

# THE CHURCHMAN

*A Monthly Magazine and Review*

CONDUCTED BY  
CLERGYMEN AND LAYMEN OF THE  
CHURCH OF ENGLAND

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# THE CHURCHMAN

July, 1914.

## The Month.

Bishop Gore  
Satisfied.

THE Bishop of Oxford in a preface to the fifth impression, issued on June 17, of his "Open Letter," expresses his satisfaction at the resolutions of the Bishops on Modernism. Indeed, he welcomes them with "profound thankfulness," as "they give us just what is asked for in the first part of my Letter." Thus the Bishop is in accord with the view generally taken of the Episcopal Declaration, although there are not a few Liberal theologians who still affect to believe that the resolutions really strengthen their position. Undoubtedly the Bishops did not mean to discourage research, nor did they desire to hinder any man from adopting any conclusions to which he felt his inquiries led him. But what they did say in the most emphatic terms was that "the denial of any of the historical facts stated in the Creeds goes beyond the limits of legitimate interpretation, and gravely imperils that sincerity of profession which is plainly incumbent on the ministers of the Word and Sacraments." The only possible interpretation of these words seems to be that men who deny the historical facts stated in the Creeds ought to withdraw from the ministry of the Church of England; and, if Bishop Gore is right that "our duty now is to see that their [the Bishops'] deliberate utterance is not ignored or forgotten," it is plainly incumbent upon the Bishops to find some means of giving practical effect to it, and that, too, without any

unreasonable delay. The fact that Liberal theologians are so loudly proclaiming that the Resolutions uphold their position has led in some quarters to the criticism that the Declaration may be held to connive at disbelief which does not express itself in denial. On this point the Bishop of Oxford's explanation should be quoted: "We have not to do with men who have any tendency to hypocrisy or personal insincerity. On the contrary, they are men who feel themselves compelled to express in writing, sometimes only too soon, the conclusions which they have reached. The Bishops have, I think, on the whole rightly declined to take into consideration any state of mind short of that kind of conviction which feels bound to express itself in denial." This, of course, is quite a reasonable position to take up.

But whilst we view with considerable sympathy the Bishop of Oxford's attitude towards Modernism, we break away from him absolutely and entirely on the other subjects dealt with in his "Open Letter," and we are glad that in Professor Gwatkin's "Reply" (Longmans, Green and Co., 3d. net) a heavy attack is made upon the Bishop's position on Confirmation and non-episcopal Ordination. We quote two passages:

Professor  
Gwatkin's  
Reply.

"You lay down the law that none may be received to Communion unless he has been confirmed (or is ready to be confirmed) by the laying-on of a Bishop's hands. In your haste to shut out Protestants from our Church, you shut out also the Greeks, who are not confirmed by a Bishop, and the Latins, who have no laying-on of hands. Perhaps this is an oversight. Again, we cannot but fear that there is a similar want of circumspection in your peremptory appeal to 'the peremptory words' of the Confirmation rubric. Your Lordship knows better than I do that the Preface to the Prayer-Book limits the rubric to 'our own people only'; that it was understood to be so limited by the Reformers, the Carolines, and Churchmen of all schools till quite recently; that your interpretation was never seriously maintained till some thirty years ago; and that it was then rejected by the leading High Churchmen of the time—Benson, Maclagan, Creighton, Stubbs, and Wordsworth."

These facts, says Dr. Gwatkin, "certainly call for an answer," but the Bishop's new preface, which notices Dr. Sanday's

pamphlet, is silent in regard to them. On the question of non-episcopal ordination we quote from Dr. Gwatkin as follows :

“Your treatment of non-episcopal ordination seems to go on similar lines. You quote the Preface to the Ordinal as if it laid down beyond all possible doubt that all such ordinations are invalid in the Church of Christ. Yet that Preface is governed by the general declaration that all our rites and ceremonies—meaning everything but the two outward signs which are all that the Church of England confesses to be ordained of God—are ‘prescribed to our own people only’; and this limitation is twice emphatically repeated in the Preface itself. Your argument ignores all this. To others it may seem fairly conclusive that the Preface is only laying down a domestic rule of our own, not enunciating a cardinal dogma for Christian men. In that Preface the Reformers command that Episcopacy shall be reverently continued ‘in the Church of England,’ and the Carolines add that non-episcopal ordination shall cease to be a qualification to minister ‘in the Church of England.’ This may be ‘entirely satisfactory’ to those who believe in the necessity of Episcopacy; but it may be equally satisfactory to anyone who stops short of holding that Episcopacy is of itself superstitious or ungodly. He may think that the Carolines made a mistake of policy, though something can be said for the expediency of not having two sorts of ordination in one Church; but nobody is now proposing to entrust the administration of the Lord’s Supper in our Church to men in other orders, so that it is at any rate premature to threaten us with a schism if that is done.”

It would be interesting to know how the Bishop of Oxford would propose to escape from the quandary into which Professor Gwatkin has landed him.

The Church  
and  
the Nation.

Some very far-reaching questions are raised by an article which appears in the *Spectator* on “Open Communion in the Church of England.” The *Spectator’s* view on the Church and the nation is well known. It holds that “the Church, in fact, is as wide as the whole nation.” There is a sense in which this proposition is true, but it is possible to push it too far, and we think that at times the *Spectator* extends it beyond its legitimate limits. However that may be, considerable interest will be felt in the article to which we refer. It is contributed by “An Ecclesiastical Lawyer,” who adopts the initials “A. C.” It is not very difficult to penetrate the disguise, and the *Spectator* assists us by declaring that the writer “stands well-nigh unrivalled in his experience of

ecclesiastical causes during the last thirty or forty years. He has, besides, occupied 'high judicial offices' both in the Civil and Ecclesiastical Courts." This distinguished writer expounds the law as to the right of "every parishioner" to attend the Holy Communion, and, in summing up, claims that the following propositions are clearly established :

"1. There is a statutory right conferred by the rubrics of the Communion Service on all parishioners to present themselves to receive the Lord's Supper.

"2. There is no lawful cause of repulsion except that mentioned in the prefatory rubric, of notorious evil life, or living out of charity with others.

"3. There is no power whatever to justify any inquiry by the minister into the exact religious belief of a person who proposes to communicate. It is enough if he be 'religiously and devoutly disposed,' and this is a matter for his own conscience to determine.

"4. The rubrics of the Confirmation Order do not and never have been held since the Reformation to abridge the general rights conferred by the rubrics of the Communion Service itself."

The article contains the fullest examination of the law that we know of, and those who are interested in this question will do well to get copies of the *Spectator* for June 13 and 20—the article was in two parts—and study them with care. If the conclusions at which "A. C." arrives really represent the state of the law, they carry us a very long way—much farther, we imagine, than many even of the most liberal-minded Churchmen would care to go. It is not necessary to indicate the difficulties that might arise if this "right" were universally acted upon: they will occur readily enough to the mind of every reader; and it would seem to be clear—always assuming that "A. C.'s" view is correct—that the Archbishops' Committee for considering the relations of Church and State has not met a moment too soon. It is sufficient for the present to point out that the scheme of election to the Representative Church Council defines "the status of a communicant" as "having been baptized and confirmed and being admissible to Holy Communion, *and not belonging to any religious body which is not in communion with the Church of England.*" (The italics are ours.) The whole question is one

The Question  
of Statutory  
Right.

of the deepest possible importance, and we presume the article is published at this stage that it may be available for the Archbishop of Canterbury's Advisory Committee when they meet to discuss Kikuyu. If this "right" exists in the Home Church, then clearly it would be impossible to refuse Holy Communion to Nonconformists in the mission-field. In the Kikuyu controversy, however, no one, so far as we know, has gone farther than this: that the Rubric of the Confirmation Service applies only to our own people, and does not constitute a barrier to the occasional attendance as guests of Nonconformists. But "A. C." opens the door to "all parishioners" as a matter of "statutory right"—a very different thing.

The *Spectator*, in a leading article on "A. C.'s" communication, deals at some length with the relative position of the Confirmation and the Communion rubrics, and although its contention has provoked the jeers of the *Church Times*, more sober-minded Churchmen, whilst not endorsing all the *Spectator's* conclusions, will be prepared to give all due weight to its arguments. Here is one passage which is quite *ad rem*:

What of Confirmation? "When the question ceases to be one of Church children, and has reference to adults of discreet age, then the Communion rubrics, and the Communion rubrics alone, govern the case. But those rubrics say nothing whatever in regard to Confirmation. They ignore it, both when they are insisting upon the obligation on all parishioners to attend the Communion, and when they are laying down the very narrow grounds upon which alone parishioners can be repelled. If it had been meant to place Confirmation on almost the same level as the Communion Service, which is what a section of the Church are now inclined to do, the Prayer-Book would clearly have put want of Confirmation in the foreground of the reasons for repulsion."

The *Spectator* is also careful to show that it has never argued "in the very slightest degree against the rite of Confirmation"—although it quite rightly objects to the attempts to turn it into a sacrament—and it makes the very interesting point that what gave the rite its great strength in the Reformed Church of England was that "it is of use in preventing children of tender years being taken to the Communion Service as they are taken

to the Mass—*i.e.*, before they are able to understand the meaning of the Lord's Supper, and when they might easily fall into a superstitious attitude towards the rite in question. The Elizabethan Reformers clearly looked upon Confirmation as a most valuable bulwark against the Communion of young children." We believe the *Spectator* to be right. The age of Confirmation is a matter which is frequently receiving the attention of the Bishops, and the tendency is now to raise rather than lower the age. There would be much to be said for fixing a rule that no children should be Confirmed till they had reached the age of fourteen.

Lord Halifax, at the Annual Meeting of the English Church Union, made one of his impassioned appeals to Evangelicals in the interests of unity. He said :

Lord Halifax's Appeal.

"What is the ground of their hopes and ours, what the centre of our devotion as of theirs? Is it not Christ crucified? But, if so, what can be nearer their hearts and ours than the great service, call it 'Mass,' 'Holy Communion,' 'The Lord's Supper,' which you will, in which that sacrifice is pleaded and commemorated? What quarrel can there be, what quarrel ought there to be, between us? Why are we to insist on disagreement when none exists? Will they not believe that those who love the Mass love it because they feel that as day by day they kneel at the foot of the altar they are enabled, as in no other way, to take their share in the commemoration of Christ's Death and Passion, and to place between the face of God and their sins that expiation which was made for the sins of all the world once for all on Calvary? I desire to lay the strongest emphasis of which I am capable upon this, because it is only in its realization that peace and agreement are to be found, and I do so all the more because I wish good men like Canon Webb-Peploe, the Dean of Canterbury, Mr. Barnes Lawrence, and others to see, if only they would believe it, that we and they are really at one."

