Christ, at conversion, in prayer, or at any other time, there is a transfiguration ; there is a change, a progressive change into the likeness of Christ. It was while our Lord prayed that He was transfigured, and it is when we pray that we are transfigured according to 2 Corinthians iii. 18 : " We all beholding with unveiled face the glory of the Lord are changed." [1] When do we behold the glory of the Lord ? When we touch Him in prayer, at the Lord's table and at all times of spiritual communion, and these contacts should progressively transfigure us into the image of our Lord. It says we are changed ; not all at once, but little by little, into the same image, as from glory to glory.

How ? " By the Spirit of the Lord." It is being " in the Spirit on the Lord's Day " that is the whole secret. It is not partaking of the Supper only ; it is not the form of service attached to it ; it is not the presence or the absence of ecclesiastical surroundings ; it is not confession, or fasting that will ensure true communion ; it is being " in the Spirit on the Lord's Day." The Spirit is always in me, but " being in the Spirit " is something more than that ; it is, that at the time, He possesses and guides and controls my thoughts, opens the " eyes of my heart " to see and share and enjoy the spiritual feast ; that is what it means to be in the Spirit on the Lord's Day. Nowhere is the profound truth of these words, " the letter killeth but the spirit giveth life," more clearly seen than at the Lord's Supper. Therefore we must understand that this Supper is a true spiritual meal ; it is not merely a remembrance of having once been fed when we accepted Christ in His death as our Saviour.

I think the truth is well expressed in the words of a very old cate-

[1] The word " changed " is " transfigured," and is the same word as in Mark ix. 2.

chism [1] which strikes me as embodying the matter very simply :—

" They that worthily communicate in the sacrament of the Lord's Supper do therein feed upon the body and blood of Christ, not after a corporeal or carnal, but in a spiritual manner, but *really* and *truly*."

This seems to embody the teaching of the Word of God on the subject.

We therefore find the Lord's Supper, thus taken, becomes a true spiritual feast " until He come," an effectual channel of refreshment and food, an appointed means of gaining spiritual likeness and power.

As I close this study one feeling predominates: " How unspeakably short we have come of the depths of enjoyment and communion that our souls might know on these sacred and blessed occasions." May God in His mercy Who has preserved to us still this Holy Comunion in all its reality, give with it the spiritual power for the true apprehension of the Lord's Supper.

A. T. SCHOFIELD.

[1] The Westminster Confession.

Preachers' Pages.

HOMILETICAL HINTS AND OUTLINES.

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

Thirteenth Sunday after Trinity.

Text: "Naaman, Captain of the host of the King of Syria, etc." —2 *Kings* v. 1 (First Lesson: morning).

In this familiar chapter we have a whole series of portraits—the portraits of various persons "set under authority."

I. THE SERVANT OF THE KING OF SYRIA. Here is the full length picture of a distinguished soldier, the hero of many fights, a court-favourite and the idol of the populace. But, as we say, there is a fly in the ointment—he is stricken with a terrible but typical malady. Is the moral leprosy of sin curable?

II. THE SERVANTS OF JEHOVAH. (1) *The little captive maid.* She was the servant of Naaman's wife. True, but the more important fact is that under trying conditions she maintained her steadfastness as God's servant. No matter how humble the position we occupy, we may all do the same. At the same time we may be thankful if we enjoy the advantage of helpful circumstances, the ministry of the Word and Sacraments, Christian influences, etc. Of all such she was deprived. She did more than fulfil her duty to God: she remembered that she was servant, and that as such it was her duty to serve an earthly master and mistress. Perhaps she was not always treated with fine consideration, but she bore no malice. She kept a heart free from bitterness, full of sweet thoughtfulness and tender grace. (2) *The Prophet of Jehovah.* He maintained a quiet dignity. He was not dazzled by the magnificence of the Syrian warrior and his retinue.

III. THE SERVANTS OF NAAMAN. A group of Syrians, none of whom are known to us by name. There was evidently a happy relationship between them and their master which, by the way, reflects credit on him. The man who can take a rebuke from the person whom he considers beneath him exhibits a pleasing grace. But it needs also tact to play the part these servants played!

IV. THE SERVANT OF ELISHA. One word characterizes the ministry of all the other servants of whom we read in the chapter—

reliability. So there is one word which describes the unfortunate Gehazi—he is *unreliable.* Elisha excepted he enjoyed greater advantages than any of the others. Like Judas he was covetous and grasping, and this led him to his downfall. Like Balaam, he "ran greedily after reward." A terrible story: if sin indeed be forgiven we must remember that there are some of its inevitable consequences of which we cannot rid ourselves, they cling to us and to our seed after us.

Fourteenth Sunday after Trinity.

Text: "I have anointed thee king . . . that I may avenge the blood of my servants."—2 *Kings* ix. 6-7. (See also Evening Lesson chap. x.).

The story told in the two chapters, the first lessons for the day, contains some gruesome incidents which we can hardly read or hear without a shudder. Jehu, the chief actor, is a forceful, pushing person, full of energy and "go." His driving was said to be "furious," and that seems to be characteristic of the man. We are reminded that no wrong passes unnoticed or goes unpunished, 1 Kings xxi. 17-24. Jehu, the product of a rude rough age, is set before us as the chosen instrument of the Divine vengeance. We see—

I. How and why Jehu did the Will of God. Just because it well suited his purpose to do so. In order that he might be secure in the tenure of his throne it was desirable that all possible aspirants of the seed of Ahab should be cut off. So he addressed himself to his sanguinary task with what he was himself pleased to call "zeal for the Lord" (chap. x. 16), and carried out the sentence "the whole house of Ahab shall perish" (x. 11) with a thoroughness we are bound to admire. But we fear his zeal was, in a measure at least, zeal for his own cause! It is so easy to do the will of God when it is altogether in line with our own. We can with little difficulty be religious *up to a point,* until our religion seems to clash with other interests which weigh with us. Then comes the testing. If, for instance, it seems to be advantageous to us to carry on our business on the Lord's Day we have to make up our minds whether or not we will obey at all costs. Unless our devotion carries us along the line of duty to the very end, whether it be agreeable to us or disagreeable, it is a travesty.

