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THE CHURCHMAN

October, 1915.

The Month.

"Nothing
Matters but
the War."

IT is right that the whole attention of the country should be concentrated upon the War, for only so can we hope to win ; but it is important to be on our guard lest the idea, so often expressed, that "nothing matters but the war," be allowed to degenerate into an excuse for neglecting duties which always demand attention, and, perhaps, never more so than in this time of war. All who appreciate the gravity of the position will rejoice that steps are being taken to awaken the country to the absolute necessity and immediate urgency for putting forth a supreme effort, and that, on the whole, these calls to service in different fields of labour are meeting with an increasing response ; but when we come to survey the outlook from the religious and ecclesiastical point of view it must be confessed that the prospect is not so encouraging. The reason most probably is that there is a failure to recognize the sore need for "a supreme effort" in this sphere, with the result that there is a danger of gradually drifting into a condition of seeming indifference to some of the most vital issues of life. It is not yet sufficiently realized that there is a direct relationship between the moral and spiritual tone of the nation and the material side of the conflict in which the nation is engaged. Just as our material forces are being

mobilized, so ought also our spiritual forces to be placed on a war basis. How can it be done? The awakening of the nation on the material side has been due mainly to the efforts of one man—Mr. Lloyd George; and until there arise in the religious sphere a “Lloyd George” who will speak to the nation in such terms of urgent appeal as to compel attention, there is reason to fear that there will be no sufficiently adequate awakening to the need for much greater efforts to be put forth to insure the spiritual well-being of the nation. Where is such a man to be found? We are not unmindful of the splendid work which has been done by our Archbishops and Bishops and other ecclesiastical leaders, nor are we insensible to the difficulties of finding a man who will be able to speak with a voice which will command universal attention. But the need exists; and it should be our daily prayer that God will raise up for us a leader or leaders who will be able to deliver the nation from the spirit of religious indifference which is so largely in possession in all parts of the country and among all sections of the community. In the meantime there is a solemn duty resting upon all who know in their own experience the supreme importance of religious character and religious life. It is for them to show that they realize the urgency of the call which the present war is making upon the nation to consider its ways, and to do their utmost for the promotion of the religious spirit. If the Church has failed to rise to its obligations in this time of opportunity, may it not be, in some degree, because individual members of the Church have not yet realized *their* responsibility? The fullest devotion to national interests is not incompatible with an extended zeal for an extension of the kingdom of God. Indeed, the two things are, or ought to be, so closely related that Christian people cannot fail in one branch without failing in the other as well. While, therefore, it is true that “nothing matters but the war,” it is also true that one of the chief obligations which the war is imposing upon Christian people is to see to it that they themselves are not failing in any duty which shall contribute to the uplifting of the nation.

The
Possibility
of a Split.

The Bishop of Oxford's Kikuyu article in his *Diocesan Magazine* makes it clear that the possibility of a "split" in the English Church is not so remote as some of us have been wont to imagine. It has been thought that so much is to be gained by "holding the Church together," that men would make great sacrifices in order to stave off disruption; but, unless we altogether misunderstand Bishop Gore's position, he and those who think with him are prepared to face disruption if the view of episcopacy for which they contend is authoritatively repudiated by the Church of England, or if any action be officially sanctioned which, in their opinion, discredits the theory upon which, apparently, they are prepared to stake all. We do not blame the Bishop, or those associated with him in this matter, for thus making their position plain. Our regret, rather, is that those whose principles forbid them adopting any such narrow or exclusive view of "the Church" as that for which Bishop Gore stands, do not state their own position with equal precision and equal definiteness. Nothing has been more disappointing in the whole of the Kikuyu controversy than the almost absolute silence, since the publication of the Archbishop of Canterbury's Statement, of those of our leaders in the Church who might reasonably be expected to agree with the Archbishop's view, and to be ready to lend the great principles for which it stands adequate support. But to return to the Bishop of Oxford's references to the possibilities of a split. In his view, the actual movements towards unity are divergent and point in opposite directions. Catholic-minded people, he says, look towards unity on a Catholic basis. "Among ourselves, they look towards reunion with Rome and the East, and their very zeal for reunion with the Catholic communions makes them shy of even the most wholesome element in Protestantism." On the other hand, "people of Evangelical or Protestant sympathies practically direct their aspirations towards an alliance of the Evangelical and Protestant communities, and leave Rome and the East out of account." We agree with the Bishop that "this is obviously true," not

merely "on the whole," but altogether. He thinks, therefore, that, "if these movements towards reunion were to take effect to-day, they might result in a rearrangement of the forces of Christendom into what we may broadly call Catholic and Protestant camps, but in the process our own communion would have been split in twain." We are not prepared to canvass the Bishop's statement, but we venture to ask, first, whether such a "rearrangement" might not be advantageous to the cause of spiritual religion? and, second, would it be altogether disadvantageous to the well-being of the Church if those went out whose aspirations are wholly Romeward? However much we may try to hide from ourselves the direction of present ecclesiastical tendencies, we submit that such questions as we have raised come very near to the realities of the position. The cohesion which exists within the Church of England is due undoubtedly, as the Bishop of Oxford points out, to the "almost infinite gradation of opinions." But in the mission-field this position does not so readily obtain. The two parties are more clearly defined. "We have 'monochrome' dioceses," the Bishop of Oxford says, "consisting more or less entirely of missionaries from one or other of the extremes with those whom they have converted and instructed. Mombasa and Zanzibar are only examples of what is to be found elsewhere; and such startlingly contrariant dioceses are to be found in juxtaposition. Schism between two such dioceses is very easily imaginable; and were it to occur, or even seriously to threaten, we at home, according to our sympathies, might find ourselves forced to adhere to one or the other of the divergent dioceses, and a schism which began in a remote part of the world might affect our whole communion and rend in twain our Lambeth Conference. This is the possibility," he adds, "which has confronted us in connection with the Kikuyu Conference." We cannot dispute the accuracy of the Bishop of Oxford's diagnosis; and if—as we hope and believe—the Bishops of Mombasa and Uganda take advantage of the ruling of their Metropolitan to foster closer relations with non-episcopal missions, and if—as

we should not be surprised to find—the Bishop of Zanzibar declares their two dioceses to be in a state of excommunication, it is evident that the possibility hinted at by the Bishop of Oxford may easily become a reality. Whether Bishop Gore would regret such a result, or whether he would use his great influence to prevent such a disruption, we have at present no means of knowing. We shall be in a better position to determine this interesting question when we have before us the promised article in which he will discuss “whether the Anglican Communion on its present basis of comprehension is really worth maintaining.” For the moment it is enough to know that the question of disruption has now been definitely raised by the extreme Anglican party; and it behoves all who love the Church of England not only to keep it in mind but to stand together, that they may force and overcome whatever difficulties the future may have in store. One thing is certain, that they are right who say that the Church has never had a more important question raised for its consideration than that involved in the Kikuyu controversy. Our regret is that, so far, Evangelical and Moderate Churchmen seem so inadequately to realize the gravity of the issues involved.

A Valid Ministry. The Bishop of Oxford objects to the Archbishop of Canterbury's Statement because it is “a compromise based on no intelligible principle, and tending far beyond what is, at present, contemplated.” But the Bishop's own “intelligible principle” would rule a Nonconformist ministry out of court altogether. He holds that “in the long run there is no justification for refusing full recognition of Nonconformist ministers, in view of the spiritual fruits of their labours, except the belief (1) that the Episcopate is of the essence of a valid ministry, and (2) that an episcopally ordained priest is necessary for a valid Eucharist.” We do not ourselves understand how “spiritual fruits” can come from an “invalid” ministry, but the Bishop does not seem to be conscious of the

impossibility of such a position. He is, however, oppressed by its difficulty, for in proceeding to contend that the Episcopate is of the essence of a valid ministry, he says: "I hate the argument, because I love Nonconformists and admire them, and acknowledge the abundant fruits of their ministry." Nevertheless :

"The conclusion seems to me quite irresistible that the whole idea of the visible Catholic Church has been from the beginning bound up with the institution of the ministerial succession which took shape universally and solely in the succession of Bishops: that, if in any respect the Church Catholic has exercised the authority of binding and loosing, it has exercised this authority so as to make episcopal ordination strictly necessary for ministry in the Church—of the *asse*, not of the *bene esse* of 'valid' or recognizable ministry. The Episcopate as the necessary mark of the Church holds exactly the same position of Catholic authority as the Creed or the Canon of Scripture. To accept a non-episcopal ministry is an act of explicit rebellion against the authority of the ancient and undivided Church than which there can be no rebellion more complete. Then, when I go back to the origin of our religion, I am convinced that the institution of the visible Church and its ministry belongs to its original essence and bears the authority of the Lord Himself."

"An act of explicit rebellion," "no rebellion more complete"—these are strong words, used, we venture to say, without the least shadow of authority or justification.

Has the Church "said"? The Bishop of Oxford admits that the Church of England "does not require its members to accept any particular theory of the episcopal succession, or the theory of the non-validity of Eucharists celebrated by those who are not priests," but he contends that "it does require the acceptance of the practical results of these theories." We are tempted to ask when the Church made such a requirement and where shall we find it? The Bishop notices the Archbishop's deprecation of the words "valid" and "invalid," and his preference for the words "regular" and "irregular," and declares it to be "only a refusal to face the question."

"Valid" and "invalid" expresses a different and more fundamental idea than 'regular' and 'irregular.' If there is a visible Church having authority to bind and loose in the administration of sacraments, it must say, 'Sacraments administered under such and such conditions are not sacraments which we can recognize—they carry no longer with them the guarantee of the Church.'

The Church has not said that Baptisms celebrated by those who are not priests are not valid: it has not even said universally or in all cases that Confirmations not administered by a Bishop are invalid; it has not as a whole said that schism invalidates sacraments: but it has said that ordinations to holy orders not celebrated by a Bishop are invalid, and that Eucharists not celebrated by an episcopally ordained priest are invalid. Let us be thankful that the Church cannot and does not claim to restrict the free action of God. But it does claim, and the claim seems to me irresistible, that the new covenant was with the Church, and the Church was endowed with authority to bind and loose, and has done so with an unmistakable emphasis and constancy and universality in respect of Creed and Episcopate alike. If this be so, and the Anglican Church accepts the results of this determination of the Church, and interprets in the light of this determination great passages or principles of Holy Scripture, then it seems to me that we must, in the mission-field as at home, give plain notice of our platform; and I feel quite convinced that if it is once understood where we intend to stand—where we must stand if the Anglican communion is to hold together—one result is certain to follow: we must be left out of any general Protestant federation."

"If this be so." But is it so? We dispute the Bishop of Oxford's contention absolutely and altogether. The Bishop owes it to himself and to the Church at large to point out definitely and unmistakably when and where the Church "has said that ordinations to holy orders not celebrated by a Bishop are invalid, and that Eucharists not celebrated by an episcopally ordained priest are invalid." At the most all that the Bishop can claim is that these principles apply *within* the Church of England, although even here we much prefer the Archbishop's word "irregular," but when applied to non-episcopal Churches they are without foundation. But we now understand the Bishop of Oxford's position, and it is quite easy to see that, holding the views he does, he finds no difficulty in coming to the conclusion that "we must be left out of any general Protestant federation." It should be the business of Churchmen with larger and more accurate views to see that the Bishop of Oxford's influence is not allowed to prevail.

The Churchmen's Union held its Annual Conference at Rugby, and sought to advance the Modernist position. Among the subjects discussed were "The Teaching of the Old Testament and of the New in

Professor
Gardner and
Criticism.

Church and School," "Kikuyu Problems," "Church Reforms," and "The Teaching of the Creeds." The general attitude of the Conference on Biblical questions may be gathered from the following passages from the address of the President, Professor Percy Gardner :

"The reformers of the sixteenth century, being compelled to find some authority to set up in place of the infallibility of the Church, which they were obliged to call in question, found their only possible resource in attributing infallibility, or something hardly to be distinguished from it, to sacred Scriptures. That belief could scarcely be said to have died out among less instructed Christians, though, of course, it could not be maintained in anything like its original form by anyone who had had a theological training. Of the two kinds of criticism of the Bible, textual and higher, the textual came in first, the beginnings of it being found in the writings of Erasmus, and textual criticism by itself is sufficient to destroy any belief in Biblical infallibility.

"A great deal of nonsense is talked about the higher criticism, as if it were a thing destructive of Christian faith. It is spoken of as a wicked device of the wicked Germans and an insult to sacred documents. Even the word 'higher' is misunderstood as implying a special kind of criticism, full of intellectual arrogance. Of course, it only means historic as contrasted with textual criticism. And far from being something apart, it is really only the application to Christian literature and history of the methods which have been evolved in the process of historic study, and the validity of which is universally recognized in all Universities and academies from Japan to Peru. There are no competing methods : it is a question whether we will accept the documents of Christianity as above criticism, or whether we will throw them into historic relief as we throw the writings of Herodotus and Tacitus. This does not in the least imply that they are not more valuable to religion than the writings of Greek and Roman historians, but only that we must measure them with the same instruments and throw them into the same perspective.

"The recent history of Biblical criticism abundantly shows that in all schools, orthodox and radical, the methods of historic science are steadily making way. And there can be no question of their abandonment unless Europe goes back to the obscurity of the Dark Ages. Our society here is moving with a flowing tide which is irresistible, only it especially belongs to us, as a Church Society, to insist that criticism shall be combined with a constant sense of spiritual values."

The proceedings of the British Association are always of great interest and often of great value, and it is to be regretted that the paramount claims of the war have prevented their receiving as much public attention as usual. In recent years there has been a deeper

recognition on the part of scientists of the limit that is imposed upon their labours : there comes a point beyond which research cannot go ; but upon the path which science cannot tread revelation sheds its illuminating light. Canon Bonney, one of the foremost geologists of our time, brought out this fact very clearly in the sermon he preached in Manchester Cathedral before the British Association on Sunday, September 12. Speaking of biological science, he said that "each step in advance, each searchlight thrown into the enviring darkness, while it adds to the realm of the known, shows how vast is that of the unknown, how fathomless the ocean of mystery." He asked, too, what answer can be made to the question, "What is to be the result of this ceaseless alternation of life and death, of all the marvellous products of energy and ether, of the human drama, with its efforts and its pathos, its intellectual gains and moral advancement, of man who has pressed the powers of Nature into his service and ruled among its living creatures? Men," he added, "are daily dying, and our race might at last be forced to give up the struggle for existence. And then? Science must reply, 'I do not know.' But there is light elsewhere. Here revelation takes up her parable, and assures us that death is not the 'end of life,' but only the close to a single phase, and the beginning of a new one, wherein the anomalies of the former will be rectified and its sorrows give place to joy. It shows how men throughout long centuries were searching after God ; how, though too often led astray by blind guides, and wandering in the wilderness of this world, they yet kept drawing nearer, though by devious paths, to the Celestial City. It tells us how, in the fulness of time, Christ came to make God and man, for so long seemingly parted, again at one ; to assure us that no tyrannies, whether on earth or beyond it, can separate us from the love of God or the many mansions of the eternal home." For this truly noble passage Canon Bonney is sincerely to be thanked.

Some Thoughts on the Seven Epistles.

V.

THE Epistle to the angel of the Church of Sardis is sorrowful reading. The angel himself falls under the solemn and heart-penetrating censure of his Lord. The Mission-Church, mournfully like its leader, contains only "a few names" of which He can speak well, only a few "who have not defiled their garments." "The things that remain are ready to die."

William Cowper contributes to that historic collection, the Olney Hymns, a powerful lyrical version of this fifth Epistle :

Write to Sardis, saith the Lord,
 And write what He declares
 He whose Spirit and whose word
 Upholds the seven stars :
 All thy works and ways I search,
 Find thy zeal and love decay'd ;
 Thou art call'd a living Church,
 But thou art cold and dead.

Watch, remember, seek and strive,
 Exert thy former pains ;
 Let thy timely care revive,
 And strengthen what remains :
 Cleanse thine heart, thy works amend,
 Former times to mind recall,
 Lest My sudden stroke descend,
 And smite thee once for all.

Yet I number now in thee
 A few that are upright ;
 These My Father's face shall see,
 And walk with Me in white ;
 When in judgment I appear
 They for Mine shall be confess'd ;
 Let My faithful servants hear,
 And woe be to the rest.

The simple energy of the verse sounds congenial to the stern emphatic original, in which the irrepressible accent of love and mercy makes itself audible, but only as a kind voice may come from the lips while the face is cloudy with displeasure and distress.

One general reflection is suggested by this Epistle, as by the several other passages in those five of the seven where fault is found with angel and with Church. It is a phenomenon as sad as possible, the appearance so very early in the story of Christendom of such changes and decays. If we had been allowed to witness Pentecost, and then to try to forecast the future of the wonderful movement that was to follow it upon the earth, should we not have imagined the development of a spiritual millennium, without delay and without reverses? We might well have anticipated a Church whose record should be "without spot or wrinkle"; its "people all righteous"; a scene of joy and power in God, harmonious, co-operant, aggressive, by the law of its own heaven-given life, waxing only holier and happier by the momentum of its progress. We might have anticipated its influence in and on the world as graciously resistless. Surely it would go on to surprise, persuade, and conquer by what, through the power of the Holy One, it was; "fair as the moon, clear as the sun, terrible as an army with banners," an army of peace and blessing, terrible only to the powers of darkness. Alas, what do we find to be the facts of history? From the very first appears the presence of untrue members, like Ananias. Then comes in the dolorous experience, as in Galatia, of internal strifes due to divergent conceptions, true and false, of the Christian ideal; then, as at Corinth, and now at Sardis, the cancerous mischief of unholy living, a condonation of sin, sometimes subtle and veiled, sometimes bold and assertive; and then, sad sequel to wandering thinking and impatience of the law of humbleness and loving fear, the dying and the death of many a soul and many a community, sinking into the spiritual grave of formalism and a loveless sloth.

"An enemy hath done this." The sower of the tares, mysteriously permitted to ply his dreadful craft, has interfered. He has found ready allies in the unwatchfulness and indiscipline of Christian hearts. He has diverted them from "looking off unto Jesus," and from finding His "unsearchable riches" at once their necessity and their joy. And then indeed "sin

abounded" in the Church, and it has abounded ever since. As a matter of course, a result according to sure spiritual law, the influence of the Church upon the world has been immeasurably impaired; we see that influence to-day as only a fragment of what it might have been.