Really at one? Why, there is the widest possible divergence between the Evangelical conception of the Holy Communion and that of those Churchmen of whom Lord Halifax is the widely-honoured leader. This very point was most ably dealt with by Dr. Griffith Thomas in the *CHURCHMAN* for April last, and we specially invite afresh our readers' attention to the passages on pp. 304-306.

## Bishop Gore's Open Letter.

BY THE REV. W. H. GRIFFITH THOMAS, D.D.

IT is not surprising that the Bishop of Oxford's Open Letter to his Diocese on *The Basis of Anglican Fellowship* should have called forth widespread and profound attention. Bishop Gore is recognized as the leader of the school of thought to which he belongs, and his utterances are invariably marked by frankness and fearlessness, as well as by a clear understanding of the issues at stake. When he was Canon Gore he told the English Church Union that the proper policy was to "squeeze the Bishops," and his subsequent utterances, whether in books, pamphlets, or Diocesan Letters, have not been wanting in a determination to impress his views on the Church at large. This makes it the more incumbent upon Evangelical Churchmen to examine his Open Letter, and with due respect for his position and scholarship, to let him understand with a frankness equal to his own the essential and fundamental differences that separate them from him. It is impossible, without writing almost at as great length as the Bishop, to take up all the various points of his Letter; it must suffice to call attention to some of the more important elements of his position.

He complains that Churchpeople have of recent years shown an anxiety to avoid questions of principle and to let themselves drift, relying upon the alleged English habit of "muddling through," if we may use a phrase associated with some military blunders and "regrettable incidents." But everything depends upon what we are to understand by principles; for while the Bishop remarks that in the seventeenth century, and again in the Tractarian Movement, a love of principles characterized our Church, it does not seem accurate to say that "of late years we have shrunk from the labour of examining and expounding principles." On the contrary, it would be easy to show that as the outcome of the Tractarian Movement, and in particular

during the last ten years, Churchmen have become increasingly aware of certain vital principles which tend to separate into two entirely opposite camps those who are united merely by the bond of membership in the Anglican Communion.

The Bishop thinks that the Church of England has stood among the religious communities of Europe since the Reformation for what can be "best described as a liberal or scriptural Catholicism." By this is meant the maintenance of the ancient fundamental faith, as expressed in the Creeds and Councils; "the ancient structure of the Church," as seen in episcopal succession; and "the ministration of the ancient sacraments and rites of the Church." On this basis the Bishop believes that our Church, while claiming to stand as part of the Catholic Church, has also been associated with Protestants in their protest against medievalism, and their appeal to the primitive Church, and especially to the Scriptures, "as the sole, final testing-ground of dogmatic requirement." Of course, in this, everything turns upon the definition of the word "Catholic," because, if Scripture is supreme, according to Article VI., it certainly "qualifies the Catholicism of the Anglican Church" (p. 5), and involves an interpretation of it far different from that given by Bishop Gore.

These fundamental principles of the Church are now said to be imperilled among us in three directions: first, by recent criticism; secondly, by a movement towards fellowship among Protestants; and lastly, by the tendency of some Churchpeople to approximate towards Rome. These movements, according to the Bishop, are in danger of dividing our Church, and he thinks that the great body of people "have been strangely blind or indifferent to what has been going on." Here, again, it is impossible to accept without qualification the Bishop's diagnosis, for not a few Churchpeople have been perfectly well aware of all three tendencies; and Evangelicals, in particular, while believing that there is undoubted peril in the first and third, are of opinion that the second, so far from being perilous, is calculated to exercise the very best influence upon the present and future of

our Church. It is much to be regretted that the Bishop seems unable to distinguish between Evangelical orthodox Protestantism and the rationalistic Protestantism now so prevalent on the Continent, for when he speaks of "the amazingly rapid disintegration of the distinctive Creeds of Protestantism," he fails to realize that Evangelical Protestantism is as firm as ever in its adherence to the fundamental Creed of Christendom. At the same time it is possible for Evangelical Churchmen to join with the Bishop, although for very different reasons, in feeling thankful to the Bishop of Zanzibar for bringing into prominence some of the essential features of the present situation.

### I.

With regard to Bishop Gore's attitude towards the advanced school of Biblical Criticism, it is pretty certain that Evangelicals, as a whole, will be in entire agreement with him in deprecating the way in which the truths of the Virgin Birth and the physical Resurrection are questioned and often rejected to-day. But although Evangelicals tenaciously and heartily adhere to the "old paths" on these subjects, there are weighty reasons why their opposition to all such criticism must be maintained quite apart from the Bishop of Oxford. They agree with him in his position, but they are unable for other reasons, which shall be forthcoming, to ally themselves with him in his opposition to the critics.

The Bishop has a strange idea as to what is implied in the present obligation of the clergy in regard to the Prayer-Book and Articles. He thinks that a profound and fundamental change was made in 1865 by the substitution of the old endorsement of the Articles for the present declaration of general assent. But, as the Bishop of Manchester pointed out in the *Times* some months ago when the Bishop of Oxford wrote on this subject, the change made in 1865 does not affect the primary and fundamental attitude of the clergy. Bishop Gore seems to think that since that date some new view of our Church formularies has been permissible, while in reality the

alteration was only from a specific and detailed obligation to a general one, the latter being as much as ever in harmony with the historical position of our Church laid down at the Reformation. It is curious that Bishop Gore cannot see the fallacy involved in his contention; indeed, it is only by arguing for an entire change in 1865, of which there is not the faintest proof in anything that was done, that his precise view of the Church of England can be brought within the possibility of argument.

Another reason why Evangelicals are unable to unite with Bishop Gore in his opposition to extreme criticism is his evident readiness to allow liberty of criticism in regard to the Old Testament, while he insists upon keeping the New Testament almost sacrosanct. This is an absolutely illogical and untenable line, as several writers have already pointed out. Indeed, the very men, like Wellhausen, who have been applying criticism to the Old Testament for the last twenty years, are now engaged upon precisely similar work in connection with the New, and it is simply impossible to draw any line of demarcation between the two parts of Holy Scripture.

A curious illustration of Bishop Gore's attitude is seen in his reference to the Athanasian Creed, in the public recitation of which he himself desires some change, though adding that the Convocation of Canterbury has explicitly "glossed" the clause in verse 2 with an interpretation which is intended to leave sincere doubt uncondemned. Like other modern writers of his school, the Bishop seems to think that Convocation represents "the Church of our province," though he must know that that body has no representation of the laity, and is altogether without legal authority. While we rightly pay careful attention to any opinion of Convocation, it is fallacious and misleading to speak of its decisions as those of "the Church of our province." Then, too, the reference to the question asked of the Deacon about "unfeignedly believing" all the canonical Scriptures is interpreted in the light of a proposal which still has to pass into law. This is an unusual method of procedure.

The Bishop is particularly perturbed by the *tu quoque* argument, which charges him with being a "heretic," and therefore not a person to complain of heresy in others. And notwithstanding his almost indignant denial and his attempted vindication, it must still be said that he ought to be almost the last person to complain of criticism, because he himself is certainly responsible for a great deal of it from the days of "Lux Mundi." Indeed, even subsequently, when he was Bishop of Birmingham, he frankly admitted that the Virgin Birth could not be regarded as part of the faith. Then, too, he speaks of the Second Epistle of Peter as "pseudonymous," and says that "there are discrepancies and errors of detail in the narratives of the New Testament," while he bases his particular view of divorce on a pronouncedly critical treatment of the familiar passage in St. Matthew. All this, and more that could be said, goes far to justify those who maintain that the Bishop's present position on criticism is contradictory. In fact, he is prepared to criticize until he finds critical conclusions opposed to his ecclesiastical views, and then he stops short and reveals an illogical position. We remember that the first number of a weekly publication, the *Speaker*, in reviewing "Lux Mundi," said that as modern criticism had apparently turned Dr. Gore's position on the Old Testament, he must not be surprised if it turned his ecclesiastical position as well. This forecast has come to pass. It is simply impossible to insist upon the infallibility of the Creeds while plainly rejecting the infallibility of the Bible, from which the Creeds are admittedly derived. As Professor Gwatkin's reply to the Bishop's letter rightly says, the Creeds have no independent authority, and are only accepted because they may be "proved by most certain warrants of Holy Scripture."

While, therefore, the position of Evangelical Churchmen in regard to the views of modern criticism of the Virgin Birth and the Resurrection is substantially in agreement with that of Bishop Gore, their attitude is the only logical one of refusing to accept any criticism, whether of the Old or New Testament, which is plainly subversive of the authority of "God's Word

written," as it has been handed down to us. To allow perfect freedom of criticism of the Old Testament, to speak of "discrepancies and errors" in the New Testament, to criticize the statement of St. Matthew on divorce because it does not happen to agree with preconceived ideas of marriage, and to call the Second Epistle of Peter "pseudonymous," is not essentially different, except in degree, from the position of the critics opposed by Bishop Gore. Then, too, it is to be noted that the references to Holy Scripture in the Bishop's letter appear to be made altogether apart from a belief in their Divine inspiration. Surely the work of the Holy Spirit counts for something. All this prevents Evangelicals from endorsing the Bishop's position, which they are bound to say does not seem substantially different from that of those whom he condemns.

## II.

When we pass to the consideration of Protestant Federation, especially in the mission field, as discussed by the Bishop of Oxford, Evangelicals find themselves in still more serious disagreement. Dr. Gore says that he does not know what is "the conception of the basis of authority among those Evangelicals who cannot stand any longer upon the bare idea of the infallibility of the Bible." Evangelicals stand precisely where they have always stood, in their insistence upon Article VI., and they refuse to take the Bishop's interpretation of "the infallibility of the Bible" as expressive of their own. On all matters of faith and practice Evangelicals are still ready to appeal "to the law and to the testimony," and to insist upon what the Bishop himself says about Scripture as "the sole, final testing-ground of dogmatic requirement" (p. 4). Surely this "conception of the basis of authority" is clear and ample for all practical purposes.