II. We See, again, where Jehu Failed. He smote Jehoram,

slew Jezebel, exterminated the house of Ahab (x. 17), and destroyed the image of Baal and the idolatrous priests. But he left the golden calves that were in Bethel and Dan (x. 29). It suited his purpose to do so. They seemed to make for his security: he preferred that his people should have as little connexion as possible with Jerusalem. It was the same question that weighed with him that, alas, weighs with so many of us—"What will pay me best?" How terrible if we should gain the whole little world for which we live and in the end lose our souls. Jehu's failure is recorded in these words. "He took no heed to walk in the law of the Lord God of Israel *with all his heart*"—it was a divided heart. *And did it pay?* Unfortunately the evening lesson ends at verse 31. Verse 32 records this significant fact—"In those days the Lord began to cut Israel short"—literally "lessened the boundaries"—and defeat followed defeat. This is ever the bitter fruit of half-hearted service.

Half-hearted, false-hearted! Heed we the warning!
Only the whole can be perfectly true;
Bring the whole offering, all timid thought scorning,
True-hearted only if whole-hearted too.

Fifteenth Sunday after Trinity.

Text: "He trusted in the Lord God of Israel . . . and he prospered."—2 *Kings* xviii. 5, 8 (Morning Lesson). The story of Hezekiah is a refreshing oasis in the desert. It is with a sigh of relief that we turn to it from the account of the disgraceful career of Ahaz, who not content with the idolatries he found when he ascended the throne, seems to have set to work to discover new forms to introduce, and there is no indication of his having learnt wisdom by the punishments that befell him. He is one of the very few of whom not one good word is said. At the outset our attention is drawn to—

I. HEZEKIAH'S RELIGIOUS PRINCIPLES. His piety may be regarded as somewhat unexpected, considering the evil influence of his father, but many a pleasant plant flourishes in uncongenial soil. (*a*) *It may have been the result of a not unnatural recoil.* He had been the witness of his father's ruin (2 Chron. xxviii. 23). If the spectacle of a discreditable life and an exhibition of its terrible consequences are not enough to warn a man, nothing will. (*b*) *It may have been in some measure due to his mother's influence.* Her

name is given here in a shortened form—Abi, "my father"; but in the parallel passage (2 Chron. xxix. 1.) it is given in full—Abijah, "Jehovah is my Father." How much there is in many of these O.T. names, which were not given for mere caprice or euphony! Some identify her father with the Zechariah of 2 Chron. xxvi. 5—"who had understanding in the visions of God." It seems to be the almost invariable rule, in these historical narratives, only to record the mother's name in the case of pious sons. Anyhow, we can hardly doubt that Hezekiah, like many another, owed much to his mother's training.

II. HEZEKIAH AS REFORMER. He acted with promptitude—"the thing was done suddenly." (2 Chron. xxix. 36), and his method was twofold. (*a*) *Destructive but at the same time discriminating.* He swept away the idolatries that had been introduced from other countries and destroyed the brazen serpent which had become an object of veneration and called it by its proper name—"Nehushtan"—old brass. But he left untouched other representations, so that his action can hardly be quoted in defence of an iconoclasm which would rob us of all art in the sanctuary. (*b*) *Constructive.* It is easier to pull down than to build up. But Hezekiah at once addressed himself to the exacting task of renovating the Temple and reinstating the ministry. The arrangements detailed in the passage in Chronicles are in many ways suggestive. They would require separate treatment and can only be referred to in passing. The story of his life is well summed up in the text. The root was "*trust*"—the fruit "*prosperity.*"

Sixteenth Sunday after Trinity.

Text: "The King's cupbearer."—*Neh.* i. 11 (Evening Lesson).

This lesson introduces us to one of the most remarkable figures in Hebrew history. A man of singular gifts and unobtrusive piety, he carried a great enterprise to a successful issue. Here is—

I. A STRANGE SPHERE. The court of Artaxerxes was not a place where we would expect to find a servant of Jehovah. But we have other conspicuous examples, *e.g.*, Joseph, Obadiah and Daniel. Such positions are hardly to be desired, but they need not be deserted. St. Paul makes this clear in 1 Corinthians vii. 20, 24.

II. A SUCCESSFUL CAREER. When we first heard of him he is what the world calls "a made man." How came he to be holding

an important, comfortable and influential post? We are unable to trace the steps that led him up to this office, but there must have been at least two contributory causes—(*a*) *The possession of administrative ability.* The power of organizing, a head for details, a capacity for leadership brought him to the front. (*b*) *A reputation for reliability.* He had undoubtedly natural gifts, but he had also a fine integrity—he was a man who could be trusted. The others named above were all fashioned of the same stuff!

III. A SUFFERING PEOPLE. The story brought to him by his brother Hanani (see ver. 2 cf. chap. vii. 2) was sad in the extreme —a woeful story of (*a*) destruction, (*b*) desolation, (*c*) distress (ver. 3). As such it stirred the soul of Nehemiah. See Psalm cxxii. 9.

IV. A SUPPLICATING SERVANT. He who serves Artaxerxes so well is also the servant of Jehovah and of His people. He served them—(*a*) *By the ministry of intercession.* All through the book are evidences of a prayerful spirit. See 1 Timothy ii. 1. This is a duty we owe to one another. This first chapter contains the longest of these prayers. It reveals—(*a*) the man who appreciates the Divine character (ver. 5); (*b*) the penitent (verses 4, 6, 7); (c) the patriot (verse 6); (*d*) the student of Scripture (verses 8, 9). (*b*) *By personal effort and the organization of labour* (chap. iii.). This suppliant is a forceful man of affairs, and when he had *prayed* he set to *work*. He might have persuaded himself that he was only required to fulfil his duties worthily in the state of life to which God had called him. If he had done so we should never have heard of him and this book would never have been written.