It is profoundly sorrowful. Yet the sorrow is not wholly unrelieved. One thought of hope at least it suggests to the believing student, as he considers, not as a critic but as a fellow sinner, the failures of Christendom. It invites him to a wondering vision of the vast patience of the Lord of the Church, who most assuredly is still with His disciples, bearing with them, chastening them, reviving them, leading them into larger light, and, in spite of their incalculable failures, still using them for His work in the world. It has often been remarked, and it is true, that if the Christian Church had not the living presence of the Lord and Founder in the midst, Christendom as a fact in human life must have ceased and determined long ago. The very calamities of the Church, its *real* calamities, its evils generated *from within*—not the persecutions, but the strifes and corruptions—are thus strangely available as testimonies to an unseen and inextinguishable life in the body as a whole. As such, do they not powerfully help, in their obscure but significant way, the believer's hope that such persistent and operative love in the Head will at last have its way and overcome, triumphing in the final issue, with a more than renewal of the Pentecostal glory, in a Church fully and everywhere responsive to His will, and victorious for His purpose in the world?

It may be that this can only be by the fulfilment, in such ways as inscrutable love shall ordain, of that supreme and persistent promise, the unseen Lord's Return. If in any degree the Second Advent shall correspond in its phenomena to the First, we may confidently expect that "the Consummation of the Age" will have its stages, and not be crowded into one sudden and tremendous crisis. Of those stages one may be a Revival vast and universal, under the power of the Parousia.

And I for one hold it possible, in the light of the great chronological promises, that multitudes now living shall not see death till they have thus seen the Lord's Christ in the midst of us.

But I must not follow out this line of reflection further. It has led us somewhat far from Sardis, though the state of angel and Church in the old capital of Cræsus gave us our suggestion. Let me come back now to a brief study of the Epistle.

As in all the seven so in this fifth message we have first the Lord's designation of Himself. "He that hath the Seven Spirits of God and the seven stars." The Spirits, beyond reasonable doubt, for the student who confesses the unity of Scripture in its testimony to the Godhead, here mean the Eternal Paraclete, in the sevenfold distinction and entirety of His gifts. See ch. i. 4, where, between the Names of the Father and the Christ, appear, *as Source with them of "grace and peace,"* "the Seven Spirits." Wonderfully here does the Son of Man appear as not only co-operant with but "having" "the Spirits," the septiform Power of the Giver of Life. Does not the Spirit "proceed from the Son," if so it is? And consider what must be the divine dignity of the Son, that the Eternal Spirit should thus be His divinely willing Agent. Such is He that the supreme revealed function of the Paraclete is to "glorify Him."

Then further, "He hath the seven stars." We know what that constellation means (i. 20). It is "the angels of the seven churches"; it is the pastorate, the company of men sent forth to minister to the heirs of salvation.

Let us clergymen attend to that word, with awe, and with hope. We indeed are not our own. An omnipotent hand "hath" us, in its immediate grasp. What will it do with us in displeasure, if we are unfaithful, if we are unspiritual, unreal, self-seeking, loveless, contentious, making anything short of Christ our strength, our theme, and our end? But then, what will it *not* do in mercy for our weakness, if indeed we "love our Master, and will not go out free"? How will it not employ us, if we are, in some humblest sense, through watching, prayer, and faith, found "meet for the Master's use"?

Then comes the Lord's report upon His servant. Listen to its mercifully relentless terms: "a name that thou livest," a *fame* for what seems life; "but thou art dead." "The things that remain," the relics of profession and of action, "are ready to die." "I have found no works of thine fulfilled before God." What was the outward look of this unhappy pastor's life? Quite reputable, so it would seem. It carried a show with it of religiousness, and perhaps of activities. Its manward side was, in a sense, "fulfilled." All men, or almost all, spoke well of the angel; he had a name, a fame; perhaps as eloquent, perhaps as genial and accessible, perhaps as popular and in favour with "them that were without." But "*before God*" nothing was "fulfilled." That side of the life, the God-ward side, was hollow, it was missing. The man had no real contact with his Lord, no intimacy with Him in secret, no pure joy in His service, no ambition for His dear glorious Name as such, no burning will to be holy as He is holy, no deep life in the Living One.

Alas, such a pastorate is at least as possible in this century as in the first. "Wherefore let us watch, and remember."

It is precisely to "*remember*" that the Sardian angel is exhorted. He is to go back and begin again. "Remember how thou hast received and heard"; recall, not the ideas of your own brain, but the revelation of holy and happy truth, "once delivered"; that first, old, unalterable GOSPEL which is more permanent than heaven and earth; the treasures of a perfect Christ, a Christ for us, in us, with us, over us; our Sacrifice, Life, Lord, All-in-all; the bright mystery which "eye saw not, and ear heard not, and heart conceived not," of man's own wit, but which "God had prepared," and hath revealed. This divine "deposit" let him "keep; and repent," turning heart-whole from the religion of self to this.

It is beautiful to see the generous kindness which, out of the midst of menaces, still speaks love. The angel is not irreclaimable. He *may* go back and begin again. Like Christian in the Progress, after his slumber, he *may* grope his way once more to

the place of loss, and find his vanished treasure, and clasp it to his heart, and watch over it there. How glad will his Lord be if he does! But if not—"I will come as a thief," in an hour unknown, awfully on a sudden, to sentence, and to bid thee go.

Let us listen to the love, and to the warning. We have a Master unspeakably generous and benignant. But because His love is holy it implies an awful intolerance—not of fears, doubts, failures, but of unreality.

Yet He is pleased, He delights, to close "with good words and comfortable words." He turns to the faithful few, each of them perfectly known to Him, affectionately watched and aided by Him; those "few names *in Sardis*," surrounded by its stagnant and malarious air, who yet live *in Christ*, safe and immune; pilgrims along that sin-defiled road who yet had their loins so girt that the white robe of holiness by faith in their Lord was held up untouched above the mire. A bright future is preparing for them. They are to be translated soon to another level, another pathway. "They shall walk with Me in white, for they are worthy"—worthy in the sense of spiritual fitness, the result of grace "received not in vain." They shall tread soon where "angelic feet fall on the golden flagging of the street." They shall inhabit the place where, as Leighton somewhere says in his wonderful way (I quote from memory), "we may wear our white garments at full length, for there is nothing which defileth in the beautiful street of the city." And that walk, best of all, will be "with Him." The city itself would be a solitude without the King in His beauty. But He is not only present there; He cares with infinite lovingkindness for the company there of His faithful ones. "There are that have heard Him say and affirm that He will not dwell on the mountains of Zion alone." Such is this mighty One, this Possessor of the Seven Spirits. He is devoted to His poor mortal disciples. He looks forward to their walk and talk with Him for ever. It is part of His own prospect of immeasurable joy.

"He that overcometh," overcometh the death-breathing

surroundings of an expiring Christianity, drawing life amidst the vapours from the Living One—he “shall thus be arrayed in white garments”; “*thus*” (the word is present in the true text)—so as to walk with Christ in them. “And I will in no wise blot his name out from the book of life”; he shall be secure for ever from the decline and death of the soul. “And I will confess his name before My Father and His angels.”

What a grandeur marks the promises of the Seven Epistles! They range all the depths and heights of grace and of glory. And they are all meant not solely for the chiefs and captains of the Christian army. They are to prove true for the lowliest “overcomer,” for the disciple, however nameless in the world and in the Church, who lives by self-surrendering faith within the power of that victory over sin which is the gift of God in Jesus Christ our Lord.

HANDLEY DUNELM.



The Kikuyu Pronouncements.

WHILE we are profoundly thankful that the Archbishop's judgment gives at least a qualified approval of the main proposals of the Kikuyu Federation Scheme, which were so violently assailed by the Bishop of Zanzibar, yet as Churchmen we recognize that the opinions and mere assertions of even a Primate or of an eminent body of Bishops cannot of themselves alter the real teaching of our Church on any subject. We are careful to receive these statements with the respectful consideration due to their author's exalted positions, but unless they are supported by good and sufficient evidence we are not necessarily bound to regard them as conclusive or as carrying legal authority.

Therefore, when the Consultative Committee tells us that for Churchmen, isolated from their own communion in the mission-field, to communicate in a non-Episcopal Church "is inconsistent with the principles of the Church of England," we are entitled to examine the authorized teaching, as well as the past history and practice, of our Church to discover whether such a statement will bear the test of such examination. In other words, we refuse to believe, simply on the unsupported "dicta" of a few individual Bishops, that our Church teaches her members to refrain from obeying her Lord's dying command and to neglect thus a precious means of grace where there is a godly, even though non-Episcopal, minister of Christ prepared to administer it. Let us then appeal to facts!

We are a Reformed Church, so we will naturally begin by consulting the attitudes and opinions of our chief Reformers—the men, be it remembered, who compiled the very formularies we now use. We may safely say that it is not at all likely that Cranmer, the man who was mainly responsible for drawing up our present Liturgy, would have condemned a non-Episcopal administration of the Sacrament, since he himself laboured earnestly to secure "one common harmony of faith and

doctrine" between the Anglican and Continental non-Episcopal Reformers, and also welcomed to Divinity Chairs at our Universities such prominent foreign Reformers as Peter Martyr, Martin Bucer, and Paul Fagius! It is also certain that the leading Elizabethan Bishops who rejoiced, as Bishop Jewel declared, that the English Church did not differ from the doctrines of the Swiss Reformed Churches "by a nail's breadth," must have often, while in exile abroad, gathered round the Lord's Table with their Swiss brethren, by whom they were so hospitably entertained. Bishop Horn's assertion that "they held throughout England the same ecclesiastical doctrines as the Swiss"¹ was fully demonstrated in 1581 by the compilation of a "Harmony of the Confessions of Faith" of all Protestant Churches, including, on behalf of the English Church, Jewel's famous "Apology"; and Bishop Andrewes later on appealed to this "Harmony" to convince Cardinal Bellarmine that the English and all the Reformed Churches held "one faith."² Bishop Vaughan of London in 1604, in gladly accepting the patronage of the French congregations, had also declared them "to be of the same faith with our own."³

That these were no formal professions is evident when we remember that throughout Elizabeth's reign Calvin's "Institutes" were regarded as the recognized text-book at both our Universities, while Convocation had ordered Bullinger's "Decades" to be studied by every incumbent below the degree of M.A. Again in 1607 Archbishop Bancroft's chaplain wrote his exposition of the Thirty-Nine Articles with the express purpose of demonstrating by a careful comparison of the teaching of each Article with the "Harmony of Reformed Confessions," "that they were agreeable both to the Word of God and to the extant Confessions of all neighbour Churches Christianly reformed."⁴

It is scarcely possible that our Church *then* could have

¹ "Zurich Letters," pp. 100, 135.

² "Responsio ad Bellarminum," p. 36 (1851).

³ Strype's "Annals," vol. iv., p. 394.

⁴ Rogers, "The Catholic Doctrine of Church of England," pp. 2, 24.

endorsed the opinion of the Consultative Committee that a "united" Communion service is "subversive of Church order" when Peter du Moulin, a celebrated French divine, tells us, in defending his own Reformed Confession as in harmony with the English discipline, that "we assemble with the English in their churches we participate together in the holy supper of our Lord; the doctrine of their Confession is wholly agreeable to ours."¹ We know also that the learned Archbishop Usher expressed his willingness, if abroad, to communicate with both the Dutch and French Reformed Churches²; and that Bishop Hall declared about the same time that "the Church of England accords in every point of doctrine with her sisters of the Reformation, without the least variation."³

This close doctrinal harmony and real fellowship with foreign "Presbyterian" divines proves at least that although our Reformers retained episcopacy as Scriptural, practically expedient, and as the most ancient and catholic form of Church polity, they could not have regarded it as a *necessary* note of a true Church and valid ministry. Cranmer, indeed, describes as "gross ignorance" "and arrogant boldness" the Popish contention that "no Church could be the true Church of God" but that standing by "the ordinary succession of Bishops in such pompous and glorious sort as now is seen";⁴ while Hooper declared that the Church was "not bound to any ordinary succession of Bishops or priests" longer than they taught "the doctrine contained in the Scripture."⁵

There can, therefore, be no question that the careful and judicious scheme of co-operation with non-Episcopal Missionary Churches approved by Bishops Willis and Peel is far more in accord with these known principles and attitude of our Reformers than is the Bishop of Winchester's definition of the Church of England as a kind of isolated *tertium quid* "standing

¹ Quoted Bingham's Works, vol. viii., p. 32 (1829).

² Elrington's "Life of Usher," pp. 258, 260.

³ Works, vol. v., p. 56 (1811).

⁴ Cranmer's "Remains," p. 11 (P.S.).

⁵ "Early Writings," p. 81.

midway between Rome and Protestant Christendom.”¹ The Act of 1570, for instance, whatever its design, was certainly interpreted and employed to permit foreign non-Episcopal divines to exercise their ministry in our Church *without re-ordination*, by merely subscribing the Articles. For this Act to supply the churches “with pastors of sound religion” declared that every person who “pretended to be a priest or minister of God’s Holy Word and Sacraments, by reason of any *other form* of institution, consecration, or ordering” than the forms set forth by authority under Edward VI. and Elizabeth “should declare his assent and subscribe to all the Articles of Religion.”²

There is, moreover, absolutely conclusive proof that the *Tulchane* or titular Bishops existing in the Scotch Church in 1603 were merely Parliamentary officials in *Presbyterian orders only*, and that, therefore, Canon 55 in exhorting us to pray for the Churches of England, *Scotland*, and Ireland, “*distinctly recognized a Church possessing only Presbyterian orders as a branch of Christ’s Holy Catholic Church.*” This clear testimony to the validity of Presbyterian orders was further affirmed when Archbishop Bancroft refused to re-ordain as “deacons and priests” the ministers who were consecrated as Bishops for the Scotch Church in 1610, on the ground that “where Bishops could not be had” Presbyterian ordination “must be esteemed lawful”; otherwise it might be doubted if there were any lawful vocation in most of the Reformed Churches.³ Bishop Morton, a little later on, also similarly refused the Archbishop of Spalato’s request to re-ordain a foreign Reformed divine who was to minister in England, maintaining “that it could not be done but to the scandal of the Reformed Churches in which he would have no hand” since ordination was “the *jus antiquum* of presbyters.”⁴

Besides the sufficient testimony of such representative Churchmen as Lord Chancellor Clarendon, Bishops Burnet, Cosin,

¹ At the Edinburgh Conference, 1910.

² Prothero, “Statutes and Const. Documents,” p. 64 (1894).

³ Spotiswood, “History of the Church of Scotland,” book vii., p. 514.

⁴ Neal, “History of the Puritans,” vol. ii., p. 353.

and Fleetwood, that these foreign Reformed clergy were given cures of souls in England without further ordination, and were therefore *required* as part of their ministerial duties to administer the Communion to Episcopalians, we have well attested individual examples of this practice. Wittinghame, an Englishman, ordained at Geneva, was Dean of Durham for years, while Archbishop Grindal's licence to John Morrison, the Scotch Presbyterian divine, to exercise his ministry "throughout the Province of Canterbury" is still preserved.¹ We find further that many French Reformed clergy ministered in English Churches in the Channel Isles without re-ordination.²

It may, of course, be urged that the new rule enacted in 1662, enforcing the necessity of episcopal ordination for all clergy ministering in our Church, completely changed this previous friendly intercourse and fellowship; but there is good evidence to show that this new departure was not aimed at *the Continental Reformed divines at all*, and it is *these*, and not the English "Separatists" at the time, who afford a parallel case to any co-operation with non-Episcopal Missions in heathen lands to-day. It is fairly obvious that the new requirement in 1662 was designed as a *domestic* rule, involving a somewhat natural, if vindictive, act of retaliation towards the English Separatists for the sufferings which the Anglicans had endured under the Commonwealth régime. For in this connection we must carefully bear in mind that, *at this time*, practically all the Reformed Churches believed firmly in the intolerant tenet of allowing *one and only one* form of national worship and discipline. In other words, the victorious Anglicans in 1662 determined that this *cujus regio ejus religio* principle should henceforth be rigorously enforced. For we must also remember that the English "Sec-taries" had always been regarded as wilful schismatics from the national religion, and thus as on a totally different footing to the foreign non-Episcopal clergy, since they deliberately neglected episcopacy where it could be had. This universal application

¹ Strype, "Life of Grindal," p. 402.

² See Hole's "Church History," p. 278.

of an exclusive State form of worship did not, therefore, necessarily, involve any fresh theory of the *essential* value of episcopacy. Nay, more, it seems evident that no such new theory could have been intended when we remember that several of the very men who laid down the rule concerning episcopal ordination in 1662 had themselves acted, while in exile, as *ministers* of the Reformed "Presbyterian" Churches.¹ We know for a fact that Bishop Cosin, one of the revisers in 1662, did not consider it contrary to "the principles of the Church of England" for exiled Anglicans, deprived of the ministrations of their own communion, to partake of the Sacrament in a non-Episcopal church; for when in France he definitely gave this advice to a friend, and also urged all his fellow-Churchmen "to acknowledge and join in communion" with the Huguenot Churches, and "make no schism between our churches and theirs," even though "we approve not some defects that may be seen among them."² He apparently desired also our Church to possess a permanent declaration of this close relationship, for during the revision of the Prayer-Book he actually proposed that a new preface to the Confirmation service should definitely state that the English Church was "by the grace of God numbered among the Reformed Churches."³ Moreover, it is not always remembered that a special clause in the Act of Uniformity (1662) had exempted the members of the foreign Reformed Churches in England from the penalties imposed on English non-Episcopal ministers presuming to celebrate the Lord's Supper in the parish churches.⁴ Dean Henson also cites Dr. Sprott's assertion that a French Reformed divine was after 1662, admitted to a benefice in Kent without *re-ordination*;⁵ and we know that the committee of Bishops and eminent divines at the "Jerusalem Chamber" Conference in 1689 proposed as one of the terms of their "Comprehension" Scheme, that

¹ Cf. Henson, "Relation of the Church of England to other Reformed Churches," p. 54; and Mason, "Church of England and Episcopacy," p. 170.