It must be added that the Bishop's interpretation of the New Testament cannot possibly be accepted by Evangelical Churchmen. While it is true that our Lord instituted a visible Church, yet the visibility was in no sense that for which Bishop Gore stands. It is an entire and, indeed, a ludicrous mistake to

suppose that because Evangelicals insist upon spirituality as the essential feature of the Church they therefore disregard visibility. On the contrary, they only demand that the visibility shall be true to New Testament expression, and not dominated by any preconceived idea derived from ecclesiastical history. The description of the Church and Ministry in this letter (p. 29) is almost as full of assumptions as the fuller treatment of the same subjects in the Bishop's "Orders and Unity." At nearly every stage definition is necessary, especially on such points as "body," "visible," "catholic," and "recognized ministry." Above all, the assumption of the continuity of the ministry by succession or transmission of authority begs the entire question, and the best modern scholarship takes a view diametrically opposed to that for which the Bishop contends. In spite of his strong assertion that recent historical scholarship has not tended to weaken the position which he favours, there is no doubt that all that is known (as distinct from that which is assumed) about the second century, goes to support Lightfoot's contention that Episcopacy arose by evolution from the Presbyterate, and did not descend by devolution from the Apostolate. This is the fundamental question at issue which no recent researches have invalidated.

In particular it is astonishing that Bishop Gore can believe it is an established proposition that there is "no other way to become a member of Christ but by becoming a member of the Church." This is essentially the Roman Catholic position, namely, through the Church to Christ, instead of that which is plainly written in the New Testament, through Christ to the Church. Another illustration of the way in which Bishop Gore stops short of accepting the full, clear teaching of the New Testament when it contravenes his own ecclesiastical tendencies is seen in his statement about a ministry of Divine authority "entrusted by Jesus Christ to His twelve Apostles, with others, perhaps, who were not of the number of the Twelve, and by them transmitted." Let anyone consider the clear implication of this word "perhaps" in the light of the obvious teaching of the New

Testament, and the Bishop's impossible attitude will be seen. This is one of the points where the New Testament plainly clashes with the Bishop's ecclesiastical position. The fact is that what is called Apostolic Succession fails at the outset, because there is no proof in history that the Apostles appointed successors as the guarantee of a valid ministry of the Word and Sacraments. What the Bishop calls "this principle of devolution" is an assumption, not a principle, and one that will not bear examination in the light of what we possess of the history of the second century. It is amazing that, at this time of day, the Bishop should use Ignatius to uphold his own particular view of Episcopacy. It is well known that the episcopacy of Ignatius was, as Dr. Sanday well says, more like the position of the rector of a Mother Church, and was congregational, not diocesan.

Of course, the Bishop frequently uses the term "validity," but never seems to explain its meaning, or to define that for which the ministry was intended to be "valid." In spite of his contention, we maintain that his insistence upon his "precise condition of a valid Eucharist" or a "valid Ordination" is "totally unreasonable," and rightly "exasperates people" (p. 32).

It is a matter of great surprise that the Bishop, with his historical scholarship, can allow himself to say that "the root-principle of the Reformation movement on the Continent was the repudiation of the principle of any necessary succession in the ministry" (p. 33). Surely the contention was not that all succession in the ministry was to be repudiated, but only that view of it which insisted upon a particular succession as essential for grace. This repudiation characterized the Reformation, not only on the Continent, but in England itself. It is absolutely untrue to say that our Church took a totally different line, and the Bishop's interpretation of the Preface to the Ordinal does not in any way prove his points. The very man who wrote that Preface and spoke as he did of Bishops, Priests, and Deacons, as having existed from the earliest time, and, therefore, to be continued in our Church, was in constant and close association with non-episcopal Reformers, and was ready to welcome them to offices in our Church without reordination.

In confirmation of this view of the Ordinal, reference may be made to a valuable article in the current number of the *Constructive Quarterly* on "Anglicanism and Reunion," by Canon Simpson. And the history of our Church between 1552 and 1662 supports this contention, when it is remembered that Presbyterian ministers were permitted to hold office and perform all ministerial functions without Episcopal ordination. Keble, in his preface to Hooker's Works, frankly admits this. It is, therefore, incorrect to say that "if you hold the Lutheran or Calvinist theory of the ministry you naturally desire to recognize practically the essential indifference of all forms of ministry." Nothing could be more untrue in fact, or more unfair to Lutherans and Calvinists, than this statement, when it is known that both Churches have always insisted upon the importance of ministry. What the Bishop cannot see is that the Reformation position absolutely refuses to make the ministry a guarantee of the spiritual efficacy of the Sacraments. On this point there can be no compromise.

The Bishop's view of Confirmation is that it is "the appointed means for the conveyance to the baptized Christian of the full endowment of the Holy Ghost" (p. 36). It must suffice to say that this view is not that of the New Testament, or even of our Prayer-Book, for in the Confirmation service the only reference to the laying-on of hands is a statement of the example of Christ's Apostles, "to certify them (by this sign) of Thy favour and gracious goodness toward them." It follows from this that Bishop Gore's interpretation of the rubric at the end of the Confirmation Office is unwarranted by all that we know of its history. The original idea dates from the time of Archbishop Peckham, when there was, of course, no question of any other Church but one. From that time to the beginning of the Tractarian Movement, the rubric was understood to apply inclusively to our own people alone, and Bishop Gore's interpretation has been rejected by some of the most important High Churchmen during the last twenty years.

When the Bishop proceeds to apply his principles to the mission field it is again seen that everything turns upon the

interpretation of the phrase, "Catholic principles." He is, of course, compelled to admit that no confession of faith in the necessity of Episcopacy is required of Evangelicals, though he believes that action is required of them which involves the necessity of Episcopacy for the existence of the Church. But here, again, the Bishop is only giving expression to the very narrow view of the Church of England, and of Episcopacy in particular, which has become prevalent through the influence of the Oxford Movement. If Cranmer and Ridley did not find it incompatible with their own Episcopacy to welcome and associate themselves closely with non-Episcopal reformers, it ought not to be impossible to do likewise to-day in the mission field. This is the more important when we ponder what the Bishop calls "the abundant and splendid fruits of frankly Protestant missions." It is simply astounding that here and in his book, "Orders and Unity," he can pay such tributes to non-Episcopal Churches, and yet speak of them as "rebels" against the law of God. Most people will naturally wonder how "rebels" can be permitted to produce and enjoy such manifest results of the Holy Spirit's presence in their midst.

In the closing words of this part of the Bishop's Open Letter he once again expresses with characteristic frankness his thought about Evangelicals when he says, "I do not think that my Evangelical friends will find it easy to formulate a theory of the essentials of a Christian ministry other than the Catholic theory" (p. 40). In reply to this, the Bishop need have no concern for Evangelicals, and may rest assured that they have no difficulty whatever in formulating a theory of the ministry "other than the Catholic theory," because they take their view straight from the New Testament, and refuse to regard what the Bishop calls the "Catholic theory" as really in harmony with primitive teaching. They find that the ministry of the New Testament is absolutely non-sacerdotal, and they know that this feature was continued during the whole of the second century without a single trace of the opposite. And, moreover, following Bishop Lightfoot, they see in Cyprian the person and

the period of degeneration from the pastoral ministry of the New Testament to the sacerdotal ministry which became dominant in the Middle Ages, and which is the characteristic feature of Bishop Gore's view. The Bishop should therefore disabuse his mind of any hesitation or fear about the Evangelical ability to state and maintain an essential ministry with "a firm and intelligible theory." In this respect they believe they are as bold as St. Paul, whom Dr. Gore rightly describes as never having "moved a step without a theory—without looking before and after, and knowing where he was going."

### III.

The third section of the Bishop's Letter is concerned with what he calls "Romanizing in the Church of England," and he believes that those who endorse the Catholic movement "are in danger of drifting into a position which makes it difficult for extreme men to explain why they are not Roman Catholics." With delightful frankness the Bishop says that "we have to convert a Protestant-minded country." This is true, and is a fine testimony to the religious attitude of England, and also to the teaching of the Church as embodied in the Prayer-Book and Articles. We are, indeed, "a Protestant-minded country," and in spite of everything that has been done since the Tractarians commenced the work of "conversion," it is a satisfaction to realize that our land is as "strongly prejudiced" as ever against what it knows to be "sacerdotalism and Romanism."

It is a matter of great surprise that the Bishop interprets the Article about the Bishop of Rome having no jurisdiction in this realm of England as referring only to "secular jurisdiction." This view, so familiar in connection with Bishop Forbes, is entirely opposed to all that is known of the history of the sixteenth century, when Church and State were one, and when "realm" assuredly included both secular and ecclesiastical aspects. Here, again, the Bishop maintains that since 1865 we are only committed to a general assent to Church of England doctrine, just as though this could rule out the

numerous anti-Roman statements of the Articles as no longer obligatory. It is also a cause of wonderment that the Bishop is able to say that "strictly construed the anti-Roman phrases of the Articles are confessedly vague, and partly by reason of date, do not touch the precise statements of Trent, which were themselves reforming statements" (p. 42). It is difficult to understand this in the light of the history of the Articles, and of the plain statements of the Canons of Trent. And he adds that he believes "the vagueness of these Articles was deliberate." We wonder what vagueness there is in such phrases as "The Church of Rome hath erred"; "The Romish doctrine concerning purgatory . . . is a fond thing, vainly invented"; "Transubstantiation . . . is repugnant to the plain words of Scripture . . . and hath given occasion to many superstitions"; "Sacrifices of masses . . . were blasphemous fables and dangerous deceits." These statements are surely plain enough for all practical purposes, and they are certainly regarded in this light by the Church of Rome itself.

The Bishop himself is prepared to endorse what he calls Comprecation of Saints, and believes that our Articles do not condemn all invocation as such. How this position can be maintained in the light of the Bishop of Salisbury's well-known discussion, and the book by Mr. H. F. Stewart, is almost inexplicable. It is another illustration of the impossible effort to be "Catholic" (in Dr. Gore's sense) without being "Roman."

In 1906 the Report of the Royal Commission spoke of certain practices as lying "on the Romeward side of a line of deep cleavage between the Church of England and that of Rome." Bishop Gore, in dealing with this subject, stated in one of his books that there is a line of deep cleavage between a "typical Anglican" teacher and a "typical Roman"; but that if we take the least Protestant types of Anglicanism and the most moderate of Roman types "the line is hardly apparent"; while if we take Romanism at its minimum and extreme Anglicanism at its maximum, "we shall come to the conclusion that no such line of deep cleavage exists at all." Is it not mar-

vellous that a man of Bishop Gore's clear-sightedness cannot see that such admissions destroy his case? Surely it is impossible to take "the least Protestant types" on one side and "the most moderate Roman types" on the other, if we are to come to a right decision. Such an attitude would be impracticable either from the Protestant or the Roman standpoint, while the Bishop himself admits that between "typical" Anglicanism and "typical" Romanism "there is a line of deep cleavage." Evangelicals could not wish for a more convincing proof of what the Bishop calls "Romanizing in the Church of England" than this statement (p. 44).