Seventeenth Sunday after Trinity.

Text: "Seek . . . if ye can find a man."—*Jer.* v. 1 (Morning Lesson).

The prophets are not merely men whose ministry was a revealing of the things that were to be in the "hereafter," indeed this forms but a small part of their message, and in some cases it is almost entirely absent. They were the revivalists of their respective ages, and their chief work was to stir up the faith and fervour of God's people. If Jeremiah appears to be somewhat of a pessimist, is it any wonder? It needed no "seer" to perceive what was coming. We must remember that in this lesson we are back again behind the times of Nehemiah (see above), at the other side of the

captivity of Judah. This national disaster looms large and terrible on the horizon.

I. A STINGING CHALLENGE. "Run . . . seek . . . if ye can find a man." It is not "homo" but "vir": not the *kind* but the *quality*, not the man of muscle but the man of moral fibre, the man of high principle and fine integrity. Such men were, alas! too scarce then as now. The world round us is full of failures (not as men count failure), men upon whom chastisement produces no good effect—"Thou hast stricken them but they have not grieved." "Seek . . . if ye can find, etc." The suggestion is that such a man was not to be found. Ten were to save Sodom (Gen. xviii. 32), but there is no hope of finding that number—the question is—can *one* be discovered somewhere? Observe the urgency of the quest—"run." The circumstances of our time call out loudly and insistently "Give us *men*." We shall not be able, in the England of to-morrow, to do with the place-hunter, the time-server, the political mountebank—we shall want *men* of character and conviction.

Give us men,
Strong and stalwart ones;
Men whom purest honour fires;
Men who trample self beneath them,
Only let their country wreath them
As her worthy sons
Worthy of their sires;
Men who never shame their mothers;
Men who never fail their brothers;
True, however false are others;
Give us men, I say again,
Give us *men*.

II. A SOLEMN WARNING. "Shall not my soul be avenged on such a nation as this?" (ver. 9). God brings no vague, indefinite charges against His people. He charges them with (*a*) *Idolatry*. (Verse 7) They have "sworn by them that are no gods." How many subtile forms of idolatry are found even in Christian lands? Think of the popular idols of fashion, business, pleasure, and the worship of the most popular of all—self. Most of the sins men commit are committed for the gratification of the god-*self*. How many sins did we commit last week to please any one else? He charges them with (*b*) *Immorality*. "Assembled themselves by troops in the harlots' houses." Look at the state of our streets

at night. These sins cannot go unpunished (verse 9). They have defied His authority, denied His name, and disregarded His messengers, but He will not be silenced. The captivity is announced (ver. 15).

ILLUSTRATIONS.

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

Wanted—Soldiers? not Recruits.

"When war breaks out, it's not recruits we want: it's soldiers we want: that is if our object is to win the war as speedily as possible, and to lose as few lives as possible" (*Ordeal by Battle*, Preface). These words were spoken by one of Ireland's finest soldiers, the late Brigadier-General Gough, V.C. Every soldier has been at one time a recruit; it would be almost, if not quite true to say that every recruit does not become a soldier; it would certainly be true to say that no soldier whose service is worth anything to his country has ever been content to remain a recruit; neither his own sense of duty nor his company commander's requirements would allow that to be possible. Yet in the ranks of that great army which is enrolled under the standard of the Cross, what a host of recruits there are, how few real soldiers! The recruit becomes a soldier by surrendering himself unreservedly to the Cause of his King and Country, by submitting to that course of training and discipline which fit him for the hardships and dangers of real battle. The name of the recruit I am speaking of was enrolled at his Baptism. He answered the roll-call at his Confirmation, when he renewed his baptismal vow, "manfully to fight under the banner of Christ, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end" (*Baptismal Service*). But is it uncharitable? nay, rather is it not true to say, that in far too many instances, the recruit never does anything worthy of being called a soldier at all? because he has made no complete surrender to the Cause of our King and "His Church Militant here on earth." He cannot say that his one object in life is to help in winning the war against Satan and sin. Would that every baptized and confirmed member of our Church might learn to believe and to say, "It's not recruits, but soldiers that the Captain of our Salvation wants; and by the help of His Grace I will be one of His true soldiers!"

Trench Warfare.

One of the distinctive features of this war has been the way in which each side has been tied to its own line of trenches, without being able to make any forward movement. This has proved a great trial to the patience and endurance of our brave men; and gloomy critics on this side of the English Channel became very down-hearted over it. To them nothing could be counted a success by our army except an advance through the opposing lines followed by the utter rout of the enemy on his own soil. Those who understand better the real conditions and difficulties of the struggle said that to have held our positions so long against forces which at one time far outnumbered us was virtually a success. Every time the foe attacked, as at Ypres, and was repulsed with heavy losses, he became weaker in *moral* and material, whilst our men became relatively stronger. Thus the way was being prepared for eventual victory. In the spiritual conflict to which the Christian, by the vows of his Baptism and Confirmation is pledged, there is often an experience of the same kind. The soldier of Christ finds that easy victories over the power of temptation and triumphant marches through the entrenched positions of sin do not fall to his lot. There is the foe always near, sometimes pressing him sorely; every now and again making vigorous assaults on the outworks of his soul; never, it is true, succeeding in capturing his citadel nor forcing him to surrender his position; but still, there all the time. He grows discouraged because he cannot slay his temptations outright, and leave them dead on the field behind, as he presses forward. Because he advances slowly or seems not to advance at all, he sadly wonders if he is ever going to win. Let such a man not be downcast. It is not given to every one to achieve (at least outwardly) quick and brilliant conquests in the domain of Satan. The strategy of the arch-fiend and his emissaries varies according to our temperament or position in life. To repel the onslaught of a fierce temptation is for some men a real victory; and every time that is done the foe becomes weaker and the soul proportionately stronger. Never lose confidence in the power, or the wisdom, or the love of the Captain of your salvation. Be obedient to every command of Jesus your Lord; and in the long drawn-out struggle your character will become strengthened until the time comes for victory.