² Cosin, Works, ii., p. 337.

³ Cosin, "Correspondence," part ii., p. 69.

⁴ Gee and Hardy, p. 610.

⁵ Cf. Henson, U.S., p. 70.

foreign Reformed divines should be allowed to minister in England without further ordination.¹ Archbishop Bramhall indignantly denied that Anglican divines desired "to unchurch" the foreign Reformed Churches; and Archbishop Sharp declared his willingness when abroad to communicate with them.

There is a striking illustration of this close alliance and harmony with the foreign Reformed Churches to be found in the learned Joseph Bingham's remarkable treatise entitled "The Apology of the French Church for the Church of England," published in 1706. For appealing to the Huguenot refugees not to associate themselves with the English Separatists, Bingham compares the authorized Confessions of the English and French Reformed Churches, and affirms that by joining with the Anglican Church the French Protestants will maintain *all their own* principles of Church discipline and government; since the *different* customs were "not of that moment as to authorize any man to make a separation." "Our Articles and Homilies," he declares, "contain no other doctrine but what is publicly taught in the Articles and Homilies of the French Church."²

Although from varying causes there was less intercourse between the English and Continental Churches during the eighteenth century, there are sufficient illustrations to prove that the same amicable relationship was maintained. Even as recently as 1841 the scheme for a joint Lutheran and Anglican bishopric of Jerusalem furnishes evidence that there was still the same desire to maintain this close affinity; since its unfriendly reception by a section of Anglican clergy only served to demonstrate the violently changed sentiment which the Tractarian movement was producing. Even after this date, however, Archbishop Sumner asserted that he did not imagine "that two Bishops on the bench, or one clergyman in fifty," would deny the validity of Scotch presbyterian ordinations,³ a statement which the present Primate would certainly not be

¹ Birch, "Life of Tillotson," p. 168.

² Bingham's Works, vol. ix., pp. x, xi (1829).

³ Cf. Blakeney's "Interpretation of the Prayer-Book," p. 592.

able to corroborate! Not only, therefore, do the official acts and past history of our Church give no shadow of support to the amazing assertion of the Bishop of Zanzibar that "the very existence" of non-Episcopal communities is "hostile to Christ's Holy Church,"¹ but surely they also contradict the decision of the Consultative Committee, that "it is not consistent with the principles of the Church of England" for our own members, temporarily isolated from their own communion, to communicate in a non-Episcopal church? Neither can we find any justification for their condemnation of occasional "united" communions, as "subversive of Church order"; for, as the Bishop of Durham recently declared, if such intercommunion be pronounced heretical "a new epoch of vital importance will enter into the history of the Church of England. It will be officially avowed for the first time that we have no part or lot with the non-Episcopal churches."²

Surely the most practical and convincing evidence, especially in the midst of heathenism and Mohammedanism, of the real spiritual unity that exists between the different members of "Christ's Holy Catholic Church"—*i.e.*, "the whole congregation of Christian people dispersed throughout the whole world,"³ is their joint occasional or periodic participation in that one service which is both a "sacrament of their redemption" and the best "sign of the love that Christians ought to have among themselves one toward another"! It is impossible to imagine that the cause of Christian reunion can be advanced on the one-sided and apparently uncharitable basis of the sufficiency of our own Sacramental communion for non-Episcopalians, but the insufficiency of theirs for ourselves!

C. SYDNEY CARTER.

¹ "Open Letter," p. 12.

² Letter to *The Times*, December 12, 1913.

³ Bidding Prayer.



Who were the Prophets ?

I.—HEATHEN DIVINATION.

THE origin of prophecy goes back to hoary antiquity. Primitive man, desirous of unravelling the secret of the future and acquiring a knowledge of the Divine Will (especially with reference to the ordinary affairs of life), had recourse to men or women whom he believed to be in the secret of the Deity. So there arose among the heathen nations a class of men who pretended to possess the power of communicating with supernatural beings with a view to ascertaining their wills. These were consulted on every conceivable occasion. We therefore find among the non-Israelitish peoples countless forms of soothsaying and divination. As such practices were frequently attended by deception, superstition, and gross immorality (Lev. xviii. 24 *et seq.*), the Israelites were strictly forbidden to have anything to do with them. "There shall not be found with thee," runs the Lawgiver's injunction, "anyone that maketh his son or his daughter to pass through the fire, one that useth divination, or a soothsayer, or an enchanter, or a sorcerer, or a charmer,¹ or one that consulteth a ghost² or a familiar spirit,³ or a necromancer. For whosoever doeth these things is an abomination unto the Lord. . . . The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me ; unto him ye shall hearken" (Deut. xviii. 10-15). Accordingly, the Hebrews, instead of consulting heathen diviners, were "to hearken" to God's prophet. "The prophet becomes thus a bulwark against the encroachments of heathenism" (Driver).

¹ *I.e.*, "one who ties magic knots or binds by a spell" (Driver).

² The Hebrew word "ōb," translated in R.V. "a familiar spirit," is rendered in Sept. ἐγγαστριμύδος = "ventriloquist."

³ "Yiddēōni," not "wizard" (A.V.), but a "familiar or intimate spirit," *i.e.*, "a spirit which is at the beck and call of a particular person" (Driver).

II.—WHAT IS A PROPHET?¹

Probably, if they were asked, most people would say that a "prophet" is a person who foretells some future event. A careful examination, however, will show that such a definition is inadequate, for although the power to predict the future was an important element in a prophet's office, it was not an *essential* element. Abraham, for instance, is called a "prophet" (Gen. xx. 7), yet we have no record of any predictions from him. He was not so much a *fore-teller* as a *forth-teller*; he was a medium of revelation from God that through his seed God was going to bless "all the families of the earth" (Gen. xii. 3). Similarly, Aaron is called a "prophet" to Moses because he speaks for him—he is Moses' spokesman (Exod. vii. 1). In fact, in Ps. cv. 15 the term "prophets" is applied to the Patriarchs generally. What, then, is a prophet? We will try to answer this question by examining the names by which a prophet is known in the Old Testament. He is known as—

(a) *A Man of God* (Sam. ii. 27).—This is the usual name in the early days. Moses, Samuel, Shemaiah, Elijah, and Elishah bear this designation.² This name suggests that the prophets stood in a closer fellowship with God than other men. As Jeremiah puts it, they "stood in the council of the Lord" and heard His word (xxiii. 18). They had experienced a definite fellowship with God, and thus had become "God's men," enjoying the privilege of unrestricted admittance to His presence and of intimate knowledge of His will. "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets" (Amos iii. 7). Before this experience, Samuel, we are told, "did not yet know the Lord" (1 Sam. iii. 7). By this statement we are not to understand that Samuel was unaware of God's existence, for in that case he could not have ministered unto Him (v. 1); but only he had not yet experi-

¹ See A. B. Davidson's "Old Testament Prophecy," chap. vii.

² See Deut. xxxiii. 1; 1 Sam. ix. 6; 1 Kings xii. 22, xvii. 18; 2 Kings iv. 7.

enced that close fellowship with God by virtue of which he became a "man of God."

(b) *A Servant of Jehovah* (Deut. xxxiv. 5; 2 Kings ix. 7; 1 Kings xviii. 36).—By the word "servant" it is implied that the prophets had some public *service* to perform for Jehovah. They were not hermits, dwelling in cells and away from human society. On the contrary, they were accessible to all who needed their help. In the earlier days they were consulted even for such mundane matters as the whereabouts of lost property (1 Sam. ix.).

(c) *A Messenger of Jehovah* (Isa. xlii. 19).—The kind of "service" which the prophet had to perform is defined by this title. He is a "messenger"; he does not speak his own words; he speaks the words which God has put in his mouth.¹ Sometimes the message which he is commissioned to deliver is so much against his personal inclination that he would fain be excused delivering it. For instance, when Jeremiah received the Divine intimation to announce the impending doom of the sinful nation, his whole being recoiled from such a task. "My bowels, my bowels!" he cried, "I am pained at my very heart; my heart is disquieted in me, I cannot hold my peace" (iv. 19). On another occasion he gave vent to his passionate grief in these words: "O that my head were waters, and mine eyes fountains of tears, that I might weep day and night for the slain of the daughter of my people!" (ix. 1). Likewise Hosea, in predicting the deserved punishment of his impenitent country, bursts into an impassioned cry: "How shall I give thee up, Ephraim? How shall I deliver thee,

¹ It is worth noting that of the private lives of most of the prophets we hardly know anything. The messenger is purposely put in the background so that the message may be thrown into greater prominence. It is said that a member of the late Rev. C. H. Spurgeon's Church was anxious that one of his friends should hear the famous preacher. That friend was somewhat prejudiced against Spurgeon. One Sunday, however, he consented to go to the Tabernacle. Service over, the friends were walking home. "Well, what did you think of Spurgeon?" asked the member. "Nothing at all," replied the friend, "I was so much drawn to the Lord he was preaching that I never thought of the preacher." Does not this explain the secret of Spurgeon's marvellous success?

Israel? . . . mine heart is turned within me, my compassions are kindled together" (ii. 8). Surely, nothing short of an intense conviction that the message was direct from God could have impelled these prophets to deliver them so faithfully.

(d) *A Seer* (1 Sam. ix. 9).—This term suggests a man of vision, a man endowed with Divine insight. This "insight was not the result of superior shrewdness or mental endowment of the ordinary kind" (Davidson). The "seer" had the Divinely-imparted capacity of piercing through the veil that hides the world of Divine things. Occasionally the veil is lifted up for him so that he can "obtain an inner knowledge of the realities beyond" (*cf.* 2 Kings vi. 17).

(e) *A Watchman* (Isa. xxi. 11; Ezek. iii. 17; *cf.* Hab. ii. 1).—The prophet is no mere visionary. Voluntary effort on his part is needed. He watches for God's revelation. He stands, as it were, on a tower to spy out and give notice of the first distant sign of danger or help. Being convinced that God rules in the kingdom of men, he regards no event as a mere occurrence. "Each great event of history is a theophany, a manifestation of God in His moral operation."¹ Accordingly, he turns his face heavenward and watches for some intimation of the Divine purpose touching that event. He views historical events and estimates them from God's standpoint, and not from man's. He is, therefore, sometimes called an "interpreter" (Isa. xliii. 27).

(f) *A Prophet*.—The Hebrew word "nābhī," translated "prophet" in the English Bible, is derived by some scholars from a root meaning "to announce," whereas others derive it from a cognate root signifying "to bubble up," "to pour forth"—*i.e.*, words under strong excitement or in an exalted state of feeling. It differs from "seer" in this respect that "seer" points to the method of *receiving* the Divine message, while the term "prophet" points to the *delivering* of that message.

To sum up, from the examination of the various names used

¹ Davidson, in Hastings' "Dictionary of the Bible," art. "Prophecy," p. 113.

in the Bible, we gather that a prophet is a man of God, has a public service to perform for God, and that service consists mainly of delivering God's message to men. He is on the watch for Divine intimation ; he sees the things of God, and speaks of the things of God to men. He could not be a prophet unless he spoke *from God*, he could not be a prophet unless he *spoke to men*. They were all impelled by an irresistible power of the Spirit to deliver their message unflinching and without any regard to their own personal safety.

III.—THE FUNCTIONS OF THE PROPHETS.

The prophets were men of diverse type of mind and character. They were not, like the priests, a tribe ; neither did they all spring from one class of society. *Isaiah*, for instance, was a member of the aristocracy ; *Amos*, his contemporary, was a herdman and a tender of sycamore-trees (*Amos vii. 14*) ; *Micah* was a peasant, whereas *Samuel* was a judge. Although hailing from different ranks of society, they were all men of great intellectual powers, of personal courage, and of wide sympathies. They were far above their contemporaries, and could act as statesmen, historians or poets, as the exigency of the time required. They were the foremost men in Israel, and they were all convinced of the following cardinal truths :

- (i.) Israel is the covenant people of Jehovah.
- (ii.) The purpose of that covenant is the establishment of the kingdom of God on earth.
- (iii.) That kingdom is destined ultimately to embrace *all* the world.

They were intent on safeguarding these truths, and on hastening their realization. For this purpose they assumed different rôles at different times.

They acted as :

(a) *Religious or Inspired Patriots*.—During the period of the Judges, when Israel was engaged in continual conflict with the neighbouring states, the task of the contemporary prophets was to preserve the religion of Israel from the peril of *external*

suppression, rather than of internal corruption (cf. Hos. xii. 13). So they may fairly be called national councillors and patriots. Let us take Deborah as an example. In her days the Canaanites were still in possession of a zone of fortified cities in the vicinity of Megiddo, and thus had cut off all intercourse between the tribes which had settled in the north of Palestine from those which had occupied the midlands. Deborah clearly saw that this constituted not only a menace to the religious unity of the tribes, but also threatened the very existence of Israel as a nation. So she called on Barak, the son of Abinoam, to lead the tribes of Israel against the common foe, and save Israel's existence and Israel's religion. After the victory, in a magnificent ode, she bestowed the meed of praise upon those tribes which had valiantly "jeoparded their lives unto the death," and heaped well-deserved reproaches upon the "shirkers." "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty" (Judges v. 23).

(b) *Defenders of Individual Rights and Guardians of Public Morality.*—On the accession of David to the throne and the establishment of his kingdom on a firm basis, the external conditions of Israel changed. There was no longer fear of the Israelitish religion being violently extinguished by foreign enemies. A new danger, however, threatened the life and liberty of the subject—the tyranny of the king. So the prophets became guardians of individual rights and of public morality. So, when David had sacrificed the honour of Bathsheba and the life of Uriah, the prophet Nathan confronted him and in the name of God denounced his sin. Again, when King Ahab cast covetous eyes on the vineyard of Naboth, and was about to take possession of it, Elijah appeared on the scene and censured the royal culprit. Further, he pronounced the Divine retribution on Jezebel, who had brought about the murder of Naboth: "The dogs shall eat Jezebel by the rampart of Jezreel" (1 Kings xxi. 23). Everywhere they denounced

wrongdoing, sensuality, and oppression. They were exponents of a genuine democracy and champions of social righteousness. They were more than this ; they were also—

(c) *Defenders of Pure Faith.*—During the eighth century B.C. the kingdom of Israel and the kingdom of Judah both passed through a period of great national prosperity. Isaiah draws a vivid picture of the wealth of the Judeans and of the self-indulgence and frivolity of the women of Jerusalem (iii. 16-26). In Samaria the social life was even more extravagant. Amos tells us that the rich lived in great luxury, reclining on ivory couches, feasting upon delicacies, drinking wine in bowls, and listening to strains of varied music (vi. 4-6). Side by side with this there was a semblance of religion. Observance of rites and ceremonies was fashionable. The ancient shrines of Bethel, Gilgal, Beer-sheba, and the Temple in Jerusalem were flocked by worshippers, who offered “multitudes of sacrifices.” A splendid service was punctiliously maintained, and the growth of national prosperity was popularly regarded as a mark of God’s favour. People came to believe that sacrifice and ritual were adequate substitutes for spiritual religion and social morality. Not so the prophets. One day, when the royal chapel at Bethel was crowded with worshippers, *Amos* presented himself with the Divine message : “I hate, I despise your feasts, and I will take no delight in your solemn assemblies . . . But let judgment roll on as waters, and righteousness as a mighty stream” (Amos v. 21-24). In a similar strain did *Hosea* proclaim the Divine requirement : “I desire mercy, and not sacrifice ; and the knowledge of God more than burnt offerings” (Hos. vi. 6). So also *Micah*. People’s consciences were stirred by Micah’s preaching ; wishing to gain the favour of Jehovah, they came to the prophet with the suggestion : “Wherewith shall I come before Jehovah, and bow myself down unto God on high ? Shall I come before Him with burnt offerings, with calves of a year old ? Will Jehovah accept thousands of rams, myriads of rivers of oil ? Shall I give my first-born for my transgression, the fruit of my

body for the sin of my soul?" (vi. 6-7). Micah replied that Jehovah was not a despot who required to be propitiated with lavish sacrifices. On the contrary: "He hath declared to thee, O man, what is good; and what does Jehovah require of thee, save to do justly, and to love mercy, and to walk humbly with thy God?" (vi. 8).

(d) *Inspired Statesmen*.—Sometimes the prophets had to act as statesmen, although as a rule they did not meddle with politics. It was only during special crises that they came to the rescue and directed the national policy. For instance, *Samuel* placed Saul on the throne of Israel; *Elijah* was the national bulwark ("the chariots of Israel and the horsemen thereof," 1 Kings ii. 12); *Elishah* was the embodiment of the national spirit in the wars against Syria; *Nathan* decided the succession to the throne of David; and *Isaiah* wielded an immense influence on the political life of the nation during the Assyrian supremacy.

(e) *Pastors* (see Ezek. xxxiv.).—At the downfall of the Jewish state, and the dispersion of the Jews, the prophets turned their attention from the nation to the *individual*. They became *pastors* rather than inspired statesmen. They gave up themselves to justifying God's ways with men, to fostering a spirit of hope, and thus preserving the people from despondency and eventual apostasy.

(f) *Foretellers of the Kingdom of Christ*.—"All the prophets," said Rabbi Yochanan, "prophesied only with reference to the days of the Messiah" (Sanhedrin xcvi. 2). According to another Talmudical authority, the name of the Messiah was one of the seven things created *before* the world (Pessachim, fol. 54^a; cf. Rev. xiii. 8). Although the Plan of Salvation of the human race was determined in the foreknowledge of God before the foundation of the world, yet the revelation of that Plan was gradual and progressive. Under the guidance of the Holy Spirit the prophets came to recognize that in the election, the discipline, and the marvellous preservation of the Jewish nation there was a Divine purpose. That purpose was a purpose of

grace. God was going to establish His kingdom upon earth, and "bless all the families of the earth." Israel was to be the channel through which that blessing was to flow to the world at large. It was this conviction that cheered and inspired the prophets even in the moments of their darkest distress.