After all these arguments, which claim for our Church a position not to be found in its history between the Reformation and the Oxford Movement, Bishop Gore is yet able to return to the principle with which he set out: the acceptance of Scripture as limiting the dogmatic requirement. How this can be harmonized with his own views is puzzling and perplexing, for such a position not only rules out what he calls "a whole body of medieval or modern Roman doctrine," but also several of his own distinctive principles of Church and ministry. Indeed, he himself may respectfully be asked to apply to the position here laid down, his own words: "I am quite sure that an Anglican Churchman who wants his beliefs to be rational must not think that he can borrow the system of Roman belief or practice, either leaving out in theory or ignoring in fact the authority of the Pope."

Evangelicals believe that this is exactly what the Bishop himself has done, as his book on "The Roman Claims" clearly shows. The answer of Dom Chapman, in his "Bishop Gore and the Roman Claims," seemed to the present writer conclusive as against the Bishop at almost every distinctive point, and while naturally an Anglican would wish a Bishop of his own Church to be victorious, it was impossible to avoid admitting that the Roman controversialist had the better of the argument. The fact is that it is absolutely impossible, as the Bishop here allows, to borrow and inculcate Roman belief or practice,

while merely denying Mariolatry and Papal Infallibility. Sacerdotalism and the supremacy of the Church constitute the fundamental positions of Roman Catholicism, and these are also the vital requirements of Bishop Gore's type of Churchmanship.

With the Bishop's concluding appeal "for a return to principle all round," Evangelical Churchmen will be in the heartiest possible agreement, though they will still have to inquire what precise principle is to be understood. It is probably true that the Church of England "has a bad time ahead of it," but its perils are not due solely to what the Bishop calls the refusal "to think clearly about principles." On the contrary, Evangelical Churchmen have never wavered in regard to the essential principles of their position, and they know that between this and the Bishop's view there is "a great gulf fixed." The Bishop has now stated his position with all his welcome frankness and fearlessness, and it behoves Evangelicals to do the same on every possible occasion, in order that it may be seen that no compromise is possible between the so-called Catholic and the Evangelical views of the Church. The Bishop stated quite plainly at the Cambridge Church Congress in 1910 that under certain circumstances "the Anglican Communion would certainly be rent in twain" (p. 34). And Evangelicals entirely agree with him in this respect, but they would have no fear even if such a severance occurred, because for some time past it has been growing more and more evident that the Churchmanship for which Bishop Gore stands is absolutely incompatible with that which Evangelicals hold. These cannot both be true, and notwithstanding the serious results that would accrue from the Anglican Communion being "rent in twain," there are loyal Churchmen who consider that even this would in the long run be better than the present hollow union, which is not based on identity of principle but includes two absolutely opposed views of some of the most fundamental realities of New Testament Christianity. It is well, therefore, to recall the well-known words of the prophet of the Old Testament, who complained of those who cried, "Peace, peace, when there is no peace."

## Dr. Sanday's Position, and Some of its Effects on the Anglican Communion.

BY THE REV. H. J. R. MARSTON, M.A.,  
*Late Fellow of the University of Durham.*

TO me the name of Dr. Sanday connotes not less than it does to most Englishmen. Perhaps I may class myself with those many to whom it conveys even more than what it does to the world at large. For a few months I was his pupil, and for many years I have had the honour of calling him a friend. To reverence for his massive and splendid erudition, to admiration for his sweet and lofty character, to firm persuasion that he is inflexibly loyal to the truth, there is added the gratitude of much personal kindness and the happiness of frequent personal intercourse.

It is, therefore, with more than usual concern, tinged with acute regret, that I have read his reply to the Bishop of Oxford, and have noted the position which he feels at present constrained to adopt towards portions of the miraculous element in the history of the New Testament. But as that regret is not greatly accompanied with surprise, so is it mitigated by two considerations, which I take leave to draw attention to. The first is this: There reigns in Dr. Sanday a scrupulosity of exquisite conscientiousness which we shall all do well to imitate, and a chivalrous promptitude of intellectual defence which they are fortunate who may enjoy it.

I am disposed to believe that his conscience has been stung by what he deems an unjust, or at least unfair, aggression on men with whom he largely sympathizes, and that this wounding may have aroused him to a transient exaggeration.

The second consideration is this: After all, Dr. Sanday remains a strenuous upholder of what we call "the supernatural." What the precise value of that upholding may be I shall try and estimate later on; but, in any case, such a declaration as the following, proceeding from such a man and such

a scholar as Dr. Sanday, must be allowed its fullest weight. For as he is incapable of insincerity, so he is master of the highest thought, and, as the reply shows, no less master of a measured and beautiful English: "Two things I would ask leave to do. I would ask leave to affirm once more my entire and strong belief in the central reality of the Supernatural Birth and the Supernatural Resurrection. No one believes in these things more strongly than I at least wish to believe in them" (p. 28). For all that, I am constrained to add that I count the reply to be a tragical and portentous event in the development of the Anglican Communion. It is a big disaster. It may be as big as the amputation of four Welsh sees, or as the threatened secession of a great section of Churchmen.

I confess, however, to a gratifying disappointment that the publication of Dr. Sanday's letter has not produced so large a disquietude as I feared, and as others, who have better right to judge, also feared. Still, I am afraid that as time goes on it may prove to be as momentous a blow to the security of the Church and of her faith as I have just indicated. May all our fears be falsified through the mercy of God! Yet we shall be mistaken if we allow these apprehensions to divert our minds from the issues of Kikuyu as a whole, even by the recession of so great and good a man as Dr. Sanday from some positions in Christian orthodoxy.

The question behind Kikuyu is really the old question of grace. That question, as old as St. Paul, has been the ground on which the main battles of the Christian faith have been fought. I could even hope that Dr. Sanday may have some help to render to us in the great conflict that is already dinning in our ears over the channels and the guarantees of grace.

As in the day of Augustine and of Berengarius and of St. Bernard, of Luther, of Pascal, of Wesley, and of Charles Simeon, of Vinet and of Neander, so now the crisis faces the Church of England, and takes on this special form: Is she going to stand for a gracious or a naturalistic interpretation of Jesus?

This is no matter of theological definitions, but of ultimate standpoints. The pathetic thing about the utterances of Dr. Sanday lies in this—that he seems to have thrown the weight of his immense learning and of his noble truthfulness into the scale that inclines towards the naturalistic interpretation of our Lord, and of the records on which we depend for adequate and effectual knowledge of Him.

To state the question in this way may be to make it appear less interesting and grand than it really is. The term “grace” has for a variety of reasons become unfashionable and out of date. Some elder Evangelicals have tended to use the term as a mere symbol of an antiquated scheme of things; and some High Churchmen, by their narrow and materializing conceptions of grace as a sacramental perquisite of the clergy, have tended from another direction to hurt the scriptural and essential majesty of this apostolic term.

Nevertheless, so great and absolutely engaging is the doctrine of grace, when presented in terms of life and truth, that I am sure that the fate of the Anglican Communion will be decided by her attitude towards this issue.

If she adopts the naturalistic interpretation of her Lord and of the New Testament, the Anglican Communion will merge herself among the amiable ameliorations of the world, and in time melt into a gentle insignificance. If she adheres to the interpretation that is required by a belief in “the grace of our Lord Jesus,” and patiently and honourably brings that interpretation into line with all that is true in modern thinking and acting, she will advance along the path of progressive victory over the world (1 John v.).

The first form in which the question of grace emerges from the controversy about Kikuyu is the question of episcopacy. The question in that connection is this: Is episcopacy integral to the Church in such a way as that, without it, men have no guarantee that the grace of God is with them corporately? The second form of the same thing may be thus stated: Is the Bible predominantly the product of Divine grace? The former

question is the question of ministerial succession ; the latter is the question of Biblical inspiration. Yet I take leave to suggest that fundamentally they are one question. Our thought about the grace of God will determine our thought about the ministry and about the Bible.

The Bishop of Oxford has challenged Evangelical Churchmen to undertake the pain of thinking out their position, especially in regard to their belief about the Bible. He says : " I suppose that Evangelicals will not wholly agree with High Churchmen as to the basis of doctrinal authority in the Church, though truly I do not know what to-day is the conception of the basis of authority among those Evangelicals who cannot stand any longer upon the bare idea of the infallibility of the Bible, and I venture to say that they greatly need to think out their principles and express them " (" Basis of Anglican Fellowship," p. 27). The challenge is both just and timely ; for it may be suspected that we have talked and felt more strenuously than we have thought about our religion. It is also along this line that the reply to Dr. Sanday must be found. I therefore venture to offer a few observations on the present state of thought about the inspiration of the Bible, and especially of the New Testament. I trust to write helpfully and consolingly, for I know how much the minds of younger men and women at the Universities and elsewhere are disquieted, and even unsettled, by what they read or hear. Yet I trust, also, to write with detachment of mind, sympathetic with modern views of history and life, and free from crude and illiterate dogmatisms.

That some sincere and defensible statement of inspiration must be furnished, I am sure ; and I am sure, also, that by the aid of the Holy Spirit such a statement can be furnished.

I will begin with a postulate : Whatever power of conveying and transmitting grace has been granted to the Christian society, has been granted to the society as a whole, and not to any order of persons in that society. And the security of tenure in that power is guaranteed by the indefectible love and faithfulness of our Lord, and by nothing else. This is a proposition of very ample dimensions ; and its consequences may carry

me further than I at present see ; but, so far as I can see, here is the starting-point for the belief of the Christian about grace.

The effect of such a belief on the doctrine of the Christian ministry is obvious. So to believe is compatible with a large degree of veneration for an ordered ministry, and even with a belief in the necessity of the episcopate ; but so to believe is incompatible with any view of the ministry which renders the ministry essential to the security of grace. I must refuse the temptation to follow the Bishop of Oxford into the fields of history, and restrain myself to saying a little on that view of the Bible which we entitle inspiration.

I think that my postulate makes it clear that the Bible is not absolutely indispensable to salvation. For since salvation is by grace, and since grace depends for its security on the love and faithfulness of our Lord alone, Scripture is not indispensable to salvation. This important consideration seems to clear our ideas about the province of inspiration and the value of the Bible as inspired.