The Missionary World.

"IT is a pity," writes a reviewer in a recent number of *The Times Literary Supplement*, "that facts and propaganda are such a tiresome pair to drive in double harness." The pithy saying is true, and offers us a missionary text. We have acquaintance with the advocate who chooses only such facts as prove his pet details of propaganda, and with that other who is all propaganda and no facts, and with a third—who pays special attention to the children—who showers out facts and anecdotes with no discernible propagandist purpose at all. The pair may be "tiresome," as the reviewer suggests, yet only by using them in combination can a missionary speaker do lasting and effective work. He must—whether he speaks at home or abroad—have certain great truths which he wishes to propagate, deep realities which he is resolved to impress for ever on those who hear, and he must prepare, as the vehicle by which he transmits them, honest and living facts, fairly chosen to reveal a truth, and in proportion to all other facts accessible to the speaker. Up to the present, scientific investigators have in general shown a higher sense of the sacredness of facts than have missionary advocates. How many of us in home deputation work present a non-Christian faith or a native Church problem with the same careful regard to evidence as Darwin showed in discussing the genesis of species or Tyndall the laws of sound? Yet missionary records furnish us with a series of authentic observations, and missionaries capable of providing us with direct evidence abound. It is not a question of erudition but of care, and of that mental honesty which a learned philosopher may miss and a simple man attain.

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It is curious to watch America reacting to the impact of war. Points which touched us first three years ago are touching her now, but it is much to be hoped that she will learn her lessons, even on the missionary side, more quickly and more deeply than we have learned them yet. Meantime she is drawing on her briefer history for facts as to how in the past wars have affected missions. In the *Missionary Review of the World* for June there is a good note on this subject. During the war of 1812–14, the first missionaries of the

American Board were sent out and safely reached their destination; deep interest was created through Adoniram Judson, and the Baptist Missionary Society was formed while the war was still in progress. The Mexican War (1846–7) resulted in a great increase in Bible circulation and the opening of large areas to the Gospel. The Civil War (1861–5) threatened disaster to missions, but both sides managed to send out new missionaries and to maintain work. The Northern Presbyterian Church sent out fifty-eight new men and women in the years of war and increased its contributions. The Spanish-American War (1898) also did much to prepare the way for missions. By means of it a whole archipelago was opened to the Gospel. In 1900 there were no Protestant Christians in the Philippines; by 1910 there were 76,000. This, of course, is one side only, but it is one of which we should not lose sight.

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There is a vague general impression abroad that America has a very small stake in Africa as a missionary sphere. On the contrary, fifteen American Mission Boards are at work in Egypt, the Sudan, Algeria, Sierra Leone, Liberia, Nigeria, Camerun, the Congo region, the upper Kasai, the upper Congo, Angola, Transvaal, Natal, Portuguese East Africa, Inhambane, Rhodesia, and the Victoria Nyanza. There are in all twenty-five distinct fields of American work. The only one occupied by the Protestant Episcopal Church is Liberia. The story of the work of the American Presbyterian Mission in Camerun equals the romance of our own Uganda. A definite policy covering a period of ten years was adopted in 1903 and steadily pursued. Between 1904 and 1914 the force of native workers increased from 55 to 257, communicants from 1,852 to 4,144, boarding and day schools from 27 to 125, and pupils from 964 to 9,564. The number of persons to whom the Gospel is being preached is 1,000 per cent. more than it was ten years ago, while the missionary staff has only increased 65 per cent. This great advance is attributed, humanly speaking, to steady adherence to a wise policy. The self-propagation and self-support of the native Church have developed amazingly. During the war, when the French and the wild Fang came up from the French Congo and the British and Senegalese descended from Nigeria, war raged and sickness, hunger, and death prevailed. Thousands of the mission people were taken away as carriers, hundreds died by the way. But the Church stood

the test. It is estimated that not over 6 per cent. fell away. At one station 3,000 confessed Christ in the first year of the war. The contributions of the native Church were doubled, the foremost contributors being the native evangelists, who gave from 15 to 25 per cent. of their meagre salaries. When one of the American missionaries was allowed to return after peace was declared, he found 500 guests, of whom 250 were evangelists and their familes, being fed and instructed at Lolodorf, where the Christians, anticipating difficulty in securing food from abroad, had carefully planted large gardens during the war. The first cable sent by the first missionary who returned to Camerun after the allied armies was not for money or for men ; it ran " Hurry up the order for Bulu testaments." A people so receptive and so virile craved, like those in Uganda, for a sufficiency of the scriptures in their own tongue.

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There is probably no more important missionary undertaking afoot at the present moment than the training of African pastors and leaders in Uganda. We understand that, as organized hitherto, there is danger that the laity may be better educated than the clergy, which would materially hinder the healthy growth of the Church, and throw back the effort being made to develop African as distinguished from European control. A careful study of *Uganda Notes*, the excellent diocesan magazine issued in the country, shows how gravely and wisely the situation is being faced. The C.M.S. Committee have sanctioned the issue of an appeal for the establishment of a Bishop Tucker Memorial College at Mukono, Uganda, and the Rev. E. S. Daniell is vigorously advocating the scheme, which has the support of the Archbishop of Canterbury, the Bishop of Durham and many others. When founded, local funds will avail for annual support. The training, which rightly includes manual labour as an integral part of the curriculum, is on excellent lines. Fifty-one men have been in training during the past year, but 170 are waiting to enter. In thirty years the Anglican Church in Uganda has leaped from 200 Christians to over 100,000—a growth too great for strength—and among the millions of heathen many are asking for teachers. The sum of £3,000 is needed to establish the College. A convincing booklet setting forth the whole situation and the abounding opportunity can be had on application from the Church Missionary House.