From time to time one of the kings of Judah, on his accession to the throne of David, showed such a zeal for the pure religion of Jehovah that it evoked in the contemporary prophets the hope that he might be the Anointed of the Lord, destined to usher in the world the desired Kingdom of Righteousness and Peace. But subsequent events shattered such a hope. So the seers were led to turn their gaze to a future Son of David, who, endued with supernatural powers (Isa. ii. 1-11), and Himself supernatural (Isa. ix. 6; Mic. v. 2), would be able to accomplish that which others had not been able to do. Accordingly, they draw exquisite pictures of the Messianic age, of the fertility of the earth, and of its immunity from moral and physical evil (Isa. ii. 2-4, ii. 1-11, lxv. 25; Mic. iv. 1-3, viii. 20-23, etc.).

To assure us of the Messiah's sympathies with the poor and the oppressed, *Micah* foretells that the coming Ruler will come forth not out of Jerusalem, the royal city, but out of the small and comparatively insignificant country town of Bethlehem (v. 2). Lest men should despise Him on that account, he adds that "His goings forth" (*i.e.*, His origins) have been "from of old, from everlasting." In other words, although the Messiah's birthplace may be obscure and lowly, yet His real origin is mysterious and from above. *Zechariah* also takes delight in depicting some of the characteristics of the "lowly" King, and the ultimate triumph of His sovereignty (ix. 9). In the fifty-third chapter of *Isaiah* we get a most minute description of the Servant of Jehovah's humiliation and glory. Had the ablest journalist of the twentieth century been present on Calvary on that first Good Friday, and had he attempted to report what took place there, he could not have given us a more vivid and more accurate description than the account which was written

centuries before that Crucifixion. The "Servant's" unostentatious beginning, His being despised and rejected of men, His voluntary sufferings, His vicarious and atoning death, His being reckoned with the criminals, His intercession for the transgressors, His resurrection, and His final triumph and exaltation, are all most graphically described. Of late years it has become fashionable among the critics to follow some Jewish controversial writers of the Middle Ages and say that the "servant" in this chapter is the *Jewish nation*. Apart from the fact that the sufferings of the Jewish nation were due to their own sins (Isa. lviii. 1, l. 1), and were neither voluntary nor vicarious, verse 10 is conclusive against the critical interpretation: "For the transgression of *My people* was He stricken." If the "servant" suffered for the transgression of the Jewish people, He must be distinguished from the Jewish nation.

Having now shown that the prophets foretold the kingdom of the Messiah, we will give here—

IV.—THE CHRONOLOGY OF THE HEBREW PROPHETS.

(1) *Prophets of the Pre-Assyrian Age*: Obadiah, 842 B.C.; Jonah, 840 B.C.; Joel, 810 B.C. (2) *Prophets of the Assyrian Age*: (a) In Israel—Amos, Hosea, 760-722 B.C.; (b) in Judah—Micah, Isaiah, 740-700 B.C. (3) *Prophets of the Decline (Chaldean Period)*: Nahum, 640 B.C.; Zephaniah, 630-622 B.C.; Habakkuk, 609 B.C.; Jeremiah, 627-577 B.C. (4) *Prophets of the Exile*: Ezekiel, 592-570 B.C.; Daniel, 606-534 B.C. (5) *Prophets after the Exile (Persian Period)*: Haggai, 520 B.C.; Zechariah, 520-518 B.C.; Malachi, 446 B.C.

There are great divergences of views as to the dates of Obadiah, Jonah, and Joel. The above dates are virtually the dates accepted by Kirkpatrick, Orelli, and Marcus Dods. Other scholars either refrain from fixing any date, or bring the dates down to after the Fall of Jerusalem. Some extreme critics go even further, and assign these books to the Greek Period.

The Prophetic Function of the Christian Ministry.

I. THE IDEA OF THE PROPHET.

THIS paper and the two which are to follow it are upon the prophetic function of the Christian ministry. I have chosen the word "function" rather than "office" or "work" because this particular term lays stress upon the actual doing of a work rather than upon the office or official position of the worker.¹ It reminds us that he is an active instrument of a body which acts through him as a living part of itself. We speak of working as the "function" of the hand, of walking as the "function" of the feet, of speaking as the "function" of the tongue. That each function is performed by its own proper organ, but only when this organ is a vital part of the whole body. Then, while it is true that the Church is essentially a prophetic body, whose ideal is that each member should be a prophet, yet it is to certain members, divinely called and socially delegated, that the performance of the prophetic function is specially entrusted. Thus the word "function" lays stress rather on the special nature of the activity than on the *special nature* of the one discharging it. The hand, the ear, the feet, are of the same nature as the rest of the body; they draw their supplies of strength and activity from the same sources. I lay stress on this because we know from a sad experience the danger of regarding an official in the Church as possessing some peculiar sacredness in himself—a sacredness different in *kind* from that of the ordinary member. We know how this has led in the past to there being two standards of conduct, one for the priest and another for the layman, with the unfortunate corollary that the duty of seeking to live up to the highest life is not regarded or taught as a duty which is incumbent upon all.

The fundamental conception of the prophet is that of one to

¹ See Hort's "The Christian Ecclesia," especially p. 157 *et seq.*

whom God reveals His will, and who in turn makes that will known to men. A moment's reflection will convince us that here we have also a description of what should be the chief function of the Christian minister—the learning and the proclaiming of the will of God. He is, in short, one whom God has called to speak to man about Himself. The reason why he speaks and the authority with which he speaks are contained in the words, "Thus saith the Lord." There are other conceptions of the Christian ministry which contain a very considerable measure of truth, but none is so comprehensive as this, also none has been so enduring.

If we give a wide interpretation to the word "Christianity,"¹ if we include in it the preparation for the Incarnation—as revealed in the Old Testament—as well as its issues, we may say that this conception of the ministry is as old as Christianity itself. For instance, it was exercised or discharged by Moses; it is still discharged by every earnest clergyman, however humble his position, at the present time. Yet in spite of this function being the one pre-eminently discharged by Christ Himself, in spite of its being the one upon which He laid special stress in those whom He called and sent—in spite of all this, judged by the experience of the present, it must be admitted that it is widely disregarded in practice by those who profess to have given their lives to its fulfilment.

One reason for this, I fear, is that this conception of ministerial work is not only the most spiritual—where the term spiritual includes intellectual—but it is also the most difficult of all conceptions to express in conduct. The demands which it makes upon human personality are immensely exacting; and as the temptation to take what is actually a much more mechanical, as well as a much more materialistic, view of a clergyman's work is always present, we cannot wonder (however much we may regret the fact) that to this temptation many, otherwise quite earnest men, seem gradually to succumb. Among the many temptations which constantly beset the clergy-

¹ See my "Social Relationships in the Light of Christianity," p. 94 *et seq.*

man's or even the teacher's path I should give this a very foremost place.

The present is an age of machinery; the experiences of the war have added another to the many proofs of this. What advantages the Germans have had, as also what they have won, have been due to the excellence of their machinery, not only in the army, but in every department of the State. And, so far as we can see, where they are likely to fail lies in their apparent inability to see that there are far more important considerations, as there are far stronger powers, than the mechanical, even at its best. If by the term "psychological" we mean that which has reference to the soul (or the personality), then the psychology of the Germans has been either strangely wanting or remarkably at fault. Then we must remember that, while the Church of England has undoubted advantages from its wonderful system and its "incomparable liturgy," yet these very advantages carry within themselves certain dangers. The temptation to which all elaborate systems are subject is to trust too much to the system, and to forget that the system is only a framework. The danger in every fixed liturgy is the temptation, not merely to render it mechanically—to which the custom of intoning or monotoning almost everything strongly tends—but to treat such a liturgy as an all-sufficient means of intercourse with God. In the work of the true prophet there can be nothing mechanical. Where it is properly discharged there is not only the consciousness of perpetually fresh inspiration, but also the feeling of ever present and always changing needs. In one sense the message cannot change, for God does not change, therefore the principles upon which it is based are eternal; but in another sense it must always be changing; its contents must continually become enlarged through fresh accessions of revelation; also its form should change in order that it may be adapted to meet constantly new difficulties, dangers, and temptations, arising from constantly changing circumstances.

I propose to divide my subject into three parts, of which the first will deal with "The Idea of the Prophet," the second with

“The Knowledge of the Prophet,” and the third with “The Work of the Prophet.” It must, of course, be understood that it is impossible to deal adequately with any one of these three without to some extent entering upon the two others.

Christianity is essentially a revelation. To the term Christianity I would, as I have already said, give a wide interpretation. Briefly, it is the great Divine scheme or plan for man’s salvation, to whose beginning—when we read of “the Lamb slain from the foundation of the world”¹—it is impossible to fix any definite date. Of this revelation, prophecy is at once the essential feature as well as the chief instrument. Throughout the whole course of its history—including the life of Christ upon earth—we shall find that the revelation is given by God to man mainly *through* man. Also the revelation comes through the life and conduct as well as through the words of the prophet, a truth emphasized in the petition, “that they may both by their life and doctrine set forward Thy true and lively word.” I would also lay stress upon the continuity of this method of revelation. The revelation through the life of the Incarnate Saviour is not different in nature from the revelation through the prophets of the Old Testament dispensation, and there is no reason to think that since the close of the New Testament the mode of revelation has been changed. Prophecy, in the true sense of the term—a speaking on behalf of God the message which God has given to us, a speaking of this message in both word and conduct—is still the chief instrument of revelation. I am always thankful for the use of the present tense in the verse of the *Te Deum* which asserts that “The Goodly Fellowship of the Prophets praise Thee.” We must also remember Christ’s saying: “I have yet many things to say unto you”;² and what Christ whispers in the ear we must publicly proclaim. With this saying we must combine the following: “He shall guide you into all the truth.”³ We cannot doubt what is to be the instrument both of the saying and the guiding. In both cases

¹ Rev. xiii. 8.

² St. John xvi. 12.

³ St. John xvi. 3.

it must be men inspired by the Holy Spirit of God and of Christ, men who have also complete faith in this inspiration, men whose motive is the Spirit of love, whose method is that of the "Spirit of wisdom and understanding," and whose object is to diffuse or implant the "Spirit of true godliness and of holy fear." When Christ—His nature, His life, and His teaching—is proclaimed and explained by Spirit-filled men in the light of growing knowledge and experience, then Christ will say to us and to them "things"—new and wider aspects of eternal truths—unsaid to our fathers. If I did not believe in both a continuous revelation and a constant inspiration to those who are fitted to receive these—in other words, if I did not believe in a present work of the Holy Spirit—I could not be a preacher of the Gospel. I believe the words of Amos are still true: "Surely the Lord God will do nothing but He revealeth His secret unto His servants the prophets."¹ Only the prophets, or, to use the ancient Biblical word, the seers, must be fit both to hear and see; they must, so far as they are able, fit themselves; they must use all their faculties—indeed, every available means—for both hearing and seeing. If men are not taught, guided, and exhorted, if the word of the Lord is "rare"² in these days, the fault is not God's, but ours. And as the message comes through Spirit-filled men, so it must be an appeal to the spiritual faculties. Its object must be to awaken, to cleanse, to sharpen the conscience, also to guide and strengthen the will towards good; it must still be "by manifestation of the truth that we commend ourselves to every kind of conscience"—reason, thought, feeling, emotion—"of men in the sight of God."³

An adequate discharge of the prophetic function demands on the part of the prophet a clear conception of (1) the source and contents of his message, (2) of the object of his message, and (3) of the responsibility of his message. The prophet should be a theologian in the fullest sense of the word; he should know God and God's will so far as this has been revealed. The prophet should also have both a wide knowledge of and a deep

¹ Amos iii. 7.

² 1 Sam. iii. 1 (R.V. marg.)

³ 2 Cor. iv. 2.

insight into human nature. He must also have complete faith in his message, together with a strong sense of duty as to the deliverance of the message.

It has been said that there are three fundamental questions in regard to revelation: First, Is there a God? secondly, Is communion between God and man possible? thirdly, What is the nature or character of the God in whom we believe? The existence of prophecy is an answer to the first two questions; the contents or message of both Old Testament and New Testament prophecy answers the third. In regard to the nature of God, we must remember, first, the assertion of the spirituality of God—God is [a] Spirit; and, secondly, the repeated assertion of some likeness between man and God—“God made man in His own image”;¹ “He that hath seen Me hath seen the Father”;² also the assertion that Christ is “the very image of God’s substance.”³ Hence we can postulate certain faculties in God akin to the higher or spiritual part of human nature—for instance, thought and feeling, also such moral qualities as love and pity, justice, forbearance, patience, and perseverance. For these qualities man has been endowed with a power of appreciation. Hence the possibility of personal communion between man and God. This communion is the fundamental condition of prophecy, for how can we utter God’s will to man, how can we commend God, unless we first know Him?

The inspiration of all true prophecy is love. Love is the only sufficient motive of both creation and re-creation. It is in love that God makes known His will; it is in love that we must make known that will to man. The preamble to the Ten Commandments—a declaration of God’s will—which describes God as the Deliverer, declares the common motive of all the commandments; this is seen when we remember that each commandment of the Second Table condemns some form of selfishness, the opposite of love. “The testimony of Jesus”⁴—the great Deliverer and Saviour of man—“is the spirit of pro-

¹ Gen. i. 27.

³ Heb. i. 3 (R.V.).

² St. John xiv. 9.

⁴ Rev. xix. 10.

phesy." Without love for both God and man it is impossible to perform the function of the prophet. When love is perfected and realized in life, then prophecy will cease ; for its work will be accomplished. Knowledge of God, in the true sense, must lead to love of God ; and when this is universal, when "all know Him, from the least to the greatest,"¹ then the work of making God known will be no longer necessary.

There is one further mark or quality of the prophet, which at first sight would seem to have better been considered under "The Knowledge of the Prophet," but which so enters into the very idea of the prophet that it will best be dealt with here. All the prophets were essentially men of their own time. They had a wide knowledge and a deep insight into the conditions of their own day. They spoke its language, understood its thoughts, watched most carefully its tendencies and movements ; consequently they were able to foretell the often inevitable consequences of these. God's judgments are not arbitrary : they are in exact correspondence with man's evil doings. Hence the prophets, who knew both the will of God and the sin of man, could foresee the results of each sin. With the prophets insight is the key to foresight. It is the man who knows intimately the present, and so the direction in which its currents are moving, who can best declare the conditions of the future. It is because the prophets were so essentially men of their own day that the contents and style of their writings differ so immensely, that we have in them such a wonderful diversity of both matter and manner. We have only to think of the difference in the contents and style in the three parts of our present book of Isaiah, of the still greater difference between Amos and the first nine chapters of Zechariah, to see how true this is. No one can read the Gospels without being struck with our Lord's extraordinarily intimate knowledge of the thoughts and aspirations of those whom He addressed. Of recent years the authenticity of the Acts and of St. Paul's Epistles has been mainly re-established by showing that they must have been

¹ Heb. viii. 11.

written during the age in which tradition claims they were composed; for no one writing fifty years later could have possessed the knowledge they reveal. We shall find the same true of all the great preachers of the Christian Church in every age of its history. Chrysostom and Gregory the Great, Peter the Hermit and John Wicliffe, Hus and Latimer, Wesley and Spurgeon, knew intimately the age in which they lived and the people they addressed. The sermon that can be preached equally well anywhere or at any time, or to any audience, will probably be found to be equally ineffective in all.

This temporal and local application of prophecy is inherent in the very idea of the prophet's function. It witnesses to its directness and reality, to its intensely practical nature. It proves that it does not belong to one age or one race. It proves that God will still speak to this age as He has spoken in other ages, that is if men are found capable of proclaiming His message. When and where God's message is not heard implies now, as in the days of Samuel, that the men who should first hear it have not trained themselves first to hear it and then to declare it. They have not listened to God's voice, they have not qualified themselves to say effectively to others what God would say through them.

I am not asserting that the great prophets of the world spoke *only* for their own time. On the contrary, it was because they were so intensely men of their own time that they are useful for all time.

Human nature in all ages is wonderfully similar. But to know human nature we must know the conditions under which it is living, we must know the difficulties and temptations with which it is struggling, we must know the adverse forces with which it is contending. Unless a man knows intimately the conditions of the time in which he lives, he can be of little use to the men and women either of that or of any time. Again, what especially strikes us in the prophets is their insight into the real needs—which are not always the conscious needs—of those to whom they spoke. This insight was due to the keen-

ness of their vision, based upon the intimacy of their knowledge. They go down to the depths of human nature ; but these depths are, as I have already indicated, very much the same in all ages. Hence the prophets teach us how to reach these in every age.

The first and really most essential condition of all true prophecy, of all genuine speaking *for* God, is intimate communion *with* God. A regular hearer of one of the most spiritually influential preachers of seventy years ago was once asked wherein he considered the secret of the power of that preacher lay. The answer was as follows : " He always strikes me as one who has come into the pulpit straight from communing with God. He thus has a message from God, not merely one *about* God." This is the true secret of the adequate discharge of the prophetic function. It is one all too rarely discharged, because the conditions upon which it depends are so infrequently fulfilled. The wonderful light or glow that was upon the face of Moses when he came from communing with God should be remembered, also how quickly it faded away, and how the people disliked to see it departing. If the power or influence of the prophet is to be maintained, then the sense of the Divine presence must be retained. The people to-day are as quick as the Israelites of old to notice both its departure and its absence. That it is allowed to depart or that it is altogether absent is the true reason for so much of the ineffectiveness of modern preaching. It is only by cultivating the condition under which the prophets were able with truth to declare, " Thus saith the Lord," that the message of the pulpit can move men now.

I have just touched upon this last subject because it is essential to any adequate conception of the " Idea " of the prophet. I shall deal with it more fully in my second paper because it forms by far the most important factor in the contents of every prophet's knowledge.

W. EDWARD CHADWICK.

Sidelights upon the Eighteenth Century Clergy.

(Concluded from p. 700.)

ONE more quotation from this volume—this time not from a leading article, but from its “Foreign and Domestic Intelligence”:

“Friday the Lords of the Admiralty were pleased to appoint the Rev. Richard Green (*the celebrated mock patriot and pretended duellist*) to be Chaplain of his Majesty’s ship the *Prince of Wales*, of 74 guns.”

To what branch of clerical work the words in italics can refer I leave my readers to guess, for I cannot conceive!