The Sixth Article declares that Holy Scripture contains all things necessary to salvation, but it does not declare that part of the contents of salvation is the necessity of Holy Scripture. The famous dictum of Chillingworth is to be understood in the same way. "The Bible, and the Bible alone," wrote Chillingworth, "is the religion of Protestants." I have heard this dictum derided as both false in itself and as no longer tenable in face of the altered views of the Bible produced by modern criticism. But I think that the dictum holds good now as ever. Because I think that Chillingworth did not mean that the Bible was indispensable to salvation, but that the Bible is the sole and sovereign arbiter in matters of religion—a doctrine which is distinctive of, if not peculiar to, the Protestant Churches.

There are some striking words of Luthardt's that I venture to insert here as elucidating this point. In his lecture on "Holy Scripture" in the volume entitled "The Saving Truths of Christianity," he says : "Certainly it cannot be said that Scripture is absolutely necessary to the salvation of the individual Christian. What is necessary to him

is the matter of Scripture. Many have been saved who never read the Bible—who, perhaps, never knew it. Irenæus tells us of Christian congregations on the banks of the Rhine, towards the end of the second century, who, though not possessing the word of God in the Scriptures, nevertheless bore it in their hearts" (p. 246).

There is a second observation on the Bible that I think should be made, for it bears directly on the challenge that the Bishop of Oxford has addressed to Evangelicals. He implies that we adhere to, or that some of us adhere to, the idea of infallibility in the Bible. I ask myself, therefore, is infallibility an inevitable attribute of inspiration? I would not say that it is. It is true that the Bible offers us no reason for thinking that it is fallible. On the other hand, we cannot too forcibly remind ourselves that the Bible never calls itself infallible. I am, indeed, very reluctant to listen to those who proclaim that the Bible is fallible at any given point—in history, in science, in its doctrines or its ethics. Yet I am inclined to think that its freedom from fallibility is due to the honesty, sobriety, and intellectual conscientiousness of its writers, as well as to the special illumination of the Holy Spirit, which is the source of its prerogative dignity.

What, then, does inspiration do? What better are we for having an inspired Bible? In answering these questions, four considerations come in as confirmatory to faith.

The first is this: Inspiration is not an abstract quality that we can argue about. We know it in the Bible, and in the Bible alone. We use the term, indeed, in a loose and popular way, as when we talk about an inspiring speech or an inspiring scene. But for the purposes of religion we know inspiration only as it exists in the Bible. Of this quality any man is as good a judge as another. If only he has the sympathetic and receptive state of mind, he becomes aware of the inspiration of the Bible from reading the Bible itself, just as the Psalmists did or just as the Prophets did. Argument and learning go but a little way here. Knowledge is first hand and for all. "Thy testimonies are wonderful, therefore doth my soul keep them."

Secondly, we may allow that there is a difference between the degree of inspiration in the Old Testament and that in the New. This is no more than to allow that the Revelation of God has been growing and graduated. The plainest proof of this is furnished by the opening words of the Epistle to the Hebrews : " God, having of old times spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in His Son, whom He appointed heir of all things, through whom also He made the worlds " (Heb. i. 1-3, R.V.). The inspiration of the Old Testament was Divine ; but it was, so to speak, on a lower plane. I am as far as possible from adopting Dr. Gore's estimate of the Old Testament, but I am prepared to find that the whole *Corpus Divinitatis* was, under the Old Covenant, less free from admixture of human ingredients than was the case after the outpouring of the Spirit of Truth on the Pentecostal Church.

Thirdly, I have often thought that the inspiration of the Bible, and especially of the New Testament writings, is powerfully sustained by the very ancient date of the belief in that inspiration. I do not think that it is too much to say that the belief in the distinctive inspiration of the New Testament is part of the primitive deposit of the faith. I write without the books before me, but I feel sure that a perusal of the writings of Polycarp, Irenæus, and Tertullian will convince that the belief that the New Testament is inspired was an axiom with the first Christians. Now, that means that these books possessed this character from the very time of their appearance. And, if that be so, it is certain, either that the idea of inspiration was an illusion, which the Apostles connived at, or that it is an irresistible conviction derived from the writings themselves and sanctioned by their authors.

The final consideration which aids us in realizing the nature and value of inspiration is the attitude of our Blessed Lord towards the Bible of the Jewish Church. His attitude towards the Old Testament was one of constant, deferential, varied use. In temptation, in controversy, in instruction, He gave it the first place. He made his *début* on the stage of history at a school of

Bible-study ; He condescended to His last agony at the bidding of the Scriptures ; He sighed His parting soul away to the music of the Psalms ; He employed the first hours of His risen life in traversing with two disciples the familiar lines of ancient prophecy. Such an example could not be lost upon the believing fellowship of the disciples. When, in turn, the promised Spirit came with signal fulness on some of them, they realized that the promise of the guidance into all the Truth involved the formation and the preservation of the sacred writings of the New Covenant.

In commending these thoughts to my readers, and in bespeaking for them some attention at the present grave crisis in the Church, I wish to add two reflections.

The first is irenical. I conceive that the very office of inspiration is to guarantee a true record of what we call the supernatural. Dr. Sanday maintains with intense and iterated earnestness that he believes in the Supernatural Birth and the Supernatural Resurrection ; yet he declares that he cannot accept the accounts of those events as they are narrated in the Gospels. Now, I think that if the authority of the Gospels is sufficient to support our belief in the truth of those events, it ought also to suffice to support our belief in the records as to the mode in which those events took place. To dispute this seems to be going too far for faith, and not far enough for philosophy.

The view of inspiration maintained in this article seems to be irreconcilably opposed to one idea that has obtained ascendancy over the modern mind. That idea is the evolution of Biblical religion on the lines which have sustained the evolution of religions not Biblical. The most violent form of that idea is known as the "Graf-Wellhausen" hypothesis of the Old Testament.

I may be pardoned if I close by saying that, so far as I can see, no real belief in any valid and genuine inspiration is compatible with that view of the origin and processes of the religion of the Bible.

## Missions : Parochial and General.

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

*Lord Bishop of Sodor and Man.*

IF I rightly discern the signs of the times, we are emerging from a period during which parochial missions have failed to retain the position in the life and work of the Church they formerly held. A generation ago they were a prominent, if not a dominant, force. For some years they have been decadent in power, if not also in number. To-day their adoption and influence are undoubtedly increasing. The history of the Church proves that such spiritual movements show a tendency to rise and fall owing to the action of laws we only imperfectly understand. They appear to be a Divine response to a conscious need, itself the work of the Holy Spirit, and, having to some extent fulfilled their purpose, they decline or cease to be. At the same time, as expressions of spiritual life they are conditioned in part by certain known laws, which, if ignored or disobeyed, issue in their decadence and death. If the history of missions be judged by this latter principle, it would not be difficult to indicate some of the causes which may account for their decline in recent years. Happily, however, for the Church, we are rejoicing in their revival, and it is therefore not so necessary to dwell on the reasons of their decadence. It must suffice to say that once a spiritual movement degenerates into mechanical action, and mission preachers drift, all unconsciously, into something akin to professionalism, the end of power draws nigh. So also methods become ineffective if they are not adjusted to the needs of the age, while sensational sermons or emotional appeals exercise less and less influence at a time when reason is more dominant and inquiry is abroad. But of the causes of past failure I do not propose, save incidentally, to speak. My object is simply to suggest some principles and methods which experience has taught me are of value in

organizing and conducting missions chiefly in urban and latterly also in rural districts.

#### A MISSION DEFINED.

For the most part the term mission needs no definition. It is generally understood. And yet it may be well so to explain the sense in which it is used here that no misconception may remain, and that all prejudices may be removed. A mission is a special or exceptional effort to reinforce and reinterpret the normal or permanent mission of the Church. Such an effort involves special and exceptional methods, and perhaps preachers of special and exceptional gifts; but the message of the mission is the unchanging message of the Church's unceasing mission. This definition will clear away certain misconceptions which prevail in some quarters. A mission, *e.g.*, is not an additional responsibility, accepted and discharged by occasional outbursts of zeal; neither is it a work of evangelistic supererogation, which, however expedient or beneficial, is not essential and necessary; much less is it a spasmodic attempt to recover by sensational methods what has been lost by unspiritual ministries. It is simply a combined effort by prayer and work to realize the Church's abiding ideal of aggressive service. In other words, the Church has only one mission—*viz.*, to "witness" for the Redeeming Lord and the fact of redemption "to the uttermost parts of the earth," to "preach the Gospel to the whole creation," or, in other words, to rescue the world from the grasp of the great anarchist, and to restore it to the unity of the Kingdom of God. The power to fulfil this permanent mission was bestowed at Pentecost, and the mission itself began when, "filled with the Holy Ghost," the Apostles proclaimed the message of redeeming love, and 3,000 souls were converted to God. But comparing the condition of the primitive Church—its power and progress—with that of the Church to-day, are we not convinced that something is lacking? The terms of the mission have not changed. The message is the same. The power has not been withdrawn. The human heart continues

as it was. Sin is still sin. Why, then, we are compelled to ask, is the Church not more efficient and therefore effective? Why is it that, instead of going forth conquering and to conquer, the army of Christ is so frequently found standing still, arrested, or even defeated? I sometimes wonder whether certain of the clergy have not missed their vocation, or, if the message they preach is really the Gospel of Christ, or why, if the witness be faithfully given, the power is so frequently wanting? The tendency of permanent work is, as we all know, to become mechanical. Our sustained efforts may easily become routine. The besetting sin of all of us is to drift into a mere professional discharge of our duties. Congregations become self-centred, selfish, and satisfied. Churches fall asleep, do nothing, and die. Hence the need—urgent and pressing—to reinforce from time to time the unchanging mission of the Church by periods consecrated by prayer and effort to this end, or, in other words, for a parochial, general, or diocesan mission.