One word more about Africa. There is a short paper in the current number of the *C.M. Gleaner* on "Nairobi, a strategic centre," which contains encouragement enough to cheer every missionary worker whose heart is faint. No preacher should miss it. It is a sermon in itself.

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China still looks to us for a Christian influence strong enough to govern British trade. The report of the Conference of British Missionary Societies shows that that body had before them in June a resolution from the China Continuation in reference to the importation of morphine into China, and the current number of *The Record* of the U.F. Church of Scotland has a vigorous paper on the same subject. We have referred to the matter before, but it is one which calls for definite prayer and action. It appears that the export of morphine from Great Britain, which was 5½ tons in 1911, amounted to 14 tons in 1914, and was expected to show a further large increase in 1916. The usual dose for an adult is half a grain. Japan is the largest importer of the drug, but she re-exports it by way of Antung, Dalny and Formosa to China. In 1913, the Japanese dealers made a profit of £640,000. The Scottish missionaries in Manchuria are finding widespread evil results from the use of the drug. It is described in the resolution of the China Continuation Committee as "a serious menace to the Chinese people," and action on the part of Christian people both in America and Great Britain is earnestly solicited to "further opposition to this nefarious trade."

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"We learned that laymen will serve their Church whenever their interest is stimulated by intelligent instructions." This happy experience was gained in the great campaign for foreign missions and parochial support conducted simultaneously in thirty-seven Protestant Episcopal churches in Baltimore last April. Held one month after America had entered into the war, the record of the enterprise, as reported in the *Missionary Review of the World* is stimulating for those about to take part in the Missionary Campaign in London and elsewhere this autumn. At the close of the meetings about 1,600 canvassers comprising men in every walk of life—a former governor of Maryland, judges, lawyers, doctors, presidents of banks and trust companies, leading financiers and business men, as well as bookkeepers, clerks and labouring men—undertook to visit

the houses of over 16,000 communicants, going two and two, to seek for regular support for missions and for parochial agencies. As a sequel, many of the canvassers have offered for future Church work. The financial returns have been most satisfactory, but the new enlargement of outlook among Church members and the new readiness of parishes to unite in this effort who never united in anything before are even greater results. The campaign was preceded by careful preparation, instruction and prayer.

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The announcement made in the daily and religious press that a sixth Committee of Inquiry, parallel to those already instituted by the Archbishops as an outcome of the National Mission, dealing with the foreign missionary work of the Anglican Societies and of the Central and Diocesan Boards of Missions, is one to be welcomed indeed. While well-known missionary names familiar in committee rooms are among the members, it is encouraging to see some who will bring freshness of vision to the task. Such sympathetic and careful investigation as the Committee will doubtless make can only result in a report which will strengthen all that is best in the agencies which exist as the Church's channels of missionary services, and lead to a correlation of effort and a widening of the area from which support is drawn. The task before the Committee is not a light one. It is manifest that the agencies concerned are co-operating closely; let us of the Church give the Committee a place in our prayers.

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We learn that a number of appreciative letters have reached the Church Missionary House from clergy who are finding the newly issued *Bulletin* exactly what was wanted. The second issue, dealing with the appeal of the Moslem world in its present condition, will be issued by mid-September to all clerical applicants. We are glad to find that this *Bulletin* is not designed " to save the clergy trouble " by offering elaborated matter ready for use, but rather aims at suggesting lines of thought which might be followed, giving illustrative matter for grouping as desired, and also recording sources—such as articles in the C.M.S. magazines and other current literature—where good material can be found. Out of twenty men who use the *Bulletin* no two are likely to preach a sermon on identical lines. It is interesting to note that last January the Missionary Societies of North

America began to issue a "Missionary Ammunition" series of pamphlets designed for the use of clergy alone.

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The current number of the *C.M. Review* contains a really noteworthy article on "The Racial Episcopate," by a son of the late Robert Clark of the Punjab. Whether one agrees with the line taken by the writer or not, it is invaluable that a large subject on which opinion is still open should be ably and frankly discussed in the pages of a periodical belonging to the C.M.S. We covet for the *Review*, though it has a different aim, a little more of the breadth of outlook and variety of topic which is welcomed in *The East and The West*. Perhaps the Editor will furnish us with an equally able article taking another view of the racial episcopate, and then go on in like manner to ventilate in his pages other outstanding missionary questions which have more than one side.

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There is a beautiful story in the same periodical, in an all-too-short notice by Mr. Fraser, of Kandy, of his colleague Norman P. Campbell, who has recently died. We quote Mr. Fraser's words:

"Once Mr. Garrett was preaching to a crowd of villagers (those who only heard Mr. Garrett in English have no conception of how beautifully, eloquently and simply he would describe his Saviour and Lord in the vernacular), and as he described that Life of lives one man said: 'We know Him. He lives at Trinity College. When I went there to have my eyes healed and the rain poured down, he took off His European coat and made me put it on and go home warm and glad.' And the others all chimed in, 'It is true—we, too, saw Him there.'"

Every one knows Miss Small's classic story *Yasudas*, in which the village children saw Christ in a poor old Indian Christian whose life of love they knew. But this man was a foreigner and a missionary. Could there be a nobler epitaph on a life?

G.

Reviews of Books.

THE GOLDEN DAYS OF THE EARLY ENGLISH CHURCH. By Sir H. H. Howorth, K.C.I.E., D.C.L., F.R.S., F.S.A. In 3 vols. London: *John Murray*. Price £1 16*s*.