The fiction of the eighteenth century will not do much to relieve this gloomy picture of the clergy of the time. I have very few volumes of the kind upon my shelves, but the contents of those few are not encouraging. The parsons of “Tom Jones” are terrible indeed. And, apart from his “Tristram Shandy,” Laurence Sterne himself—pluralist, scurrilous wit, and neglecter of his own wife—affords a melancholy instance of the worldly ecclesiastic.

There is no lack of evidence as to the nature of contemporary preaching. It was for the most part lengthy, dignified, intellectual, and somnolent. Sir Roger de Coverley’s chaplain preached each Sunday a sermon by one of the acknowledged orators of the time, such as South, Tillotson, and Barrow. These preachers were much admired in their own age, but it is doubtful if they would hold any modern congregation. Their efforts seem to have largely aimed at avoiding “enthusiasm” in themselves or their hearers. As decent pompous moral discourses they were welcomed by an age which looked upon religion chiefly as a magistrate to keep the common folk in order, but they were hardly of a kind to stir the hearer’s conscience or save his soul. Dr. Johnson’s criticism of contemporary preaching, as reported by Boswell, seems to hit the mark exactly. “He observed,” Boswell says, “that the established clergy in general did not preach plain enough, and that polished

periods and glittering sentences flew over the heads of the common people, without any impression upon their hearts." Addison, after describing the method of Sir Roger's chaplain aforesaid, says :

"I was so charmed with the gracefulness of his figure and delivery, as well as the discourses he pronounced, that I think I never passed any time more to my satisfaction. A sermon repeated after this manner is like the composition of a poet in the mouth of a graceful actor. I could heartily wish that more of our country clergy would follow this example; and, instead of wasting their spirits in laborious compositions of their own, would endeavour after a handsome elocution, and all those other talents that are proper to enforce what has been penned by great masters."

Not so says William Cowper. To him plagiarism in the pulpit was a symptom of laziness in the closet and unspirituality in the heart. The sermon-seller is a disgrace to the Church :

"He hails the clergy; and, defying shame,
Announces to the world his own and theirs!
He teaches those to read, whom schools dismissed,
And colleges, untaught; sells accent, tone,
And emphasis in score, and gives to prayer
The *adagio* and *andante* it demands.
He grinds divinity of other days
Down into modern use; transforms old print
To zig-zag manuscript, and cheats the eyes
Of gallery critics by a thousand acts.
Are there who purchase of the doctor's ware?
Oh, name it not in Gath!—it cannot be,
That grave and learned clerks should need such aid.
He doubtless is in sport, and does but droll.
Assuming thus a rank unknown before—
Grand caterer and dry-nurse of the church!"

And the sermon-seller's clients come in for equal censure :

"Would I describe a preacher,
I would express him simple, grave, sincere;
And doctrine uncorrupt; in language plain.
And plain in manner! decent, solemn, chaste,
And natural in gesture; much impressed
Himself, as conscious of his awful charge,
And anxious mainly that the flock he feeds
May feel it too: affectionate in look,
And tender in address, as well becomes
A messenger of grace to sinful men.
Behold the picture! Is it like?—Like whom?"

The things that mount the rostrum with a skip,
 And then skip down again ; pronounce a text ;
 Cry—hem ; and reading what they never wrote,
 Just fifteen minutes, huddle up their work,
 And with a well-bred whisper close the scene !”

The affected preacher is especially contemptible :

“ In man or woman, but far most in man,
 And most of all in man that ministers
 And serves the altar, in my soul I loath
 All affectation. ’Tis my perfect scorn ;
 Object of my implacable disgust.
 What !—will a man play tricks, will he indulge
 A silly fond conceit of his fair form,
 And just proportion, fashionable mien,
 And pretty face, in presence of his God ?
 Or will he seek to dazzle me with tropes,
 As with the di’mond on his lily hand,
 And play his brilliant parts before my eyes,
 When I am hungry for the bread of life ?”

Dr. Calamy, in his autobiography, tells of a young City incumbent who was rash enough to preach at a funeral a sermon of Calamy's which had been printed some time before. The widow, finding out by accident that the sermon was not original, sent the preacher half a guinea instead of the usual guinea. Foolishly enough, the preacher grumbled loudly at this, and, explanation following upon his complaints, his plagiarism was made known to all.

Over against these gloomy pictures we have to record the fact that Oliver Goldsmith could draw a decent priest in his “Vicar of Wakefield,” and a saintly one in “The Deserted Village.” Addison speaks, for the most part, with great respect of the clergy. He tells of a parson who frequented his club, and was respected by all its members for his candour and intellectual force ; whilst Sir Roger's chaplain is moral and decent, if somewhat weak. Dr. Johnson has nothing to say against Church divines. I have waded through my Boswell, and, though the great man mentions sometimes vice or folly in individual ecclesiastics, I cannot find (with the exception of the criticism on their preaching quoted above) a deprecatory remark upon the clergy as a class.

The Church had not allowed her torch of witness to flicker quite away when the leading man of contemporary letters could speak of the cure of souls as a heavy burden and an awful charge. In one of Dr. Johnson's "Conversations" we find the following remarks :

"EDWARDS. I wish I had continued at College.

"JOHNSON. Why do you wish that, Sir ?

"EDWARDS. Because I think I should have had a much easier life than mine has been. I should have been a parson, and had a good living, like Bloxham and several others, and lived comfortably.

"JOHNSON. Sir, the life of a parson, of a conscientious clergyman, is not easy. I have always considered a clergyman as the father of a larger family than he is able to maintain. I would rather have Chancery suits upon my hands than the cure of souls. No, Sir, I do not envy a clergyman's life as an easy life, nor do I envy the clergyman who makes it an easy life."

The Church had not allowed the ideals of the ministry wholly to perish when the son of a parish priest could limn such a portrait as this :

"A man he was to all the country dear,
And passing rich with forty pounds a year;
Remote from towns he ran his godly race,
Nor e'er had chang'd, nor wish'd to change his place;
Unskilful he to fawn, or seek for power,
By doctrines fashion'd to the varying hour;
Far other aims his heart had learn'd to prize,
More bent to raise the wretched than to rise.

Thus to relieve the wretched was his pride,
And e'en his failings lean'd to Virtue's side;
But in his duty prompt at every call,
He watch'd and wept, he pray'd and felt for all;
And, as a bird each fond endearment tries,
To tempt its new-fledg'd offspring to the skies,
He tried each art, reprov'd each dull delay,
Allur'd to brighter worlds, and led the way.

Beside the bed where parting life was laid,
And sorrow, guilt, and pain, by turns dismay'd,
The rev'rend champion stood. At his control,
Despair and anguish fled the struggling soul;
Comfort came down the trembling wretch to raise,
And his last falt'ring accents whisper'd praise.

At church, with meek and unaffected grace,
His looks adorn'd the venerable place;
Truth from his lips prevail'd with double sway,

And fools, who came to scoff, remain'd to pray.
 The service past, around the pious man,
 With steady zeal, each honest rustic ran ;
 E'en children follow'd with endearing wile,
 And pluck'd his gown, to share the good man's smile.
 His ready smile a parent's warmth express'd,
 Their welfare pleas'd him, and their cares distress'd ;
 To them his heart, his love, his griefs, were given,
 But all his serious thoughts had rest in heaven."

And William Law, who did so much to restore reality to religion in an age of religious formalism, has given, in his picture of "Ouranium," a still more touching and beautiful expression to the Church's conception of the priestly office :

"Ouranium is a holy priest, full of the spirit of the Gospel, watching, labouring, and praying for a poor country village. Every soul in it is as dear to him as himself ; and he loves them all, as he loves himself, because he prays for them all, as often as he prays for himself. . . .

"When Ouranium first entered into holy orders, he had a haughtiness in his temper, a great contempt and disregard for all foolish and unreasonable people ; but he has prayed away this spirit.

"The rudeness, ill-nature, or perverse behaviour of any of his flock, used at first to betray him into impatience ; but it now raises no other passion in him, than a desire of being upon his knees in prayer to God for them. . . .

"It would strangely delight you to see with what spirit he converses, with what tenderness he reproves, with what affection he exhorts, and with what vigour he preaches ; and it is all owing to this, because he reproves, exhorts, and preaches to those for whom he first prays to God. . . .

"At his first coming to his little village, it was as disagreeable to him as a prison, and every day seemed too tedious to be endured in so retired a place. He thought his parish was too full of poor and mean people, that were none of them fit for the conversation of a gentleman. . . .

"But now his days are so far from being tedious, or his parish too great a retirement, that he now only wants more time to do that variety of good, which his soul thirsts after. The solitude of his little parish is become matter of great comfort to him, because he hopes that God has placed him and his flock there, to make it their way to Heaven.

"He can now not only converse with, but gladly attend and wait upon the poorest kind of people, and is so far from desiring to be considered a gentleman, that he desires to be used as the servant of all ; and in the spirit of his Lord and Master girds himself, and is glad to kneel down and wash any of their feet."

Into which spirit may God ever more and more lead us clergy of the twentieth century !

G. LACEY MAY.

The Position of the Evangelical in the Church of England.¹

THE Oxford University Evangelical Church Society was founded to meet a great want among Evangelical Churchmen up here. It was felt that while we all knew why we were not High Churchmen, we were strangely ignorant as to why we were Evangelicals. In fact, the very name Evangelical is not understood by those who ought to glory in its splendid associations. One reason for the growth of the High Church party is that they define their position to a nicety. Their clergymen are well grounded in their doctrines and very wisely educate their congregations to know the why and the wherefore of their special tenets. The main reason, perhaps, of the crushing defeat of the Conservative party in the General Election of 1906 was the lack of any definite practical policy to put before the country. If, then, the Evangelical party in the Church of England has no real policy to put forward and forgets the reason for its existence, it must not complain of depleted ranks. The object of this paper will be, therefore, to answer the following questions :

1. What *is* an Evangelical ?
2. What are the main tenets of the party ?
3. What are the reasons for the existence of the party in the Church ?
4. What is the future outlook ?

In order to answer the first question it will be necessary to trace briefly the history of the latter part of the eighteenth century. England at this time was in a most deplorable condition. The general apathy seems to have set in with the Georgian era. The country was given up to drunkenness, cruelty, and immorality. The favourite amusements were bull-baiting, cock-fighting, and watching the Tyburn hangings. Thousands used to pay for seats on the grandstand at the Tyburn gallows to watch the contortions of the poor wretches as they slowly

¹ A paper read before the Oxford University Evangelical Church Society.

choked to death. Jack Sheppard and Dick Turpin, the famous highwaymen, were the heroes of the mob. The Church at this time, as can be imagined, was at a very low ebb of efficiency. In fact, Bishops very rarely went near their sees, and parishes were regarded as sources of income rather than spheres of labour.¹ Bishop Watson, for instance, was Regius Professor of Divinity at Cambridge, as well as being Bishop of Llandaff and Rector of no fewer than sixteen parishes in different parts of the country. The weekly services in the various churches were gabbled through by clergy who used to ride from church to church. When the weather was bad there was frequently no service at all. One Bishop of Carlisle who did venture to explore his diocese tells us that many of the churches were in ruins, and some were "more like pigsties than Houses of God."

Such, then, was the state of England and the Church when the Evangelical Revival took its rise.

Matthew Arnold has termed Oxford the "home of lost causes, and forsaken beliefs, and unpopular names."² We may agree with the last statement, but must take exception to the others. Both the Evangelical and Tractarian Movements had their beginning in Oxford, and who would say that either was a lost cause? Oxford, however, shared in the general lethargy of the times, and John Wesley, the future leader *par excellence* of the Revival, himself did not awake to the needs of the time till he was elected a Fellow of Lincoln College.

"In November, 1729," wrote John Wesley in his "Short History of Methodism," "four young gentlemen of Oxford—Mr. John Wesley, Fellow of Lincoln, Mr. Charles Wesley, student of Ch. Ch., Mr. Morgan, commoner of Ch. Ch., and Mr. Kirkham of Merton College, began to spend some evenings in a week together in studying chiefly the Greek Testament." These meetings in John Wesley's rooms at Lincoln soon got noised about the University. They had to endure much perse-

¹ Balleine, "A History of the Evangelical Party," p. 11.

² Preface to "Essays in Criticism," by Matthew Arnold.

cution and ridicule. Many nicknames were coined for them, such as "Bible Moths," "Holy Club." By their methodical ways for study, Bible reading, and prayers, they were styled Methodists. Henceforth anyone who tried to throw off the general apathy of the times and who threw in his lot with those who desired to revive a religion of earnestness and spirituality was termed a Methodist. The members of the Holy Club did not keep their religion to themselves, but used to visit the poor prisoners in Oxford Castle. Here the state of the prison reflected the barbarism of the period, for "men and women, debtors and felons, were crowded together all day ; at night the women were driven to a dungeon without either windows or beds, to sleep on filthy straw that had been left by friends of previous prisoners."¹ Needless to say, the place was rarely free from infectious diseases. Wesley and his friends used to hold services there daily, and help the poor wretches by showing practical sympathy in raising a fund to release those who were imprisoned for small debts. Although their numbers were very few—in fact they dwindled to five—they were joined soon by George Whitefield, of Pembroke, the future orator of the Revival. At the end of a year the members of the club were scattered. It is interesting to note that the two Wesleys went to America as S.P.G. chaplains, while Whitefield took a curacy. At this period the future leaders of the Evangelical Revival were distinctly High Churchmen in their doctrine and ascetic in their practice of religion. John Wesley was especially zealous for the due carrying out of the Church's rubrics, but his audience in America were not so appreciative, and he returned to England conscious of his failure. It was at this time that Whitefield began to realize that Christianity in all its fulness means an implicit trust in Christ as our Redeemer and Saviour. Like the Wesleys, he had tried by asceticism and vain strivings of his own to find peace with God. He was just recovering from an illness brought on by excessive fasting during Lent when something happened. That something was conversion. "Oh, with what joy," he

¹ Balleine, "A History of the Evangelical Party," p. 4.

writes in his journal, "joy unspeakable, was my soul filled when the weight of sin went off, and an abiding sense of the pardoning love of God and a full assurance of faith broke in upon my disconsolate soul! Surely it was the day of my espousals—a day to be held in everlasting remembrance." The earnestness of Whitefield's preaching henceforward, and the enormous crowds who went to hear him, aroused the other members of the Holy Club. They recognized that he possessed a power over men which they somehow lacked, although they were very keen themselves. That power was the only power which set England aflame at this time or can ever inspire others to turn to Christ—viz., a deep-set conviction of the efficacy of Christ's atoning death for all the sins of fallen man. From now onwards he was "a new creature" infused with the life of Christ, and people recognized this. Charles Wesley now began to see that he had been striving to save himself and not trusting to Christ. He was much struck by the holy life of a man with whom he lodged, whom he styled "a poor ignorant mechanic who knows nothing but Christ."

To cut a long story short, both Charles and John Wesley, after much striving for a realization of the peace which had come to George Whitefield's soul, at last found it. The word "conversion" nowadays has got into bad repute. Perhaps it is because it is thought to be bad taste for a man to admit that he has had a crisis in his spiritual life, or more possibly in Oxford because of the dread of letting people see that you are enthusiastic in anything. Converted people cannot help being enthusiastic, for they feel bound to tell others what Christ has meant to them. All men have not the same nature, and while some can slue round their whole wills to God in a moment, with others it is a gradual process. "The will can in most cases be pictured as a fluid thing, which flows up to Christ in some great moment. It touches Him, and inevitably receives virtue so long as it is in contact."¹ With the leaders of the Evangelical Revival their wills seem to have been united to Christ's all along,

¹ R. C. Gillie, "Evangelicalism," p. 31 f.

for when once they had realized the power of the Cross their lives were fully consecrated to their Saviour. It is pathetic in the extreme to read of the effect that Whitefield's preaching had on the miners of his parish at Kingswood, near Bristol.¹ In his journal he reports that his congregation often numbered about 20,000 people, who came to hear him from far and near. Some used to stand on coaches, others used to climb up trees to hear him better. Many of the burly miners could be seen with white gutters on their black cheeks made by tears. John Wesley was very reluctant at first to take up field-preaching, and writes that he used to think "the saving of souls almost a sin, if it had not been done in church."² Soon, however, field-preaching was taken up with great zeal by all the Methodists. They suffered much persecution from the mob at various places, and John Wesley relates how after one meeting he was covered with blood. The chief aim of the preaching was "to conquer, to compel men then and there to renounce sin and to seek for pardon at the Cross of Christ."³ Another characteristic of these huge meetings was hymn-singing. If Whitefield was the orator and John Wesley the organizer of the movement, Charles Wesley's chief work was as the writer of its hymns. It must have been inspiring to hear a congregation of 20,000 sing such beautiful hymns as "Jesu, Lover of my soul"; "Christ the Lord is risen to-day"; "Love Divine, all loves excelling"; "Soldiers of Christ, arise." Besides these of Charles Wesley's, the movement produced other fine hymns, such as Toplady's "Rock of Ages" and Perronet's "All hail the power of Jesu's name!" Later on, of course, the movement had the poet Cowper at its disposal, who wrote such popular hymns as "Hark, my soul, it is the Lord"; "There is a fountain filled with blood"; "God moves in a mysterious way." His great friend John Newton, whose work we shall touch upon soon, also wrote many favourite hymns, among which we may men-

¹ Bristol was then the second city of the kingdom.

² Journal, entry for March 29, 1739.

³ Balleine, "A History of the Evangelical Party," p. 24.

tion : " How sweet the Name of Jesus sounds ! " and " Glorious things of thee are spoken . "

With such able leaders, the Revival soon spread over England, and men's lives were rapidly changed, for they were shown that a man might assent to the Three Creeds of the Church and hold the orthodox opinions on doctrine, and yet have no Christian faith at all.