Secondly. In addition to the need for missions in reinforcing the one mission and reinterpreting the one message of the Church, we may surely discern in the diversities of gifts the call for more definite co-operation by this means. "He gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers," and why? That the "apostles" should do the work of "prophets," and "prophets" the work of "evangelists," and so on? Yes and no. Yes, if the "apostles" were without "prophets" or the "prophets" without "evangelists." No, if the local Church possessed these varieties of gifts. The great end of such diversities is stated to be that by the consecration of each and the co-operation of all, the benefit of the whole Church might be secured—"for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ." As in the body each member has its own function, that it may serve not itself but the body, and so contribute to the vigour and power of the whole organic life, so in the Church "unto each one of us was the grace given according to the measure of the gift of Christ"; not that one may claim to

monopolize the gifts of others, but that each may co-operate with the rest according to the nature and measure of the gift. The function is necessarily conditioned by the organ. The purpose is naturally determined by the office. The "gifts" differ according to the "grace." The service we are able to render is due to the favour of Christ, but the favour or "grace" indicates the service or "gift." We cannot, of course, believe that because the "apostles" were not "prophets," they never prophesied; or because the "prophets" were not "evangelists," they never evangelized; or because the "evangelists" were not "pastors and teachers," they never shepherded or instructed the flock. In the ordinary activities of the Church the same man was frequently called to fulfil as best he could many functions, even as it is with us. He was also called, even as we are, to "covet earnestly the best gifts," and to develop by exercise latent powers. But as the body increased and the distinctive gifts disclosed themselves, it became the duty of the Church to utilize them to the full in the common service. So is it now. There are in a very real sense "prophets and evangelists" as there are "pastors and teachers" in the Church to-day—men, *i.e.*, of singular gifts or gifts highly developed, in one direction or the other. Some are "prophets," with exceptional powers of inspiration and illumination. Others are "evangelists," with special gifts for effecting the conversion of men. Others, again, are "pastors and teachers," whose chief functions lie in pastoral oversight and instruction. To the need and duty of using these gifted men according to the nature and the power of their gifts, the Church of England is very slowly awakening, and one way in which this may be most profitably accomplished is by parochial and general missions. By this method we not only secure fitting opportunities for the exercise of these special gifts to the great gain of the Church, but by distributing their influence we develop like gifts amongst those clergy who do not possess them in the same degree. By association with each other the "prophets" cultivate the gifts of the "evangelists," and the "evangelists" the power of the "prophets," while the

“pastors and teachers” both teach and learn from the “prophets and evangelists.”

Thirdly. There is a further justification for the need and scope of missions in the movements of the Holy Spirit, conditioned as such movements are, in part at least, by powers with which we are entrusted. The wind bloweth where it listeth. The Spirit quickeneth whom He will. The laws which control the air in the physical world are not fully known to us. Neither in the moral sphere can we always understand the action of the Holy Ghost. And yet man is endowed with certain powers, the right use of which undoubtedly influences the operation of the Divine Spirit. Prayer, faith, consecrated gifts, concentrated efforts, are, *e.g.*, means by which He operates through us and we co-operate with Him. (1) By the conscious need of a revived life the Church is called to definite and united prayer. Believing that “God willeth not the death of a sinner,” that Christ died for “the whole world,” that the Holy Ghost is “the Lord and Life-giver,” faith grasps afresh the mystery of the Gospel, and claims anew the victory of its message. (2) By a renewed and exceptional consecration of time, powers of organization, and preaching gifts, the prayers of the Church are answered, and its faith finds fuller exercise. (3) By the concentration of personal and mutual service for a given time and with a defined object, the conditions required for the manifestation of the Spirit’s power are still further fulfilled. Under such circumstances, who can deny the Church’s right to reverently expect and definitely look for the results for which, by prayer and faith, by consecrated gifts and concentrated efforts, it has prepared itself, as the means through which the Holy Ghost as a rule accomplishes His work in the world? There is a great need to cultivate in the consciousness of the Church the practice of personal and united prayer and intercession. We ought to believe more—far more than we do—in the faith we confess. We are much too conservative and restrained in our methods of work. We do not utilize as we might and ought the prophets and evangelists with their exceptional gifts of teaching and preaching. A mission

supplies the incentive to such prayer inspiring work and such work expressing prayer, together with the opportunity of bringing into our churches and parishes the men who can best help us in the extension of the Kingdom of God.

#### BEFORE THE MISSION—PREPARATION.

No words can exaggerate the importance of early, careful, and thorough preparation for a mission. The preparation must begin early. For the great diocesan mission in Birmingham, 1909-10—to which I will constantly refer for illustration—we began to prepare two years before the mission; and that parish must be very exceptional in which twelve months' preparation is not needed. Again, the preparation must be careful. Every part of the organization must be thought out in itself and as a section of the larger whole. The strength of a chain is in its weakest link, and a failure in one department of the preparation may easily hinder the success of the rest. Further, the preparation must be thorough. It must be so complete that no section of the parish is untouched. Only the whole-hearted and capable should be selected for the headship of the various departments, and after selection the confidence, as far as possible, should be perfect and entire. In not a few parishes the weakness of the organization is due to the incumbent undertaking more than he can do, and not entrusting definite portions of the preparation to wisely chosen colleagues and workers. Nothing kindles enthusiasm like responsibility, while the greater the number engaged the wider will be the interest created.

The first step in the preparation is to awaken in the Church the consciousness of a need for the mission. If the area be a diocese (as in Birmingham, where we divided it into two sections, urban and rural), or a deanery, district or town, the work is more difficult; but even if it be a parish, it is not always easy. There exists a widespread prejudice against missions, sometimes expressed in open opposition, but more generally in complete indifference. Prejudice may be wisely, if gradually, dispersed. Opposition may be gently, if graciously,

allayed. But it is the appalling apathy in the Church regarding both its own spiritual state and the moral condition of the world which is the greatest hindrance to a mission. The sleeping Church must be awakened; and who that loves sleep appreciates, especially at the time, the call, the knock, the shake, which restores consciousness? That there are many—both clergy and laity—who are either wholly asleep or only partially awake to the responsibilities of the Church I firmly but sadly believe. “Then shall the kingdom of heaven be likened unto ten virgins . . . and they all slumbered and slept.” The solemn and even startling words of our Lord are, I know, parabolic. They may rightly have different interpretations, and certainly cannot be construed by strict literalism. But to me they denote that the period of indeterminate duration between the Ascension and the Return will be marked by a certain slackening of expectation, during which the right attitude of the waiting Church will be imperilled to such an extent that, *speaking generally and comparatively*, slumber or sleep will prevail. At any rate, without yielding to the subtle pessimism which surrounds us, I can only express my own belief that, thinking of the Church *as a whole* and in *relative terms*, I am convinced the deferred hope of the Parousia in glory is developing a sad and distressing state of spiritual unreality and inactivity akin to physical slumber and sleep. In any case, the best amongst us will admit that we are not as permanently alert and alive to the solemnities of life and opportunities for work in this lower world as our professed faith demands or our conscious love requires. If, then, there is this periodic nodding (slumbering) or persistent sleeping on the part of the Church in general “knowing the time, it is high time to awake,” and one method by which the arousing process can be hastened is to prepare for a mission.

In this preparation our first attention must be given to ourselves. If the sleeping Church is to be awakened, the dormant clergy must be first aroused. We must see to it that we ourselves are really wide awake—fully conscious—to the tremendous responsibilities of our vocation, and keenly alive—

devotedly active—to the wonderful opportunities by which we are surrounded. With this object in view, we organized in Birmingham two diocesan “retreats” at different times in the year, conducted by the Bishop,<sup>1</sup> to which nearly all the clergy came. It is, of course, impossible to say what these three days, spent in self-examination, prayer, and instruction, meant to the spiritual life of those privileged to be present. There can, however, be no doubt that they were a time of great and solemn preparation. The vital importance of such gatherings, free from the distraction of work, for quiet meditation, united intercession, and spiritual development, cannot be overestimated. We all feel that our personal life and ministerial work are so inter-related that they cannot really be separated. The one is very largely dependent on the other. The rule still stands that what the clergy are the people become. During that blessed time of retreat what sins were confessed and vows renewed, God only knows. But some of us know what differences were harmonized, what divisions were healed, what love was quickened, and what faith was strengthened as day by day we were unified in God’s presence and helped by our Bishop’s teaching. Of course, the principle of preparation will vary in its application according to the area of the mission; but even where this is the parish, the clergy will be well advised to hear the Lord saying, before a mission is held in their parishes: “Come ye yourselves apart and rest awhile;” “Tarry ye until ye be endued with power from on high;” “Wait for the promise of the Father.”

The second stage in the preparation passes to the communicants of the Church. They must be inspired with the same breath and enthused by the same zeal with which we have been inspired and enthused of God. By frequent meetings and constant pleadings they must be taught, until they firmly grasp, their individual and corporate responsibility. Thus will evolve the conscious need for more prayer—personal, family, and congregational. It is in the reality and sincerity of united intercession that the best preparation for a mission begins.

<sup>1</sup> Now Bishop of Oxford.

Faith is strengthened, hope is quickened, zeal begins to burn, and love to work. In Birmingham we developed this process by "quiet days" or "quiet evenings" for communicants, leading up to the great "convention," which was attended for three whole days by thousands, and closed with three central thanksgiving services. In other places and parishes the methods will, of course, vary, although the principle remains, and it is on the principle rather than on its application that I would venture to lay the greatest stress—viz., that after the clergy the communicants must be first and definitely prepared for a mission.

The third stage in the preparation for a mission must have regard to the general congregation. It is a common experience that to some, perhaps to many, in our Churches the notice of a mission awakens in their minds prejudice or even opposition. This may be due to the memory recalling a former mission in which extravagant sensationalism or immoderate emotionalism prevailed, or to the conscience suggesting the probability of increased demands on personal character and conduct, or to the heart desiring to be undisturbed in the possession of a mere professional religion or to other causes not always definable. But due to whatever cause, the prejudices must be dispersed and the opposition disarmed with the utmost patience and wisdom. A letter from the Bishop, one or more visits from the missionary, a full and careful explanation by the clergy, and not least the leavening influence of prepared communicants, are all methods which will do much to remove misconception and evoke co-operation on the part of the general congregation. In this connection I need scarcely suggest that care should be taken at the outset to secure the active sympathy of the officials—the churchwardens and sidesmen, the organist and choir, all of whom should be personally and definitely invited to loyally assist even if they do not heartily support the effort. In Birmingham, *e.g.*, a conference of wardens and organists was convened, to which the Bishop and I alone of the clergy were privileged to be present. Here, in the Isle of Man, I observe the same rule—*i.e.*, before beginning a mission to hold a meeting with

the Church officials and other prominent laymen to elicit and encourage their intelligent sympathy and practical support.