These three portly volumes purport to give an account of the English Church from the arrival of Theodore to the death of Bede. Vol. I. opens with a preface running to over eighty pages, in which the learned writer gives us, in no hesitating language, his opinion on the monastic ideal; and there is a ring of sound and refreshing common sense in what he says. This will hardly commend his book to the Tractarians; but common sense in history is not their strong point, as the late Prof. Gwatkin showed so convincingly in his great work on early Church history. The Preface is followed by an Introduction of a hundred closely printed pages; and this deals, in an exhaustive fashion, with Bede's Ecclesiastical History. This introduction is a veritable thesaurus, in which will be found a mass of information not readily obtainable elsewhere.

Next follow lists of the Emperors and Popes, as well as of the Kings of the Franks and the Visigoths, from 665 to 725; a table of the Saxon and Anglian kingdoms; the Saxon and Anglian sees; and a number of notes on these lists and tables.

Pages 1–384 consist of the text of Vol. I, divided into five chapters. Of these chapters, the fourth deals with Constans the Emperor, St. Basil the monk, and St. Theodore the Archbishop; and it is one of the most interesting sections of the whole book.

Vol. II. comprises another batch of five chapters; and here again the chapter that deals with events and persons that are mainly outside the pale of English Church history is the most attractive; the Eastern Church has evidently a peculiar charm for Sir Henry Howorth. Vol. III. contains over 170 pages of text, and deals almost wholly with St. Cuthbert, his friends and contemporaries. Five elaborate appendices follow this section of the work; the first is devoted to the royal and high-born nuns, like the foundress of Ely Cathedral, Queen Etheldreda (or, as Sir Henry prefers to spell the name Ætheldreda); the second to Theodore's *Penitential*, of which a careful summary is given; the third to Cædmon, "the morning-star of English poetry"; the fourth to the Memorial Crosses of the seventh century in North England; and the fifth to the history of the *Codex Amiatinus* of the Bible. Forty odd pages are taken up with "corrections," and some further "notes"; and the whole work is rounded off with a very full and careful Index.

Altogether these volumes contain nearly 1,200 octavo pages of text, nearly 200 pages of introductory matter, and over 200 pages of notes. Besides this we have over seventy facsimiles and illustrations—some good, others not so good—and a map.

What are we to say of a book on such a vast scale? Easy reading it is not; for there is such an array of names and places that the average reader is lost in the labyrinth of it all. Certain very interesting facts emerge, it is true; but the impression left upon *one* reader's mind (at any rate) is that the work, as a whole, would have been far more valuable to students had it been ruthlessly cut down in bulk. Life is too short in which to study a comparatively brief epoch at such a length. Sir Henry Howorth deserves our unstinted thanks for massing together so much material; but we should

like to have it in a much more manageable compass. These learned volumes give, in fact, the *data* for history; they are not, in one sense, a history viewed critically and with artistic regard to due proportion.

Very few readers would be capable of criticizing such a book as this, teeming as it does with matters imperfectly known to any but specialists; certainly the present reviewer has made no such minute study of the period as to justify him in touching upon points of detail. Suffice it to say that any one who is, in any remote degree, interested in the beginnings of English Church history, would do well to read the book; he will find all the materials at hand on which to form a judgment, even though he may, at times, complain of a certain verbosity in the record as a whole. After reading Sir Henry's immense work (and it must be read patiently, and with considerable attention and care) he will go back to his "Wakeman" (or similar book) with added knowledge, and a sense of the importance of the period which he certainly did not possess before. Familiarity with events leisurely portrayed on a large canvas will enable him better to appreciate those events when seen massed together on a reduced scale.

We should not like to close this brief and inadequate notice of a massive work like the present without congratulating Sir Henry Howorth on the successful completion of his labours. How long and constant those labours must have proved can be, in some measure, appreciated by those who have followed the author in his rambles over a field of history hitherto so little worked.

BY THE WATERS OF AFRICA, BRITISH EAST AFRICA, UGANDA AND THE GREAT LAKES. By Norma Lorimer. London: *Robert Scott.* Price 10*s.* 6*d.* net.

As a travel-writer Miss Lorimer has already established her reputation. This attractive volume, enriched by seventy-three illustrations from photographs, is a further proof of her ability. She possesses the power of a quick perception and has a facility of expression which enables her graphically to describe all she sees. She has given us in these pages a vivid description of the way in which the European officials live in the Colony; as well as a useful account of native habits and customs. It must be some time since this journey was undertaken, for the visit of the King of Uganda to England to which she refers, must be one that took place about four years ago when the present writer was introduced to him.

One is quite used to finding Christian missions either ignored or denounced in books of this kind, and this is generally because the officials with whom travellers come in contact are so frequently hostile. It is, however, pleasant to find Miss Lorimer sympathetic though she does not seem to realize very fully the part that Missions have played in the making of Uganda, and she appears to have but little admiration for the C.M.S. She not very tactfully shows her hand by describing the young king of Uganda as "a very low churchman—a product of the C.M.S." She might have added "a product of which the Society has no cause to be ashamed!" Her apparent dislike to the C.M.S. appears again in a passage in which she describes the young bride at a native wedding—she tells us that "she looked as if she was going to her own funeral," but we think we have seen English brides who appeared far from cheerful. It is rather unmerciful to hold the C.M.S. responsible, and to say that she was "typical of a finished product of the C.M.S. in Uganda!" She thinks it "curious" that the C.M.S. missionaries have "converted the kings and chiefs and not the Roman Catholic Fathers." At the same time she confesses that Miss Robertson's impartial independent