Now, one thing needs explanation at this point, and that is that the two Wesleys were very strong Churchmen ; and when many of the followers of the movement got disgusted with the apathy of the ordinary clergyman of the Church, John Wesley urged them to bear up and wait till the times changed. " I live and die a member of the Church of England, " he wrote on his death-bed, " and none who regard my judgment or advice will ever separate from it. " ¹ His brother Charles was even more zealous for the old Church, and wrote in his Journal : " I warned them of the wiles of the devil, whereby he would draw them away from the Church and other means of grace. " ²

Other men were not so strong as they were, and could not stand the bitter hostility of the parochial clergy, and gradually drifted into Dissent and established a Methodism outside the Church. We find such pamphlets issued as, " A Full Discovery of the Horrid Blasphemies taught by those Diabolical Seducers called Methodists. " The term " Evangelical " had been applied to adherents of the spiritual revival as a term of reproach, but, like the case of the disciples at Antioch who were mocked as being *χριστιάνοι*, and afterwards adopted the appellation, in due time it came to be accepted as a suitable title for the movement. The name " Methodist " then gradually became confined to the seceders, while Churchmen who were affected by the Revival were termed " Evangelicals. "

The work of subsequent leaders of the Revival is exceedingly interesting, but time forbids us to do more than mention a few points about them. At first they were barred from holding

¹ In an article in the *Arminian Magazine*, April, 1790.

² Charles Wesley's Journal, October 18, 1756.

livings by Bishops, who looked on them as too "enthusiastic" for religion, and full of "diabolical teaching" on such subjects as justification by faith. Great prejudice was heaped on William Romain, of London, because his congregation was composed of "a ragged, unsavoury multitude!" This cleric was for thirteen years "the only representative of the party beneficed North of the Thames." The Evangelicals, however, made use of the institution of afternoon lectureships at various churches. A few of these lectureships remain to the present day, as, for instance, at Bradford and Bolton. William Grimshaw was a typical Evangelical clergyman after his conversion. Formerly his piety consisted in "refraining from gross swearing unless in suitable company," and in taking care to sleep out his drunken bouts. When he had come to realize in himself the great Evangelical doctrine of the Atonement, he was perforce a changed man. Henceforward his one aim in life was to "preach Christ and Him crucified," and thereby to win souls for Christ. Every day he held a prayer-meeting at five in the morning in his church at Haworth, near Bradford. When John Wesley rode over to Haworth, he mentions that they had a tremendous congregation at the service at which he preached, and nearly 1,000 communicants. Grimshaw, like Wesley, was a strong Churchman, as, indeed, the real Evangelicals were and are nowadays, although they suffer much at the present time through being confused with Low Churchmen. The latter name was first given to Whig Latitudinarian clergy in the early part of the eighteenth century. These people, unlike the Evangelical leaders, disliked the Church's Creeds and Articles, and were more like what we now call Broad Churchmen. They rather scorned a belief in revelation or in miracles. They hated the Methodists and Evangelicals even more than did the orthodox High Churchman. At the present time the name "Low Churchman," has lost this original meaning, and stands for those Churchmen who "hold 'lower' views of the Church, the ministry, and the Sacraments than seems consistent with the plain teaching of the Prayer-Book, and are not careful to

observe its directions." ¹ Their services are slovenly, and not carried out with that decency and order which is becoming to the true worship of God.

Reference has been made to John Newton, the hymn-writer. This man was a great asset to the party, for, like St. Augustine, he had turned away from a past life of wickedness to serve Christ with an earnestness and devotion which fired the enthusiasm of others. His greatest work, at Olney, in Bucks, was done in his visiting, for, knowing the awfulness of sin, he had the greatest sympathy for the sinner. It was the prayer-meetings which Newton held that caused him and his friend Cowper to write so many hymns.² This, we might mention, is a *great characteristic of Evangelicalism—the belief in corporate prayer*. Could anything be more Scriptural than the meeting together of fellow-Christians to pray for one another and offer up heartfelt petitions to the Almighty? And yet, even among so-called Evangelicals³ at the present day, a man is rather made fun of if he is known to frequent prayer-meetings. Surely there is something wrong somewhere if this is the case! The great power of these old Evangelical leaders lay in their strong belief in prayer. If we allow corporate prayer to be pushed into the background or neglected altogether, then Evangelicalism will lose its old power over the people. It will in time only stand for certain beliefs, assent to which can no more save a soul from the power of sin than the counting of beads or a Chinese prayer-wheel.

W. NEWTON HUDSON.

¹ Bishop Denton Thompson, "Central Churchmanship," p. 13.

² Cowper came to live at Olney, and although he was a recluse and shy through bodily ailments, struck up a great friendship with Newton.

³ This is so in Oxford, at any rate.

(*To be concluded.*)

An Old Normandy Town.

A WAY from the scenes of strife now unhappily raging in France there is one town near the coast which was visited by the present writer before the disastrous war broke out. Indeed, no one can go to Normandy without calling at Caen, whose historic associations are linked with those of England. Moreover, it contains some of the finest churches, built in a style of architecture which has given it a name, and distinguished for grandeur and strength. For these characteristics it is superior to the Romanesque, which it succeeded. The walls are remarkable for thickness, and are frequently of great height. It would appear that Caen was especially favoured by the builders of the day, and their elaborate decoration is very marked.

As we all know, Caen is intimately associated with the early life of the Conqueror. Here he created the centre of his kingdom, and here may be found the two great monuments of his work—the Abbaye aux Hommes and the Abbaye aux Dames. The first, called the Church of St. Etienne, was dedicated with great pomp in the year 1070. Here William the Conqueror was buried, closing a strange and tragic life with a protest from one, Ascelin, a rich burgher of Caen, who, standing up as the leader of a party bitterly opposed to the acts of the late Duke, exclaimed: "That earth which you disturb is the site of my father's house! That man, for whom you pray, took it from him by force, and, without heeding his just claims, built thereon this church. Therefore, I do reclaim this ground, in the name of God. I forbid you to cover the body of the robber with my soil, or to bury it in my heritage!" We are told the Bishops were awestruck, and agreed there and then to pay Ascelin the sum of sixty sous for a grave, with a promise that his further requests should be granted in due course.

This church, known as the Abbaye aux Hommes, or St. Etienne, is a fine type of Norman architecture, with its grave and stern beauty, its harmonious lines, its grand style. "It is

a mistake," says Mr. Percy Dearmer, "to suppose that what we see is the Conqueror's work, appropriate though it may seem to him. Very little of the original masonry can be seen. The present west front was built up against the original one in 1090, when the lower part of the towers was made and the aisles vaulted. In 1160 the nave was vaulted, the walls refaced, the enormous triforium added. The choir was built about 1210, and the spires belong to the same period."

The abbey buildings are now used as a school for six hundred boys. There is a good deal of decoration in the *Parloir* and there is some excellent panelling of a quite late period. In the cloister is a clock, and under it a list of the Masses to be said at certain periods. But perhaps one of the most interesting things to be seen is a hanging staircase, the work of a monk who did all his forge work in the abbey itself.

The Church of the Abbaye aux Dames is usually known as La Trinité, and contrasts strongly with its companion, St. Etienne. Its capitals are elaborate, both externally and internally. The most interesting part, however, is the crypt, to view which special permission has to be obtained. You must apply to the *conciierge* of the Hôtel-Dieu at the side of the church. Visitors are not allowed to enter the choir. It contains the tomb of Queen Matilda, who founded the hospital, whose work of mercy is now carried on by nuns.

But for elegance and beauty of design the premier place among the churches of Caen must be given to St. Pierre. The spire, which is separated from the main building, is a magnificent piece of architecture, and though built in the early fourteenth century, is in the style of the thirteenth. It consists mainly of eight triangular stone sides, meeting at a height of 250 feet. When you view it from the main street, you would imagine it was of recent construction, and yet, apart from the ravages of storm, it has once undergone a bombardment. Let us hope it will not suffer a similar fate during this century.

Besides the churches, Caen has other objects of interest, not the least important being its *hotels* of the Renaissance

period. These were built by the merchant princes who flourished in the sixteenth century. The Hôtel of the Valois is now used as The Bourse, and is the most imposing of these palaces, for so they may be called. But, indeed, Caen is full of beautiful buildings, and its courtyards must, on no account, be missed. "The best charms of the town cannot be ticketed; we must wander about for ourselves, and invite our souls."

J. C. WRIGHT.



Temperance—Ideals and Methods.¹

IT is well to build castles, even if we sometimes erect them in the air; to have visions, which, although we may not be permitted to see them materialize, those who come after us most certainly will, when those who sow—if I may be permitted to mix my metaphors—and those who reap will rejoice together.

What, then, is our ideal?

It is, I venture to think, that a great conviction will possess the world that temperance and efficiency are inseparably bound up. We are beginning to see signs that this is already happening. We are understanding, as never before, that no loud singing of war-songs, excellent as they are, no artificial patriotism or worked-up enthusiasm, can take the place of restraint, control, and the sterling character which goes to make a nation great and strong. As long as there is an enormous drink bill there cannot be efficient national service. As long as intemperance lives amongst us, and the temptations thereto go unchecked, so long will the nation fail to achieve her purpose—the welfare of the people, the justice, the freedom, and the brotherhood of mankind.

But our ideal soars higher yet, and we are encouraged to think that we are very near its realization, when all the Christian forces of the world shall sink the differences which separate them, and shall combine on a common front and attack this evil, which reaches deep down into the foundations of the social, moral, and religious life of the people. The temperance crusade has been an unifying influence in the past, it has been no uncommon sight to see the leaders of reform and the heads of the Churches working together as an allied force to crush this—as we have been so often reminded lately—the greatest enemy of England and of her Allies to-day. That this unity of purpose will be more manifest in the future is seen in the recently formed “Temperance Council of the Christian Churches”—a United Council, which represents the Temper-

¹ The substance of a paper read before the Gateshead Temperance Council.

ance organizations of our own Church, the Nonconformists, the Roman Catholics, and the Salvation Army, and which has for its object the much-needed legislative and other reforms in connection with the liquor traffic. This movement is in the direction of our ideal. It is fraught with great possibilities, and we look with confidence to great results from this union of forces. We are appreciating as never before that Unity is Strength, and that it is as possible as it is practicable to sink all pet theories and selfish idiosyncrasies, and to join in a common purpose to fight a common foe, and therein to gain a decisive and lasting victory. Certainly a tremendous responsibility will rest on any who allow party spirit to delay such a much-desired universal and final accomplishment.

Yet further still does our ideal soar, even till Temperance becomes an imperial claim. There are millions of people over whom the British flag flies who lie outside the range of our present work. Ships which carry missionaries still carry gin. We cannot leave these native races without our help. The temperance problem has become vital to them, and we can never rest satisfied till we have undone this evil. We are seeing how it has hindered civilization as well as religion, and we can no longer hold aloof, or be indifferent to an effective warfare against the evil, till—at least wherever the British flag flies—it shall fly over people unhampered by alcoholic drink.

Such, then, are some of our ideals. No doubt some may think—at least, a few years ago they may have thought—that their attainment is impossible; but surely the most blinded pessimist must see that when our greatest statesmen, scientists, leaders, and teachers are giving their best of time and thought to find a way to their realization, that we are not far from the kingdom where we would be.

Now, for a moment or two, what are some of the methods whereby we, in our smaller spheres of activity, can contribute to their end? First and foremost, I think we must thoroughly inform ourselves, going deeper into the study of the temperance problem than ever before. Most of us can remember the old

methods of temperance advocacy, and whilst our principles have not changed, our mode of presenting them has. Many of us no longer declaim against drunkenness, but against the cause of drunkenness. It is against alcohol that our efforts are directed. The old style of meeting and its address, with its pathetic pictures, its miles of public-houses placed side by side, its fierce denunciation, and its statistical gymnastics, undoubtedly did their work; they served to call attention to the evil as perhaps no other methods would have done so effectively; but with our higher ideal and enlarged purpose, we need new methods for our new tasks.

We need in these advanced and more enlightened days a deeper knowledge, a sounder ground of scientific information, combined with the old enthusiasm and spirit of self-sacrifice, if we are to reach our ideal and to win the world to temperance principles. We must not only know the nature and effects of alcoholic drinks in connection with physiology and hygiene, but also its bearing upon the problems usually associated with it. The housing of the masses, the teaching of the children, the relief of the poor, the recovery of the fallen, and in these days of national distress the filling up of the ranks and the piling up of munitions—all these subjects are so intertwined, sometimes as cause, sometimes as effect, that we should be thoroughly informed ourselves in order that we may meet all criticisms and silence all attacks in the furtherance of our ideal. The materials for doing this are in abundance, and a serious obligation rests in the minds of all temperance workers who neglect to thoroughly equip themselves for the successful accomplishment of their sacred purpose.

Information is the first method and legislation is the second. We cannot effectively have the second without the first. It is no good coercing people against their will, and a great deal remains to be done before they are prepared for any drastic measure of temperance reform. It is here, I think, our work comes in; not so heroic, perhaps, as that of the legislator, attracting to himself the attention of the world, but certainly

equally essential in preparing the way for him, and possibly in saving him from defeat, as evidenced in the recent attempts to buy out the brewers and distillers and the failure to totally prohibit the sale of intoxicants for the period of the war. The legislation we ask for is on behalf of the people; and until their voice is heard—heard loud and long—it will not be heeded; and, judging from my experience in our open-air campaign at Elswick this summer, they are not yet ready to make it heard. Their present mood is to resent any form of legislation as a curtailment of their liberties. I know it may be argued that the best way to make them realize the seriousness of the problem is to take drastic measures and to close all public-houses at once for the duration of the war; but I very much doubt whether it would not be a cure worse than the disease, and that our better plan is precept and example—to do all that we can, personally and with individuals, at meetings, and especially in the open-air, where we come in contact with people who will not attend indoor meetings, and who resent the direct personal appeal, to influence them in such a way that, realizing its danger, they shall refuse to have the temptation placed in their midst. It is for us to create a great patriotic and religious spirit among the people. We can do little without this; appeals to selfish interests, arguments about thrift and economy, warnings about crime and immorality, insanity and pauperism, will do little, compared with appeals to the larger interests of the welfare of the country and the love of God. When once it is realized that civilization is helpless and religion is powerless without Godliness, and that both of these are hampered and rendered almost useless by intemperance, we shall be able to legislate on satisfactory, just, and lasting lines. Every encouragement is ours now to do this; the old saw, “You can’t make people sober by Act of Parliament” is losing its edge. The most favourable results are undoubtedly following the regulation of the hours of drinking and the suppression of credit and treating, it is forming new habits among the people, leading to a marked decrease in the convictions for drunkenness, and

is promoting the moral welfare of the community. With such incentives we may well persevere in our crusade, and demand what I think may be the right solution—a government monopoly of the trade, or any other form of legislation which shall make the ideal for which we aim an accomplished fact.

If ever there was a time when we should strive might and main to attain this, it is the present. Those of us who work in munition areas and in parishes from which large numbers of men have enlisted know as never before the disastrous effect of excessive drinking on the characters and the capabilities of the men and women, as well as its demoralizing influence on the wives and mothers of the soldiers and on their homes and little ones. I need not labour the point, but I do ask, in all the earnestness which I can command, that we should all do our utmost to carry on our temperance campaign with something of the same vigour and self-sacrifice as the nation is waging its war. The disaster would be too terrible if our victorious army should return and find our country overrun with the drink evil. It will take all our energy to prevent it; but with the help of Almighty God and the determined effort of every one of us we shall emerge, as our nation will emerge from her conflict, victorious, having achieved our ideals and ushered in a new era, wherein will permanently dwell temperance and efficiency, peace and goodwill.

HENRY EDWARDS.



The Missionary World.

SUCH rest as this summer has afforded is now past, and the missionary world at the home base has taken up its winter burden. For most, the load is heavy; for all, the outlook is grave. Yet however deep be the sorrows of the war as we measure them, there lie at a deeper depth a new inspiration and a clearer hope. We are beginning to find out the truth of this, and it is going to tell on all our work. We talk of the clouds that overshadow us, we are fearful about funds, about missionaries, about the confusing issues around us. We should be inspired with a new spirit of sacrifice could we but believe that there is also a *cloud of witnesses* encompassing us, increased beyond counting since the war began. The recognition and remembrance of their attainment, and the knowledge that no less a service, though in a different plane, is asked of us, must brace us for our duty. We are ashamed to be afraid when we recall what they faced. But the service of our lives is not only to be stated in terms of activity and endurance; we think and live and move now in the shadow of death, not in the gloom of Pagan thought, but in the reverence of Christian belief. As in a house where death has come, and all is sacred and hushed, and nothing is too much for one to do for another, if by any means the comfort which each has can be shared with another, so now, too, we shall find in our winter of work that we shall speak softly one to another, tread gently, show new generousities and desire new unities, and learn that any victory which our brave dead won for us has not ended on the field or the wave or in the air. Death is binding us together in the family of the Church, to stand together, share together, and do together the will of God for the world, refusing to be sundered from one another any more. God is using death to teach us life and love.

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As we set to work this autumn we find some of the chief grounds for good hope where we have long been disappointed—

namely, at the home base. The C.M.S. is giving a strong lead with its *Aims and Plans*, and the Honorary Secretary has written cogently in the *C.M. Review* for September on "Our Supreme Need—Can it be Met?" answering his question as he asks it. But such a lead we expect from a living Missionary Society; our ground for hope lies farther back, and is in the Church itself. Recently *The Times* allotted some six lines of its smallest type to an announcement from the Diocese of Worcester, which, taken in conjunction with the movement in the Diocese of Salisbury on the Spiritual Call of the War, and many other smaller movements so far but little known, heralds coming good for foreign Missions. The Bishop of Worcester—giving his authority for the closing of churches for services during the period—invites his clergy to spend five days with him "to learn the conditions, please God, which must be fulfilled if the Church is to be released from past mistakes and failures, and a new measure of power and glory given her for the spiritual and religious good of the people of our land." The extract ends there, but the effect of the convention will not. When the Church so begins to face issues such as the war has revealed, there can be no limit of area to the witness that will ensue. However difficult an aspect certain missionary questions in the Church bear at the moment, spiritual life, prepared for by penitence and honesty, is breaking out. The controversies of which the C.M.S. and S.P.G. have been the subjects recently, even though they are to be greatly deplored as absolutely unseemly at the moment, are also a proof of the presence of life, not of its absence, as some would have us believe.

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If we have ground for hope at the home base, we have need to remember who is the Hope of the World when we turn our thoughts abroad. This is strongly pointed out in the *L.M.S. Chronicle*. There we are reminded of Sir Robert Hart's "grim prophecy" at the end of the Boxer risings, that the future for China held this alternative: "Twenty millions of armed and trained Chinese on the battlefields of the world, or China won

for the Gospel of Christ." This alternative is kept before us when we read that a Peking newspaper records, under a headline "The Salvation Fund," offerings given to uphold the Government and strengthen its armaments. China, smarting under the recent treaty with Japan, must be aided from other and better "salvation funds" than this.