The final stage in the preparation work lies outside the communicants and congregation, with the parish, district, deanery, or diocese. In a materialistic age, when commercialism is rampant, amusement is dominant, and indifference prevails, the task of making a moral impression on the masses of our great towns is increasingly difficult. The atrophy of the religious instincts is appalling. The developing craze for pleasure is diverting the mind, especially of the rising generation, from serious thought. The great fact of the eternal issues of moral conduct is simply ignored by a vast proportion of the population. The difficulty of stimulating atrophied instincts, of awakening indifferent minds, and of arousing sleeping consciences, is correspondingly great. The first impression must be attempted by a regular house to house visitation, and, better still, a man to man visitation, by trained visitors—in the latter case consisting of men—who should be appointed after the Apostolic model, and be sent two and two. A systematic canvass is made in a political election, and why not also for a spiritual mission? Personal influence is the strongest factor in the problem of arousing interest. The visitors should be supplied at regular intervals with a letter, first from the Bishop, then from the vicar, and afterwards from the missionary, all of which should be placed in envelopes, and, where possible, addressed. For the visitor to be able to say, "I have brought a letter from the Bishop or from the vicar," and for the person to see his or her name on the envelope, is to give a personal touch and added power to the visit. These should be supplemented by the excellent series of tracts or pamphlets issued by the S.P.C.K., R.T.S., and other agencies, together with the authorized prayer. The week before the mission begins, the official list of services, well and clearly printed, with provision made for hanging it up in the house, should be distributed. Conferences of the visitors should be held from time to time to report progress and to intimate to the clergy cases of special difficulty or urgency. In the case of a general mission, good

use should be made of the local press or other advertising media. In Birmingham we posted thousands of large posters announcing the date of the mission, with a red cross in the centre, across which we printed the words, "Christ died for all." Above the cross appeared the words, "God is love," and under it, "Sin is death." This striking appeal was posted not only on the church boards, but throughout the various posting stations. Everywhere by this means the people were reminded of the coming and purpose of the mission. In addition to these methods, about a month before the mission began we organized meetings for men and for women in the Town Hall, attended on each occasion by 2,500 to 3,000 persons. These great gatherings, together with the reports in the daily press, contributed, in a very large degree, to stir the public interest and create a general expectancy, thus proving a most important stage in the preparation. In recording these methods, I must reiterate what has been said before—that while in their application they may be regarded as unnecessary or unsuitable in smaller areas, yet I am convinced that the principles they express are really essential to an adequate preparation of the public mind, especially in these days. Some, I know, shrink from all such methods of advertising a spiritual effort. There are men who advertise themselves more than is salutary either for themselves or for others, but to advertise a mission is another thing, and, in my judgment, it is both an art and a science which cannot be neglected without serious loss. "The children of this world are in their generation wiser than the children of light." At least, so far as arousing interest in, and concentrating attention on, a mission, we may easily learn many valuable lessons from the worlds of sport, pleasure, and business.

To some, these successive stages, working from the centre outwards to the circumference, may savour of over-organization, and therefore as an unnecessary and exhausting expenditure of parochial energy. I may be allowed to say that my experience leads to a different conclusion. I cannot remember a single instance of a parish over-organized for a mission, or its workers exhausted before it began; but I can easily recall many illustra-

tions of imperfect organization with a dearth of workers. I could recount mission after mission which might be written down a failure, due not to the lack of experience, capacity, or zeal of the missionary, but to the want of preparation, organization, and work of the parish. If the parochial clergy invite busy, and frequently overworked, men to conduct a mission in their churches, the very least that may be reasonably expected of them is that nothing will be wanting on their part to make adequate preparation with a duly equipped organization. Most of all, if the mission is to be what it ought to be—a time of special manifestation of the Spirit's power in the conversion of souls and the building up of the faithful—we may be quite sure that only as we do our part will God do His. We have no right to expect His blessing if we fail in fulfilling the conditions He requires. Consecration, inspiration, organization—or, in other words, a full and complete preparation—are indispensable prerequisites for a parochial or general mission if it is to realize its purpose.

*(To be continued.)*



### Studies in Texts :

#### SUGGESTIONS FOR SERMONS FROM CURRENT LITERATURE.

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

#### VI.—THE ACCUSER OF ST. PAUL.

*Text* :—“Alexander the smith did me much evil.”—2 Tim. iv. 14.

[Book of the Month: “SYNTHETIC STUDIES IN SCRIPTURE”<sup>1</sup>=SS. Other references: Hastings' Dictionary=HDB.; Expositor's Greek Testament=EGT.; Deissmann's “St. Paul”=D.; Lewin's “St. Paul”=L.; Conybeare and Howson's “St. Paul”=CH.; Ramsay's “Roman Antiquities”=R.; Liddell and Scott's Lexicon=LS.]

Who virtually slew St. Paul? SS. says Alexander the smith: word “used of workers in any metal” (EGT. iv. 181). “*May*

<sup>1</sup> “Synthetic Studies in Scripture.” By Rev. W. Shaw Caldecott. Published by Robert Scott. 2s. 6d. “Varied and suggestive,” Bishop of Durham in Introduction.

have been one of craftsmen" (HDB. i. 60, so L. ii. 410). "Probably=A. in 1 Tim. i. 20; possibly=A. in Acts xix. 33, 34" (EGT. iv. 181). Three stages.

I. A FALSE POSITION: APOLOGIST (Acts xix. 33). Eloquence implied (SS. 51). "Put forward by co-religionists to clear them of complicity with Paul" (SS. 51; HDB. i. 60). Sordid work for Jew to dissociate self from P. in riot about idol-worship.

II. A FALSE CREED: HERETIC (1 Tim. i. 20). Perhaps previously inclined to Christ, and drawn off by fear of financial loss; Demetrius and Guild very powerful. A. the smith much in their power. Jews abroad drifted into strange practices [*cf.* Acts xix. 18, 19: and Rom. ii. 22, "Jew enriching himself by acting as receiver of goods stolen from idol temple" (D. 96)]. So A. drifted and made shipwreck. Hindered Church and sentenced (1 Tim. i. 19, 20; *cf.* 1 Cor. v. 5).

III. A FALSE WITNESS: INFORMER (2 Tim. iv. 14). SS. considers "did me much evil" inadequate rendering. Verb in active is Attic law-term for laying information (see LS. 474; CH. ii. 499). "Phrase uniformly used in Roman jurisprudence to describe instrument containing the charge" (SS. 53 and again 55). Render "A. the smith laid the information against me" (SS. 55). A. then saw P. in Ephesus after first release. Burning for revenge for 1 Tim. i. 20 he "charged P. with many evil practices" (iv. 14), and by Roman law P. not told who accuser was (SS. 53). P. carried to Rome and A. followed. At trial no witnesses compelled (R. 295, 297) to come in defence, and none dared volunteer (2 Tim. iv. 16). P. sentenced, writes to Timothy to keep out of A.'s way when he returns to Ephesus (2 Tim. iv. 15).

Thus three stages, men begin by refusing to take sides with Christ's people, go on to siding with evil, and end by attacking Christ's friends. Drifting out of the track they make shipwreck, and then become wreckers. Alexander "welcomed the foul spirit (1 Tim. i. 20) and was the means of ending the noblest life that any man—save Jesus—ever lived" (SS. 53).

## The Situation in China.

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

*Rector of Burwarton-cum-Cleobury North ; Missionary to the Chinese since 1861.*

(*Concluded from page 447.*)

### II.

I MUST now consider the situation of Christian missions in China as affected by the political and social situation, or as influencing it with power or with inertness. The contrast between 1913 in its later months (and the early months of this current year), with the apparent open doors and days of opportunity, and the anticipations and hopes and prophecies of almost final triumph of the Cross, is not only saddening and discouraging, it is also a perplexing phenomenon. Dr. A. H. Smith, in reviewing this period, writes thus—and he has been optimistic almost to a fault in the dawn of this new era: “It may be taken as certain that the establishment of a Republic will often mean a freedom from restraint hitherto felt”—*i.e.* (apparently), the restraint of the anti-foreign influence always present in Chinese life and thought—and he proceeds, “authoritative notice to missionaries to abandon their stations on account of the unrestrained lawlessness prevailing is of ominous significance.” We must note also that the effect of such a disastrous reaction of insecurity, if not of positive hostility, towards foreigners and towards foreign missions, though it be, as we trust will be found, only partial and only temporary, must act with deadening effect on the new spirit of inquiry, and the growing expectation of Christians gaining a distinct upperhand lead in China. “Materialism” has, we fear, mingled far too much with the inquiry into the claims of Christianity and with the plans of not only Christian Chinese, but of Christian missions also, in patronizing or promoting Christ’s religion. What shall we *gain* by knowledge and enlightenment and learning, with their material

advantages in high schemes and in arts and applied sciences? and not "What must I do to be saved?" has been the inquiry! And the folly of divorcing religious instruction from education instead of placing it in the forefront, as the beginning and crown and glory of primary and of higher education as well, has been deliberately affirmed and adopted by some of China's leading young men. And the check given even for a time to the growing popularity of the sacred and Divine religion, however indefinite and inarticulate, must yet gravely disappoint these mistaken adherents, and also the number of young men and young women who were questioning and inquiring and listening and debating not long ago. I cannot but regard the sudden overclouding of China's political and religious sky as a moving and a loud warning call to Christian reformers and teachers and preachers, who have imagined that a new China requires of necessity a new Gospel—or at any rate new apologetics; a restatement of the truth (which is the while eternal and immortal) to suit the new attitude of mind in this new century. If the "foolishness of preaching" has not been severely or carelessly left alone, it has been deemed in reality to be foolishness to the itching ears of present-day hearers and students. And new problems and methods and principles have been so discussed and in nearly interminable conferences and committees, as to silence or deaden the trumpet-call of the Lord's own command and battle-cry and great commission.