testimony to the splendid work done by the missionaries in Uganda and British East Africa (pp. 170–1) was "refreshing" to her, and we are reminded that "her opinion is of some value" since she is not a Missionary but a scientist of high repute and exceptional daring, who has lived among the natives and worked with them. In one place she speaks of *Bishop* Pilkington (!) and Bishop Hannington, in that order! In the account of her visit to Toro she mentions Miss Allen and Miss Pyke, and says they are "quite landmarks in Uganda," and she acknowledges, too, that in the early days the missionaries endured many hardships, but that they now live and work under more favourable conditions. We have a picture of the old thatched Cathedral which was destroyed by fire, and she tells us the cost (over £40,000) of the new brick building which is to take its place, and she describes a visit to Dr. Cook's C.M.S. hospital, which she acknowledges is "splendidly equipped with the most modern surgical and electrical appliances, operating theatre and library," and is "a great blessing." She *might* have added—"another product of the C.M.S.!" She has picked up and passed on in these letters—sometimes in a disjointed, disorderly way and sometimes with doubtful accuracy—some of the outstanding facts concerning the early days of the religious and political history, going back to the murder of Lieut. Shergold Smith, O'Neill and Bishop Hannington. The whole book, which begins with Mombasa and ends with Zanzibar, is well worth reading.

ARMAGEDDON: OR, THE LAST WAR. By the Rev. C. H. Titterton, M.A., B.D. With Foreword by the Rev. E. W. Moore, M.A. London: *Chas. J. Thynne*. Price 1*s.* 6*d.* net.

This little volume forms No. 6 of the Prophecy Investigation's Society's Aids to Prophetic Study. The Rev. E. W. Moore, after pointing out that the book comes out very appropriately in "the dark days of crisis through which we are passing," says, "the author is to be congratulated not only on the line of interpretation he has adopted, but on the sane and moderate tone which characterizes his treatment of these great themes. . . . The word itself (Armageddon), as he reminds us, has been, since the outbreak of the present war, continually on the lips of people who have perhaps but little conception of its meaning. Mr. Titterton's explanation is illuminating and exhaustive, and this feature of his book should be in itself sufficient to commend it to the average reader." Again, "light is thrown by its pages upon the future of the great country of Russia, now so happily our Ally, and upon the part Great Britain may be called to play in the return of the Jews to their own land."

This little treatise teems with information. The various suggested meanings of the word "Armageddon" are well discussed and dealt with, especially the distinctive merits of "mountain" or "hill" of "Megiddo." In the working out the history of Megiddo it is at least interesting to us as natives of Great Britain to notice the connexion between Sisera's "chariots of iron" (falcatos currus, *i.e.* scythed chariots, in the Vulgate) and the similar ones used by our own British forefathers as recorded by Cæsar. Mr. Titterton's great knowledge of Rabbinical writings is largely placed at the reader's disposal. The final battle, as shown by the prophet Joel, is to be fought out in the Valley of Jehoshaphat beneath the walls of Jerusalem. The closing chapter on the Signs of the Times has some very appropriate remarks on the condition of Egypt, Mesopotamia, and Palestine, especially with regard to recent events, remarks all the more pertinent in view of our very recent successes at Bagdad, and in Southern Palestine, achieved since this volume was written. At the close of this chapter there is an interesting note giving

a catalogue compiled by a native Egyptian writer, of the blessings which have been brought to the fellaheen under British rule, which makes very interesting reading to an Englishman.

A book written at such a time as the present, and by one who has such exceptional sources of information, should command itself to a very wide circle of readers.

THE SACRAMENT OF PENANCE. By the Rev. H. Urling Whelpton, M.A., Vicar of St. Saviour's, Eastbourne. London: *Robert Scott.* Price 2*s.* 6*d.* net.

This little volume, as its title indicates, is on the subject of Confession, and it is from the pen of a decided High Churchman. As he acknowledges in his preface he touches upon "several highly controversial points," which is virtually an admission that there is something to be said on the other side. It is no part of our task to make a full reply, nor would it be possible in so limited a space as that at our disposal. But we are compelled to make a few observations. On one page Mr. Whelpton says—"These five 'commonly called Sacraments' are distinguished in rank, by the compilers of our Prayer Book, from the two Sacraments of the Gospel." He does not seem to have grasped the significance of the phrase "commonly called," while on the preceding page he admits that "for us in England, we come to a third age when the number of the Sacraments seems to be narrowed down from seven to two." He goes on to tell us that when the number of Sacraments was reduced from seven to two, "it does not mean that the remaining five are to be discontinued." But what about those that owe their origin to "a corrupt following of the Apostles"? Are we to suppose that the compilers of the Prayer Book would have us continue "a corrupt following"? Then again we read—"The Prayer Book specifies the exact time for deciding whether or not to come to Confession, and that time is after a severe and searching self-examination." But with all respect to Mr. Whelpton we venture to say it does nothing of the kind. If the time for Confession be after "searching self-examination," such as every earnest Communicant will habitually make, then habitual Confession follows. But surely the Prayer Book teaches (especially when we note the changes made in the exhortation in the Second Prayer Book of Edward VI) that self-examination, confession to God and restitution to our neighbour are ordinarily sufficient. It is in exceptional cases of doubt and perplexity, when by "this means" (i.e. by self-examination, etc.) a man cannot quiet his own conscience, he has recourse not to a Father Confessor (the word "priest" disappears in 1552) but to the Minister of God's Word. But Mr. Whelpton says that it is the humiliating results of our self-examination that we confess! His pious intention may be excellent, but his premises are wrong. The two addresses—"The Nature of Sin" and "The Unchecked results of Sin"—are the best things in the book.

PROVIDENCE AND FAITH. Extracts from a Diary. By William Scott Palmer. With an introductory essay by Charles H. S. Matthews. London: *Macmillan and Co., Ltd.* Price 2*s.* 6*d.* net.