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We are thankful, but not in the least surprised, to see an appeal on behalf of a S.P.G. undertaking in the *C.M. Review*. The circumstances which have arisen in the Chota Nagpur Diocese with regard to the Lutheran missionaries there are probably known to most. The Government decided early in August to intern or deport all the German missionaries, and these accordingly appealed to the Bishop to take over their work, as far as possible supervising pastors, catechists, and schools during the period of the war. The Bishop, with the aid of the S.P.G., responded promptly to this great and sudden need, and is appealing through the Church papers for eight clergy immediately. Some have already been secured, others will doubtless be found, but the serious question of finance remains. The S.P.G. has generously taken this upon itself; the whole Church must help in the emergency.

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Bishop Montgomery has allowed us to share one of his "dreams" in the S.P.G. *Mission Field*, this time on "The Place of the Anglican Communion among World Christian Forces." In it he has given the Church a shape which is in parts very defined and in parts very shadowy and faint. Being a "dream," it is not either fair or possible to make it the subject of criticism to which under any other form such a contribution would be justly liable. When, however, he pleads that "the very special and overwhelmingly important contribution of our portion of the Catholic Church to Christendom" is to be present "in every land in the world *as a pattern, as an example* of quite exceptional value, in face of the certain growth of National Churches in all lands during this century,"

one realizes that it is indeed a dream, from the impermanence of which there will be a waking. When we have only just begun to enter into the problem of the Church on the Mission Field, it is no good to erect delimitations; the Anglican Church has got to find out how, in addition to being an example and a pattern—God giving grace that such a result be attainable—it can take a full share and give a full contribution on the basis of human brotherhood and real unity. We have not attained, neither are we already perfect. We are learning still.

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Two exceedingly interesting pamphlets have come to hand from the Madras Women's Christian College. In one is recorded the public welcome given to the Principal, Miss Eleanor McDougall, M.A.; the other is her first Journal written after the College had been opened. Miss McDougall is able to state:

“On the whole we can count on about thirty-five to forty students, of whom about twenty-five will be resident. It is very interesting that three, if not four, of the eight Hindus are coming into residence as soon as our arrangements for them are completed. . . . Besides the eight Hindus and three Eurasians (particularly nice girls), we have every sort of Indian Christian. Among the most interesting are four Syrian Christians belonging to three different branches of the Syrian Church. . . . The students already feel something of their link with the University and student world of America and Great Britain.”

We hope Miss McDougall's Journals will continue.

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Daughters of Syria, the quarterly record of the British Syrian Mission, should, like the work it represents, be better known. Despite trying variations in type, the current number makes pleasant and valuable reading, and exhibits the brightness of faith in the darkness of war. Not only is the number interesting from the record of work done, but from the suggestiveness of the political situation and the possible effects on mission work of whatever protectorate or government is set up after the war. Sincere sympathy will be given to the workers in the Beyrout Training College—recently enlarged, and now

linked closely to Cheltenham College for Ladies in the person of some of its missionaries—in the seizure of its premises by the Turkish authorities and the confiscation and looting of property. The Mission has about forty to sixty schools in various parts of Syria, and estimates that altogether about a quarter of a million children have been taught in them, and that as many as 40,000 children at the most impressionable age have had an average of six years under Christian influences.

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Speakers, who are often glad of a book which gives them well-ordered and interesting facts for missionary addresses, as well as students of missions, will find the new volume of the "Christian Movement in the Japanese Empire," which can be had (price 5s.) from the Religious Tract Society, a splendid investment. The well-edited volume comes entirely from missionary pens, and gives a fresh and living record of the year's doings in Japan and in Korea. Missions are shown in the light of their social and political setting, and the book contains much which will appeal to those who do not usually read missionary works. The need for Christian missions in Japan is emphasized by a statement in Canon Robinson's "History of Christian Missions," another book which no speaker or student should miss. He writes :

"According to a recent analysis of the religious beliefs of the students attending the Imperial University in Tokyo, 3,000 were agnostics, 1,500 atheists, 450 Shintoists or Buddhists, and 60 Christians. We may compare with this statement the fact that out of the 315,000,000 people in India enumerated in the last census, only 50 declared themselves as agnostics and 1 as an atheist. Of the former, apparently 45 were Chinese."

G.



Notices of Books.

THE GOSPEL MIRACLES. By J. R. Illingworth, M.A., D.D. London : *Macmillan and Co.* Price 4s. 6d. net.

Readers of this book will the more regret that the pen of the author has been laid aside with his removal from earthly labour. This is his last word to us, and for many it will be the last word in a great and stubborn controversy. Reason and Faith are reconciled. Science and Philosophy no longer offer resistance to the Gospel miracles.

The time has long passed when discussion centred on the sufficiency of the evidence or the credibility of the historians. The weakness of this line of argument, and the transference of the debate from science to philosophy, are perceived in Hume's assertion that "a miracle is a violation of the laws of nature ; and as a firm and unalterable experience has established the laws, the proof against a miracle, from the very nature of the fact, is as entire as any argument from experience can possibly be imagined. . . . It is contrary to experience that a miracle should be true, but not contrary to experience that testimony should be false." But this position is indefensible when we reflect that experience is not a capable judge in this matter, for in Christ a new and unique fact has entered the world, transcending all human experience.

The possession of a free-will is so embedded in man's consciousness that its denial strikes at the root of all knowledge. We may at once abandon hope of discovering Truth. Dr. Illingworth opens with the startling paradox that "Necessity (is) the basis of freedom." The fixity of natural law is the revelation of Divine consistency. Violation of law is only subjected to the restraint that both breach and continuity must work in harmony with the definite purpose which is gradually being wrought out. As a creature, man is endowed with personal freedom, yet he also is under the law. "We can only play our game of chess because the several pieces have a constant value." In the wilful exercise of liberty man has sinned, and the whole creation is involved in the immense catastrophes which invariably follow the lapse of law. We cannot be too thankful to Dr. Illingworth for his repeated and powerful insistence that sin is a great fact. If miracle is a violation of law, sin is the "only miracle," a real breach of the moral law. It is the loving intention of an all-holy God to obtain its removal, and the remedy of its consequent woes.

The Incarnation is a new creative fact. It is an event altogether new, and not to be tested by canons of criticism gathered from ordinary experience. The claims of our Lord are abundantly corroborated by the anticipations of the Hebrew prophets and the accomplished work of His Church. The Virgin Birth, the Resurrection, and all the miracles of the Gospel, are found upon examination to entirely accord with the revelation of Divine Love operating for the salvation of man and his restoration to a true life. If ordinary experience counts for little, the experience of Christians counts for much. Not the least valuable part of Dr. Illingworth's contribution is his method of estimating Christian experience at its true worth, and in-

cidentally, in the last chapter, he displays its worth in the settlement of the questions evoked by the literary criticism of the Holy Scriptures.

This brief and inadequate outline of Dr. Illingworth's argument may be helpful in turning some who are still perplexed to a real source of help, carefully unfolded, clearly expressed, and fully persuasive.

THE CHURCH IN THE MODERN STATE. By Frederick Rogers. London: *Sir Isaac Pitman and Sons, Ltd.* Price 2s. 6d. net.

The war has added to the interest of both spiritual and ecclesiastical problems, and this fact makes the issue of Mr. Rogers' handbook most timely. We all want to know something about the religious systems of our friends and of our foes, who are nearly all, at least nominally, Christian. We all are anxious that the name of Christ should not be dishonoured by the warfare of Christian nations, and some of us may be anxious to see Protestant principles vindicated rather than Roman.

Mr. Rogers presents us with a sketch of the religious life of the European States. Though in close sympathy with the Labour Movement, he is a keen advocate of Establishment and a defender of the Church of England. He makes no secret of the fact that his sympathies lie with the High Church party, and for all he says, the Church might be Evangelical in neither her standards nor her membership. He is, however, quite fair to Continental Protestants.

In the opening chapter Mr. Rogers enunciates a theory of a Church in the Modern State. Men must organize, and the largest forms of social organization have to do with religion and with nationality. No nation is without an organized expression of its spiritual beliefs, and such organization is designed to fight the defects and failures of human life. Organized religion stands for that side of human nature which refuses to be content with the merely material. A State Church is the application of the Socialist theory to organized religion, and religious machinery, though insufficient by itself, provides the means for that expression of religious conviction, which will reconcile sanctity, intellect, and authority.

National Churches arose mainly out of the Reformation conflict, but that need not detract from their value, because there were national Churches in the early centuries of Christianity, some of which still remain. They, however, says Mr. Rogers, had nothing Protestant about them, yet the Protestant schism was far more justifiable than the schism of the Greek Church.

In his chapter on "Theories of Church and State," Mr. Rogers reviews Erastus, Calvin, Zwingli, Luther, Arminius, Hooker, Bacon, Jeremy Taylor, and Hobbes. In discussing Calvin, he says that he was "perhaps the greatest man in Europe while he lived, who cut his way through the controversial jungle, established by sheer force of genius a Church of his own, and saved Protestantism from ruin. No one knew exactly what was meant by Protestantism, even the redoubtable John Knox was not equal to a definition when challenged." This we beg leave to doubt. Surely the essential principle of Protestantism was expressed in connection with the famous protest of 1529.

There follow sketches of the religious life of Austria; Belgium, "the most Catholic country in Europe"; Denmark, where "services are irreverent

and formal, and [religion] is all but powerless against the national vice of drink"; France, where the Roman Church may be suffering for its "pitiless persecutions of Protestantism in the sixteenth and seventeenth centuries"; Germany, where with the law that each child of fourteen shall have a right to decide on its religion, "it is little wonder . . . that religion in Germany decays"; Greece; Holland; Italy; Norway; Portugal, where the Church has fallen on evil days, but is reaping what it has sown; Russia, where "ritual is a tremendous power in the faith," and "the priests are not more sober than their flock," though perhaps with the prohibition of vodka the criticism will cease to hold; Spain, which "reflects the romance, the gloom, and the mystery of the Roman Catholic Church"; Sweden, where "no civil disabilities attach to any person on account of his religious opinions, except to the Jesuits"; Switzerland, where the same holds good.

The Church of England has a chapter to itself. Mr. Rogers quotes the provision of Magna Carta that the Church of England shall be free. He states that "Episcopacy is Divinely instituted and is also beyond question the best form of Church government discovered yet." He rather begs the question, though he does not go so far as to say that episcopacy is of the *esse* of the Church. Mr. Rogers testifies to the vitality of the doctrine of Apostolical Succession, and he says that Keble's Assize Sermon in 1833 "was a battle-cry for a larger liberty than could be found in a Protestantism dominated by the utilitarian theories of Paley and Bentham." Mr. Rogers styles the Bishop of Zanzibar's attitude regarding Kikuyu as "noble," and as making history in the English Church.

The closing chapter deals with the Church of Scotland. "Anachronisms may surround its religious organizations," but it "has made a noble contribution to the religious life of the world." "Clear-eyed vision, loyal faith, upright living, all these are in the life of Scotland, and are its salt and its strength."

The epilogue asks the question, What will be the effect of the war upon religion in Europe? We may soon see the beginning of an answer to the question, but at present no one can divine what will occur. All the more need for us to hold fast to "the truth as it is in Jesus." J. T. I.

THE TEACHING OF CHRIST. By Edward Gordon Selwyn. London: Longmans, Green and Co. Price 2s. 6d. net.

Under the guidance of modern criticism, with full acceptance of its principles, Mr. Selwyn has been led to a point at which Christianity itself is at stake. Harnack's "What is Christianity?" and Tyrrell's "Christianity at the Cross-Roads" have induced a reaction. The former renders Christianity "too dull and too ordinary a thing to be worth much trouble"; the latter leaves "no adequate room for the growth and play of the ethical life." For the satisfaction of faith a fresh study of the teaching of Christ, as recorded by the Synoptists, is undertaken. The method is to fall back upon a simple reading of the New Testament whenever prominent critics are at variance with each other. This savours too much of an evasion of the issues. The mind can never rest for long if avenues of investigation are closed against it. The conflict is serious, and there must be many who are feeling the full force of the difficulty. But rescue from their perilous

dilemma necessitates a rational rejection of critical hypothesis. If the criticism is irrefutable, it appears that faith must go. Mr. Selwyn's book has a distinct psychological value, and contains much that is well put. But the field of battle is ill-chosen. This is not the valley of decision.

THE HOLY GOSPELS OPENED. By the Rev. J. Stuart Holden, M.A., Vicar of St. Paul's, Portman Square, W. London: *Morgan and Scott*. Price 2s. 6d.

This is not a consecutive, or in any sense a full, commentary, but just the working out of a devotional thought taken from each chapter of the Four Evangelists, each meditation occupying as a rule, if not always, from one to two pages. As the writer says in his Preface, "In each chapter one prominent thought is selected for meditation, and some simple suggestions offered as to its meaning and practical application to personal life. At best these are but crumbs from the Loaf, gleams from the Sun, tiny grains of gold-dust from the Mine, whose great value lies in their testimony to the supreme worth of the Whole." Mr. Stuart Holden's rich devotional style is well known, and the book should have a large circulation. Here is a specimen of what will be found, taken from the meditation on St. Matt. xvii. 8, "To see 'no man but Jesus only' is the open secret of all assured salvation, of all abiding inspiration, of all adequate strength, and of all effective life and service. For indeed there *is* no other beside Him! Let us then daily climb up above the dust and din of earth into the mountain of prayer and fellowship, where we can see Him clearly and apprehend Him increasingly, as He touches us and bids us 'Arise, and be not afraid.'"

THE WAY OF RENEWAL. By the Rev. Cyril C. B. Bardsley. London: *Longmans, Green and Co.* Price 4d. net.

Anything from the pen of the devoted Hon. Secretary of the C.M.S. is certain of a welcome. In this booklet Mr. Bardsley has done two things, and, as might be expected, done them well. First, he has not only drawn attention to the failure of the Church, but has indicated the causes and the remedy. Secondly, he has given us what is really a manual of devotion. Each terse, tense chapter concludes with helpful suggestions for meditation and prayer, so that the reader is not lost in a maze of indefinite generalities, but finds something concrete to help him along the Way of Renewal. The failure of the Church is the result of the failure of the individual, and so—as Mr. Bardsley says—"the winning of the world depends upon the renewal of individual lives." We could wish that it were possible to bring out this call to Renewal in a penny edition, so as to secure for it the widest possible circulation among our Communicants and Church-workers.

A BOOK OF PRAYERS FOR STUDENTS. London: *Student Christian Movement*. Price 1s. 6d. net.

"This book," as we read in the Preface, "has been compiled to meet the special needs of members of the Student Christian Movement for a collection of prayers in a convenient form, suitable for private use and also for use at Christian Union Meetings, Bible circles, retreats and conferences." The Manual is divided into three parts. In Part I. there are Daily Services of

Thanksgiving and Intercession for one week. Part II. contains five Litanies for different subjects, while in Part III. we have a Collection of Prayers on Various Subjects. "Several members of the Student Movement," we are told, "have assisted in the compilation of this book." While the name of the S.C.M. is some guarantee as to the nature and soundness of the petitions, the prayers are drawn from many diverse sources, and the collection may be described as truly Catholic, and that in more senses than one. It would be difficult to say what need or requirement is not provided for in this little volume, so small that it may be carried in the pocket.

OUR WONDERFUL CATHEDRALS. By Gertrude Hollis. London: S.P.C.K. Price 2s. net.

After one chapter devoted to English Cathedrals in general, eleven of the most prominent are singled out, one chapter each being devoted to them. A great deal of information about these sacred buildings is given, including a number of legends and historical stories. There are a very large number of illustrations (sixty-three), including eight coloured plates. The book is specially intended for children, but we think older people might gain a vast amount of interesting information by reading it. Miss Hollis has evidently read much and deeply on the subject of our Cathedrals, and the history connected with them, and she has a happy knack of retailing her information in an interesting and fascinating manner.

IN THE SERVICE OF THE KING: A PARSON'S STORY. By Joseph B. Dunn. London and New York: G. P. Putnam's Sons.

We do not know when we came across a more delightfully unconventional autobiography than this, in which "I" never appears, because it is all written in the third person. This "parson" is not merely a theologian—he is somewhat of a philosopher as well, and an intensely human person into the bargain. He has delightful stories to tell of his experiences in country, town, and city parishes, and he knows how to tell them. Happy indeed were they who came under his influence, and we trust that through the printed page he will be able to reach and help many others.

THEY ALSO SERVE: FIVE PAPERS ON THE WAR. By George Hale Leonard. London: Student Christian Movement. Price 8d. net.

These papers, which were read to members of Bristol University by the Professor of Modern History, have been published, the author tells us, for the encouragement and consolation of those who have to stay at home in time of war. They are charming specimens of English prose. This is not their only merit—they are the expression of simple faith and piety. The two concluding papers, which are headed "Love makes all things easy," and are respectively entitled "The Little Dark Church" and "The Turn of the Road," are quite delightful.

"CALLED." By Mrs. T. W. W. Crawford (*née* Grimes). London: C.M.S. House. Price 2s. 6d. net.

The revered Bishop of Durham contributes a Preface to this delightful volume. As he reminds us, "the call" came many years ago to his own brothers—men whose praise is in all the churches—so that he is naturally

impressed by what he terms "the greatness and glory of the call to missionary service." It is this "glory of God's call" upon which Mrs. Crawford dwells in her opening chapter. It is, alas, but too true that "one small section only of the Church seems to have responded to the missionary call in any adequate way," and she quotes Dr. Fleming Stevenson as saying that "the Moravians moved upon our modern heathenism, not by a few adventurous ones, but by battalions." Subsequently the call of Old Testament worthies—Abraham, Moses, Gideon, Samuel, Isaiah, Jeremiah, and Ezekiel—is considered; then the call of the Twelve and St. Paul. But the rest and greater part of the book is devoted to stories of how the call came to early and later missionaries, together with the testimony of living witnesses. So far as the stories of early missionaries are concerned, many of these are little known, and the account of how Raymund Lull became the first missionary to the Moslems in 1275, and of how Hans Egede, David Brainerd, William Carey and others responded is truly inspiring. Those in search of illustrations for missionary sermons or addresses will find here plenty of material, while those who have themselves heard the call, and are perplexed over the difficult question of "guidance," will be glad to read of how others found the clue of the maze.

THE MISSIONARY PROSPECT. By Charles H. Robinson, D.D. London: S. W. Partridge. Price 1s. net.

We are very glad to see that a new edition of this excellent survey of Christian missions has been called for. We ventured to commend the book when first issued, and we repeat the commendation now. Dr. Robinson gives to the student of missions a most convenient and careful handbook, written with accuracy, insight, and love. All Christian missions are dealt with, and plenty of interesting figures given. Here is food for many "missionary sermons." There is a cloth edition at 2s. 6d.

THE MEN WHO DIED IN BATTLE. By J. Paterson-Smyth, D.D. London: Hodder and Stoughton. Price 1s.

These are four sermons reprinted from the same author's "God and the War," and deal with the great question of what comes after death to "the thousands and thousands of splendid fellows, in the prime of their young manhood, with the high promise of their future unrealized, cut off in a moment." The first sermon shows that identity and consciousness continue, with added vigour and "excitement," in the more vivid life to which death is the only gate. The second and third sermons describe the life beyond. There is consciousness, memory, mutual recognition, friendship, and close interest in the doings of those left behind on earth. There must be mutual prayer. The fourth sermon discusses the fate of the great majority who never definitely chose for or against Christ in this life, "the men for whom we are afraid." Emphasis is laid on the importance of this life as the determining factor in human destiny, but this is not allowed to exclude the possibility of another chance being given to those who for various reasons did not accept Christ here. "We must believe that through all eternity, if the worst sinner felt touched by the love of God and wanted to turn to Him, that man would be saved." We have given a pretty full outline of the

little book. It is popular in style, and many of its statements will arouse opposition, and probably need qualification and, perhaps, more careful thought. Dr. Smyth is trying to bring comfort to bereaved relations, and there is much in his book which will do this. Of the four sermons, we like the first very much the best. Dr. Smyth feels that we cannot avoid, and should not avoid, praying for our dead.

PRAYERS FOR FAMILY WORSHIP. By Lady Richardson. London: *Religious Tract Society*. Price 1s. net.

Here are thirty prayers on general subjects, with four more on Sunday and five special prayers for Advent, Christmas, New Year, Good Friday, and Easter. Probably the idea is that of family prayer for a month. It is easy to see that the prayers have been drawn up by a Bible student. They are saturated with Bible language, from which, indeed, they are almost entirely composed. The subjects chosen are very beautiful, and the whole reflects the mind of a loving, happy servant of Christ.

IN PRAISE OF TEACHING MISSIONS. By Gerald Sampson, C.R. London: *Wells Gardner and Co.* Price 1s. 6d.

The author is concerned to demonstrate the difference between his "teaching mission" and the ordinary parochial mission of conversion. Both are perhaps needed, but certainly the "teaching mission" not least. Nor is he speaking of missions of instruction, which have different aims and are not successful. He advocates a special kind of "teaching mission" on lines which he says few or none have ever taken save himself. The teaching mission must be for exactly eight days, and inspires to joy in the Holy Ghost. Church-people are to be brought into closer, loving, real touch with God. It seems, in fact, to be a parochial Convention ending with a resolution card. Children are not included in the operations, and must be placed at the back of the Church, so that when tired or troublesome they "can easily go out." Best of all it is to have none present. Mr. Sampson has specialized on this one thing, and is very definite and very certain that the week's details, here given, must be carried out just as described. All local objections or desires are to be disregarded, experience having proved that the missionary's way is best and successful. It is interesting to notice continually how very decided Mr. Sampson is on these practical details. To many this will seem an advantage. We are most ready to recognize the loving spirit which keeps out all trace of religious controversy from a book coming from a member of the Mirfield Community. The missionary is charged to keep all such out of his mission. "There is a time for everything, but this is not that time."

OUR WONDERFUL EARTH. By F. A. Pitts. London: *S.P.C.K.* Price 2s. net.

This is an endeavour to tell to young people the story of the gradual formation and development of the earth as learnt from geological study. There is a glance at the nebular theories, followed by chapters on rocks, coal, volcanoes, and land formations. The action of wind and water, including snow and ice, on the earth's surface is explained, and the different "periods" familiar to students of animal life are named and described. There are over

forty illustrations. The story is told with reverence and the work is regarded as that of God. The book is intended for "young people," and the authoress has thrown it into a form which is intended to appeal to them. Perhaps it was impossible to avoid so many geological terms and names, but these will certainly tend to damp the ardour of some of the youngest inquirers who so constantly ask the kind of question which this interesting book answers so well. The story of the earth is indeed a "wonderful" one, and the idea of presenting it in a reverent form to the minds of the coming generation is distinctly good.

PRIVATE 7664: A FAITHFUL SOLDIER OF THE BRAVE WORCESTERS. By Edward Smith, J.P. London: *R.T.S.* Price 6d. net.

This is the life-story of a wild youth whose conduct brought him to a reformatory, and whose start in life gave no promise of a useful career. After his enlistment, however, he was brought to God while attending a meeting at a Soldiers' Home, and the letters written to the author of this brief memoir are full of testimony to the power of redeeming Grace. He fell at La Quenque Rue on October 28, 1914. It is just the book to put into the hand of a Christian soldier.

THE WAY OF THE GOOD PHYSICIAN. By Henry T. Hodgkin, M.A., M.B. London: *C.M.S. House.* Price 1s. net.

A graphically written account of Medical Mission work, to which is added a brief history of the C.M.S. Medical Missions. Excellent illustrations add weight to the letterpress, of which we can only say that there is not a dull page or paragraph.

THE HOPE OF THE KINGDOM OF GOD. By the Rev. G. C. Walker, B.A. Stockport: *The Edgeley Press, Ltd.* Price 1s. net.

Mr. Walker has given us in a very unpretentious form what is really a theological work worthy to take its place alongside more elaborate expositions of a subject at once profound and important. There is abundant evidence of wide reading and of quiet confidence in the Word of God.

[For Publications of the Month, see over.]



Publications of the Month.

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

BIBLICAL AND THEOLOGICAL.

MISCELLANEA EVANGELICA (II.) CHRIST'S MIRACLES OF FEEDING. By Edwin A. Abbott. (*Cambridge University Press.* 3s. net.) This paper-cover book is a chapter of Dr. Abbott's forthcoming volume of *Diatessarica*, "The Law of the New Kingdom." It is published in advance "in the hope that it may receive criticism resulting in corrections." Dr. Abbott claims to have found additional evidence for the conclusion that "where Luke alters or omits what is in Mark, John as a rule intervenes to support or explain Mark." But its main object is "to investigate what may be called Christ's Doctrine of Bread." "It gives reasons" (to quote from the Preface) "for believing that the Eucharist of the Last Supper was the outcome and climax of earlier meals that were not only eucharistic, but also altruistic. They expressed a Divine law of giving and receiving. They recognized, in a material emblem with a spiritual application, Isaiah's precepts to Israel, 'Break thy bread and draw out thy soul to the hungry,' as conditions to be fulfilled by every human being that desires to receive for his own hungry soul that bread which is broken for him by the Son of Man."

MEDITATION. By Arthur Lowell. (*Simpkin, Marshall and Co.* 5s. net.) A somewhat abstruse volume. The writer holds that "the root of the present mental and spiritual unrest is to be found in the confusion that prevails between the respective spheres of faith and understanding or intelligence," and he is convinced that "only by a thorough revision of the whole subject, with the determination to ascertain the truth, will the religious world be able to keep pace with modern thought."

THE PROBLEM OF PAIN: ITS BEARING ON FAITH IN GOD. By J. R. Illingworth, M.A., D.D. (*John Murray.* 6d. net.) A reprint of a paper from *Lux Mundi*, arranged by the author, who has lately been taken from us. It is a most timely publication, and will bring a message of comfort to those whose faith is disturbed by the present distress. It expresses the thought that "pain and sorrow, however perplexing to the intellect, do, as a matter of fact, find their practical and sufficient explanation in the Cross."

A LITANY OF REMEMBRANCE. By the late Bishop Ridging. (*George Allen and Unwin, Ltd.* 2d.) Compiled for use at Retreats and Quiet Days for Clergy in the diocese of Southwell. It is marked by depth of penetration into the spiritual needs of the clergy; of great service for devotional meetings, and admirably adapted also for private use. We quote one passage, which sufficiently indicates the spirit of the litany as a whole:

"From pride and self-will, from desire ever to have our own way in all things, from overweening love of our own ideas and blindness to the value of others; from resentment against opposition and contempt for the claims of others; enlarge the generosity of our hearts and enlighten the fairness of our judgments; and from all selfish arbitrariness of temper,

"Save us and help us, we humbly beseech Thee, O Lord."

MISSIONARY.

THE CHRISTIAN MOVEMENT IN THE JAPANESE EMPIRE, INCLUDING KOREA AND FORMOSA. (*Published in Great Britain by the Religious Tract Society.* 5s., post free.) This important Year-Book is now in its thirteenth annual issue. It contains a mine of information about Missions in Japan as interesting as it is illuminating. The volume may be strongly commended to all students of Missions. Glancing over its pages we find a thorough discussion of a number of new and vital topics, as well as the usual political and social survey and reviews of various missionary and religious organizations of all denominations brought up to date. The full review of the first year of the Union Evangelistic Campaign is the only report in English by the Japanese leaders. A remarkable chapter on "Christianity in Industrial Enterprises" gives many concrete examples of how individuals are applying Christianity industrially. Startling revelations are made in a chapter on "Women Factory Labourers."

"The Legal Status of Japanese Women" is another thought-provoking chapter. An inspiring discussion is given of the growing interest in Christian literature, revealing the advancement of Japan among the Eastern nations in a very impressive way. The condition and progress of work in Korea is thoroughly reviewed. Interesting charts of Christian progress in various ways are provided. There are given also very full statistics of Christian and philanthropic work throughout the Empire. A correct mid-year directory, including the Roman Catholics, is in the appendix, together with full information regarding the status of the old religions, and Japan's latest treaties with China, America, and England.

TO THE HELP OF THE NATIONS, being the 116th Annual Report of the Religious Tract Society. A glance at these well-stocked pages will show to what a large extent the Religious Tract Society is helping the work of the Churches in all parts of the world. The reports from the different countries are most interesting and full of encouragement for the missionary-hearted worker, and the illustrations are many and good.

WAR LITERATURE.

WAR AND CHRISTIANITY FROM THE RUSSIAN POINT OF VIEW. By Vladimir Solovyof. With an Introduction by Stephen Graham. (*Constable and Co., Ltd.* 4s. 6d. net.) Mr. Graham explains in his Introduction that Solovyof was one of the great spiritual leaders of the Russian people. He was in all his work and faith opposed to Tolstoy, considering Tolstoyism to be a sort of moral atrophy. War, we read, has not prompted so many misgivings in Christian Russia as it has done in the humanitarian and materialistic West. This book, which was first issued in 1900, offers a justification of the traditional title of the Russian army as a "Christ-serving and worthy militancy." Its reappearance just now is particularly opportune.

TEN MINUTES WITH THE BIBLE. By the Author of "The Steep Ascent." (*Elliot Stock.* 1s. 6d. net.) This little book is in three parts: (1) "In Time of War"; (2) "The Lord's Prayer"; (3) "Ezra, the Story of the Faithful Remnant." It is marked by a rich devotional spirit, and the brief comments arranged for daily reading will be found particularly helpful.

A CALL TO THE NATION. By the Rev. C. A. Woodroffe. (*Elliot Stock.* 6d. net.) If all the addresses given on August 4, the first anniversary of the declaration of war, reached the high level of earnest exhortation and spiritual appeal which characterized that given by Mr. Woodroffe, as set out in this pamphlet, a great impression must have been produced. The "Call" is based on Lamentations iii, 26: "It is good that a man should both *hope* and quietly *wait* for the salvation of the Lord"; and Mr. Woodroffe's purpose is to show that the nation's need is "repentance," and the remedy for its sins "salvation"—the salvation of the Lord, with its ensuing results: pardon, peace, success to our arms, and goodwill among men. Mr. Woodroffe holds that "the apathy of our nation to that which is spiritual is appalling," and he asks, "How, in the midst of all this, can we look for, or expect, the *Salvation of the Lord?* Rather let us return unto the Lord, and He will return unto us." The message of the booklet is essentially one for these times, and we hope it may be widely circulated.

TEMPERANCE TAXATION AND HOUSING REFORM. By T. P. RITZEMA. (*Northern Daily Telegraph*, Blackburn. 2d. Second edition.) Although only a pamphlet, it is packed with a variety of information which will be found useful in connection with the solution of economic problems which press heavily now, and will increase in severity after the war. To prepare for the bad time coming the writer suggests that "we take means to reduce the enormous sum of money we more than waste in the purchase of intoxicating liquors. This amounted last year to over £160,000,000. It has been estimated that with the indirect cost added to this large sum, the total loss to the nation through the liquor traffic is not less than £300,000,000 per year!"

GENERAL.

REFORM IN THE CHURCH OF ENGLAND. Edited by Douglas Eyre. (*John Murray.* 2s. 6d. net.) This is a revised edition of the volume of "Essays in Aid of the Reform of the Church," first issued in 1898. The writers include the Bishop of Oxford, the Rev. R. B. Rackham, Lord Balfour of Burleigh, Canon Scott Holland, Lord Justice Phillimore, Canon Masterman, Chancellor P. V. Smith, Canon Bullock-Webster, Mr. De Winton, the Dean of Lincoln, and others. The subjects dealt with

include "The Position of the Laity," "Church and State," "Self-Government of the Church," "Parochial Church Councils," "Reform of Patronage," "Church Finance," "Increase of the Episcopate," etc. The essays were written (and in several cases have been rewritten) from the point of view of the Church Reform League, and demand the earnest attention of thoughtful Churchmen. In view of the Report of the Committee on Church and State, which may be issued shortly, it will be wise for Churchmen to make themselves acquainted as fully as possible with the various points which will probably be dealt with, and each of these "Essays" gives abundant information on the topic with which it deals.

LOST IN THE POST, by F. A. Lutyens; WILL WARBURTON, by George Gissing; LOVE-LETTERS OF A WORLDLY WOMAN, by Mrs. W. K. Clifford; and JEWEL, by Clara Louise Burnham. Four volumes in "Constable's Shilling Series." (*Constable and Co., Ltd.* 1s. net each.)

THE PLEASANT LAND OF FRANCE, by Rowland E. Prothero, M.P.; THE RIVER WAR: THE RECONQUEST OF THE SOUDAN, by Winston S. Churchill, M.P., edited by Colonel F. Rhodes, D.S.O.; and TRUE TALES OF MOUNTAIN ADVENTURE, by Mrs. Aubrey Le Blond. Three volumes in "Nelson's Shilling Library." (*Thomas Nelson and Sons.* 1s. net each.)

ADVENTURES OF GERARD, by A. Conan Doyle; SOME EXPERIENCES OF AN IRISH R.M., by E. C. Somerville and Martin Ross; THE SOWERS, by Henry S. Merriman; and UNDER THE RED ROBE, by Stanley J. Weyman. Four volumes in "Nelson's Library of Copyright Novels." (*Thomas Nelson and Sons.* 7d. net each.)

PERIODICALS.

THE CHURCH MISSIONARY REVIEW (*C.M.S.*, 6d.) for September has one outstanding article: viz., that by the Hon. Secretary, the Rev. Cyril C. B. Bardsley, on "Our Supreme Need—Can it be Met?" Those acquainted with Mr. Bardsley's pamphlet, "The Way of Renewal" (noticed on p. 793), will readily appreciate the strength and beauty of his plea in this article. Other papers of interest are "Indian Naturalism," by the Rev. A. G. Fraser; "Chinese Music," by the Rev. W. L. Knipe; and "Forty Years in the C.M.S.," by Canon S. Nihal Singh. Archdeacon Moule's "Far-Eastern Notes" are, as usual, fresh, vivid, and informative.

THE BRITISH REVIEW (*Williams and Norgate*, 1s. net) for September has many features of interest concerning the war. Mr. J. H. Jennings, on "Europe's War Bill," attracts us most. It is heavy enough in all conscience; nevertheless, "the financial outlook, although not altogether free from anxiety, by no means justifies anything like depression." Of more general articles we may refer to "Nature in Tennyson: I. Birds," in which Mr. Morton Luce draws attention to the wealth and beauty of Tennyson's expression of bird-life. The article is an anthology of quotations. The coloured supplement is a reproduction of "The Martyr," a hitherto unpublished drawing by Velasquez.

THE ENGLISH CHURCH REVIEW (*Longmans, Green and Co.*, 6d. net) for September has a goodly supply of "Notes and Criticisms," and articles on "The Peace-Makers" (Canon Scott Holland), "The English Procession" (Rev. W. Lockton), "Difficulties Presented by the Incarnation" (the Editor), "Charles Sainsbury" (Rev. F. M. Etherington), "S.P.G. and the Two Kikuyu Concessions" (Rev. Francis M. Downton), and "The Rule of the French Episcopate in the War" (Mgr. Baudrillart).

THE EXPOSITORY TIMES. Edited by James Hastings, M.A., D.D. (*T. and T. Clark.* 6d.) In the September issue the "Notes of Recent Exposition" discuss the following questions: "Is it Still Possible to Pray for Rain?" "The Misunderstanding of the Golden Rule," "The Danger of Trusting to an Old English Translation," "Was the Apostle Thomas a Doubter?—Was he a Pessimist?" "Has Christianity Broken Down?"—"What is a Christian?—St. Paul's Answer in Three Sentences," "Is any Man able in this Life perfectly to keep the Commandments of God?" The articles include "Jesus' Teaching and Modern Thought" (Rev. Cavendish Moxon), "The Pioneer of Faith and Salvation" (Rev. Alfred E. Garvie, D.D.), "The Implications of the Golden Rule" (Rev. E. W. Hirst), and "The Archæology of the Book of Genesis" (Rev. A. H. Sayce).