We must confess to having put this book down with a sense of disappointment. The author of these "extracts from a diary" and Mr. Matthews, who contributes the introductory essay, have appeared before in literary association,—in "Faith and Fear," a volume to which Mr. Donald Hankey ("A Student in Arms") was likewise a contributor. Mr. Matthews—who, by the way, is a beneficed clergyman—criticizes his brethren rather unmerci-

fully and accuses them of a general failure to read or think, and for this he blames their training. The question uppermost, apparently, in the mind of the writers is whether or not religion is an exact science and whether "the belief of past ages" remains in all essentials substantially the same and they appear to think that the time has come for a new philosophy in religion. Was it not Mr. Spurgeon who once wittily remarked that there was nothing new in religion save that which was false? There is, however, a lucidity about the introduction that is wanting in much of the rest of the book. Mr. Palmer begins by declaring belief in God to be "dangerous"! This is because forsooth men like Saul of Tarsus have been sometimes misguided. But this is nothing to what men have suffered at the hands of those who had no belief in God. He evidently cannot understand how "the primitive Jehovah," the God of the Old Testament, can be the God and Father of our Lord Jesus Christ. Only the other day we came across one who confessed that in a ministry of thirty years he had *never once* preached a sermon from an Old Testament text, and we were obliged to point out to him that he had thus deliberately and consistently neglected one whole side of Divine revelation from Moses to Malachi. Mr. Palmer's views on the atonement as expressed in his chapter entitled "The Universal Cross," do not line up with New Testament teaching as we understand it, nor does the statement that the Cross is "the sacrificial sharing of life in love" seem to us to be very illuminating. At the same time some of the writing is quite brilliant and there is much that is helpful in these pages.

THE MAGDALEN HOSPITAL: The Story of a Great Charity. By the Rev. H. F. B. Compston, M.A. London: *S.P.C.K.* Price *7s. 6d.* net.

In an attractive volume, enriched with twenty illustrations and portraits, Mr. Compston has given us the history of the oldest Penitentiary in England, and as the Archbishop of Canterbury, the President of the Hospital, says in his Foreword, "he has risen worthily to the accomplishment of a not very easy task." Mr. Compston has some obvious qualifications for the work he has done so well—he resides in the immediate neighbourhood, is one of the Governors and has since 1914 taken "regular duty" in the Chapel. In these pages he traces the steps that led to the establishment of the institution and he has collected from many sources and with exemplary skill and patience a large amount of information about the persons who were at different times connected with its work. Originally established in Whitechapel in 1758 it was, in 1772, removed to Blackfriars, and later still, in 1801, the present buildings in Streatham became its home. Reference to two chapters will serve to show how varied are the contents of the book. In one, entitled, "But why a 'Magdalen' Hospital?" the author sets himself to answer his own question—"Was Mary of Magdala a Magdalen?" Mr. Compston thinks not. He considers that St. Luke's statement that seven devils had been cast out of her does not necessarily imply that she had lived an immoral life. The main question is whether or not the words in St. Luke vii. 36–50 refer to her. Mr. Compston says, "It is surely as impossible to assert that the penitent in St. Luke was St. Mary Magdalen, as that the latter was identical with St. Mary of Bethany." Further on he gives some account of Mary Magdalen in tradition and art. The other chapter is wholly different in character. In it is told "The strange case of Dr. Dodd." It is indeed a strange sad story of an unfortunate cleric who was in the end hanged at Tyburn.

Those who are interested in a work at once necessary and difficult will welcome this readable account of a venerable charity.

THE GOSPEL OF CONSOLATION. By the late Canon Danks, London: *Longmans, Green and Co.* Price 4s. 6d. net.

The volume contains twenty sermons and five ordination addresses. They are all short, running to about six pages each, and most of them are dated from the last few years during which their author was preaching in Canterbury Cathedral. They are written in beautiful English, with a touch of poetic language about it, and they will certainly prove very helpful to many readers. There can be no better description of them than the testimony which the Dean of Canterbury has borne in the preface. "It was apparent," he says, that Canon Danks "was addressing himself to difficulties or troubles which he knew to be in the hearts of his audience, because he shared them himself: and he thus gained their attention. Once gained, it was kept throughout by the earnest and skilful manner in which the Divine messages of the Scriptures were applied to these human perplexities or sufferings, and were shown to be their true interpretation and alleviation."

To those who happen to live in the Dioceses of Ripon and Canterbury the book will have an added interest because of its memories of the men. There is a short appreciation by Bishop Boyd Carpenter, an exceedingly well written memoir by the Rev. H. W. A. Major running to twenty-three pages, and an appendix of recollections by some personal friends. As an illustration of his poetic powers, Mr. Major quotes a very felicitous early effort—

> "As golden dawns are silver crowned
> With wild bird echoes of the chaunt above,
> So by soft echoes may thy life be crowned,
> Soft silver echoes of a golden love."

THE SIXTIETH MILESTONE. By W. Y. Fullerton. London: *Marshall Brothers*, Paternoster Row, E.C. Price 6s. net.

Few men in Nonconformity are better known and none more highly esteemed than Mr. Fullerton, and we believe that many Churchmen will read this delightful autobiography with interest. Mr. Fullerton has had a very varied experience. As a Missioner he was associated with the late Mr. Manton Smith, of whom he writes in terms of the warmest appreciation, and their united work was greatly blessed. As a Pastor, Mr. Fullerton ministered for some years at Melbourne Hall, Leicester, to the congregation Dr. F. B. Meyer gathered round him there. He went to China on a Missionary tour and is now, we believe, Secretary of the Baptist Missionary Society. In these pages are glimpses of many notable men—Spurgeon, D. L. Moody, Henry Drummond and others, while the last two sections of the book, entitled repectively "Activities" and "Discoveries," are an inspiration, containing as they do many incidents and experiences which tend to the Glory of God, for they display Him in all His wonder-working power. We hope Mr. Fullerton will be spared to pass many more "milestones," and to bring forth even "more fruit in his age."