But yet mission work is by no means paralyzed or suspended in China. It is a pathetic and at the same time an inspiring thought that thousands of preachers and teachers, native and foreign, in China, with danger and unrest near them or actually upon them, are quietly and effectively witnessing for Christ. It was so in the days immediately following the going down of the storm of the Tai-ping rebellion, with the aftermath—if I may change the simile—of unrest and lawlessness, of rumours and riot and treachery, which followed the rebellion. The workers "did the next thing," and their labour has not been, and will not be, "in vain in the Lord." "Through flood and flame the

passage lay" then—flood and flame may be near us now, but "Jesus guards the way."<sup>1</sup>

Then, turning from the individual workers, we should like to know what is the situation of the Church of Christ in China. Is it at last—the Church in Heathendom and the Church in Christendom—*one*, so that the world may see the glory and wonder, and, seeing, may believe (the faith which is "life eternal") that the Father has sent the Son to be the Saviour of the world? In the year 1860 it was reported that all the non-Roman missionaries in China, to the number of about one hundred, were assembled in Shanghai, partly as refugees from the peril of the regions in revolution, partly to watch the going down of the rebellion, and to mark God's leading hand to press inland or coastwise with the Gospel. Did they seize that solemn and unique opportunity—an earlier Kikuyu gathering with a similar object—for organizing and effecting *corporate union*, so that they might present to the Chinese one message, one Lord, one faith, *one Church*; not many and diverse, and "agreeing only to differ"; and offer such as the model and guide for the coming Church in China? In those far-off days of sowing and breaking up the fallow soil, the individuals, and not the Church aggregate, absorbed perhaps all thought and policy. It is alarmingly different now. The harvest is in progress; hundreds of thousands of converts to the faith have been baptized; Churches have of necessity been organized—so many! Thank God for His grace, which has blessed His servants abundantly, notwithstanding our unhappy divisions. Yet, so many, again! marking the Church's tardy obedience to her Lord. And now China, patriotic as she wishes to be in all things, demands her own Church, and it is being projected and formed in some places. But when some model is sought for, their thoughtful leaders, or some of them, exclaim: "We know that our Lord

<sup>1</sup> One of the most significant signs of life and of the spirit of inquiry, amidst so much to chill and check the work of missions, may be seen in the fact that by the British and Foreign Bible Society alone, and besides the issues of the Scotch and American Societies, 2,183,000 copies of the Holy Scriptures were sold in China last year.

prayed for and thus enjoined unity, if not uniformity, for His Church and people ; we know that His inspired Apostle defined and described unity as he understood it thus, 'that ye all speak the same thing, that there be no divisions among you, but that ye be perfected together in the same mind and in the same judgment' (1 Cor. i. 3). We cannot see such a model, such a united Church, anywhere ; we therefore conclude that you are all wrong, and that we must construct a Church of our own, not necessarily antagonistic to Western Churches, but certainly not one with you." So comes in, by the direct fault of Christians, a further long rent in the seamless robe ; and what seems to us most alarming amidst the anxious torrent of debate which surges over this question is this—that any theory, any proposal, any scheme, but our Lord's own prayer and command, will sway the discussions and inspire action. Some, like Dr. Sanday in his interesting papers on the subject of union, assure us that the first thing to be done all over the world is to create *an atmosphere*. "When an atmosphere has been created that is really favourable to reunion, reunion will come, but not any sooner." But why delay 1,800 years ? Yet we seem to have breathed that atmosphere for many years past in Christendom and in the mission-field. The writer of this article was President for many years in succession of a society for concert in prayer and consultation, representing missions of at least twelve leading Christian bodies in Shanghai. We never met without the sigh for unity, and the suggestion of this great ideal of Christ's Church, "that they all may be one." Surely the atmosphere is round us, and is the very air breathed by Christians of many creeds and forms ; yet we are not one. We adjourn. "Do not think of corporate union, or attempt it yet," says a leading and eminent missionary authority. All we can do towards unity is "to understand one another better." Will that make us understand better why we are not one ? I trow not. Mr. Silas McBee, to whose large-hearted spirit and schemes Christians in America and England owe so much, seems to hope that it will be so effective ; and his magazine is significantly called the *Constructive Quarterly*.

But is it supposed, then, that we shall be led by mutual interchange of thought to see that error is truth in disguise, and what we have called truth—the truth of God—is capable of recension and compromise? Let it ever be remembered that unity, as it has been well said, *knows no compromise, but does know comprehensiveness*. Then other earnest theorizers contend that what you need in China is not unity of the Chinese Church with the Church Catholic, but that it be, what it from the very nature of the case can never be, an indigenous Church, and that with a learned ministry it must choose its own doctrine and forms and ceremonies. Others, as it seems to me, both here and in the mission-field, betray a strange shame or distrust of their own Mother Church of England. They are ready to contend for its rules and for its authority, but they would not impose it, or suggest it even, as it is, by rule of faith and by doctrine so founded, and by ancient order constituted and established, and present it to the world.

It is, perhaps, just worth the while to record here the fact that there are few Protestants who would not with gladness reunite with Rome, if Rome would be Rome no more, but the Church of St. Paul and St. Peter if you like, in doctrine and discipline, and free from the traditions of men which have made the law and Gospel of God of none effect. If she will abandon her nonconformity of error and conform to the Truth, we will conform to her. And the extreme fallacy of English Churchmen in claiming that they long more for union with Rome than with other Protestant Churches is inconceivable, when they know that all Rome's advances towards reunion are the fervent offer of a kiss of peace if we will unconditionally submit to her, not in any sense offering compromise, but to her in unaltered error.

Surely our Church is too Western, say some again, for the imaginative Eastern nations. Yet it is, as a matter of fact, no more Western than Eastern. Surely we have ourselves drifted too far, say others, from the great Catholic unity of Rome, and must not impose this nonconformity on the infant Churches of India and China; forgetting what is surely history and not the inven-

tion of animosity, that *the* great nonconformity of Christendom is medieval and modern Rome. Now all this is not only wholly inimical to the plans and hopes of true unity, but it surely ignores also, or minimizes, the supreme authority of our Lord's prayer, that all His people may be one—one surely in verity and not in order alone. And we come to the practical question for the furtherance of reunion—is not a common centre, a trysting-place, a Church comprehensive of all truth, scriptural, apostolic, primitive, reformed, exclusive of all error, ancient, medieval, modern, which in such dense thickets has hidden and encumbered the fair garden of the Lord—is not such a centre necessary for the attraction and adherence of all true Christians? Suppose we have such, say, in the Church of England, which, through the British Church, is as old as Rome itself, and the true survival, and cleansed and reformed and recovered representative of the Church Catholic, built on the foundations of the apostles and prophets. If this be a fact, and not a theory only, why should any devout and sincere and orthodox Christians hesitate to conform to this Church? Dr. Dimock has most soberly and suggestively said that in this question of the restoration of the unity of Christendom, whenever we have to set on one side of the balance such matters as have to do with visible organizations, and on the other side that which has to do with the essential doctrines of Christianity, we must hesitate not for a moment in recognizing the far superior weight, the paramount claims of the doctrine of Christ. If so, rejoin, sincere Nonconformists. Why urge upon us as the prime condition of our joining the English Church, the conformity to her orders, and to her outward order generally, and the consequent condemnation and abandonment of the orders and forms, or freedom from forms, of our own denominations, instead of being content with “the unity of the spirit in the bond of peace,” and letting everyone follow his own prejudices and convictions?

There is another argument, however, to be drawn from Dr. Dimock's true and sober statement of proportions. It is this: premising that the question of unity is not to be the play-

thing of prejudice and excitement or of opinion, but a question of obedience or neglect, when the prayer and the command of the Head of the Church are remembered—then unity, reunion, is the duty of all Christians—and if a Church is existing and available for the purpose of reunion, which presents Christian verity with comprehensive completeness, if to that Church in very great measure the “free Churches” and Protestant Christians generally owe their deliverance from the nonconformity of Rome, and reunion and return to the confession of the faith once delivered to the saints—if that Church, without unchurching other bodies, or denying all validity in their orders, or all grace to their Sacraments in the past, yet suggests for the future, as an outward and visible bond of union, the *bene esse* of the very ancient and Catholic Apostolic episcopal orders, with the laying on of the hands of the presbyters, is it not passing strange that the call and word of the Lord does not with these sincere Christians compel them, with almost the indignation of grief as a duty long delayed, to brush aside the infinitely lesser questions, where not conscience and truth and Divine principles are concerned—if they alone hinder them from joining the Church in which they have the greater and all-important guarantee of full conformity to the word and truth of the Gospel? If anything in the recent Kikuyu controversy suggested any censure or criticism, it was, perhaps, the apparent reticence of the consulting Bishops, though this was not absent evidently from thought or suggestion, to press this practical basis and “mother” of reunion upon the other missionaries represented and in council for their own adherence and acceptance: for the future or nascent Churches in Africa, in China, in India, are not likely to unite in one Church at the suggestion of their Western teachers, so long as they see those teachers holding back from present union. Just possibly the failure thus far of the many Christian bodies in China to unite may be acting unconsciously as a drag on that higher progress which we have seemed to see at hand to-day. Co-operation is the atmosphere in which conferences and policies and committees live and speak

just now. A hopeful sign, if co-operation be not used as a blind to hide the confessed hopelessness of unity. Federation was in the air after the great Conference of 1907, and is still in evidence. That, too, as well as co-operation, is a sign of hope, but only as a short path to *unity*, not as a swerving path away from it. We doubt the efficacy and practical working of either without previous and definite unity in verity ; and the question obtrudes itself authoritatively with which I began, Do we remember clearly in our manipulation of co-operation and federation that what our Lord prayed for and enjoins and waits for is unity ? Is it too late to hope that the English Church, steadfast and faithful to her Creeds and doctrine and Sacraments, and to the Faith, in all the fulness of that great Word, may even yet unite the forces of the missions in China in their plans for advance and forward movements to win the land and every land for the Lord of all ?



### Some Impressions of Irish Romanism.

BY THE REV. C. H. K. BOUGHTON, M.A.,  
*Principal of Ripon Clergy College.*

**I**N the course of a ministerial life which, though short in years, has been chiefly spent in the training of candidates for the ministry, it has fallen to my lot to devote a good deal of time to the study of that summary of Anglican theology, the Thirty-Nine Articles. The Articles, as all well-instructed Church-people know, take up a mean position between the extremes of Romanism on one side and certain aspects of Protestantism on the other. But the Articles were composed and revised at various dates between 1553 and 1571, and were based in part on still earlier sources such as the Confession of Augsburg in 1530 and the Confession of Württemberg in 1552. Therefore the Romanism to which they are opposed is the Romanism of a bygone age. It is the system of doctrine and practice

advocated by the medieval "School authors," and more especially by the Council of Trent, for that Council was sitting at intervals between December, 1545, and November, 1563, and it has been shown by the late Bishop Wordsworth of Salisbury in the case of Article Twenty-two, and by Mr. W. P. Upton in other details, that the bodies of formula-constructors on opposite sides of the Channel were watching each other and taking the opportunity of successive editions or sessions to make indirect replies to each other's statements. Romanism has altered for better or worse since then. It may be the boast of Papal theologians that their doctrine remains uncontaminated; that it is, in fact, the true deposit of the faith handed on by St. Peter to his successors; but there is more truth in Newman's theory of development, especially if we yield to the facts and say development by accretion from without rather than evolution from within. But it is not merely that the Romanism of the Council of Trent is in some matters out of date; it is scholastic, it is carefully phrased and guarded in statement, as befitted the utterance of a Council summoned to attempt to propitiate the rising Protestant movement by some measures of reform; therefore it does not really reflect the popular religion, it is not a true index to the beliefs of that vast body of "Catholics" who then as (now) are ignorant of Latin and incapable of fine distinctions.

It was therefore particularly interesting to me to be able to go over to Ireland during the Easter vacation this spring and study the popular Romanism of to-day. England is not a good place to study it, for in this country Protestantism, with its open Bible, is the dominant form of Christianity, and Romanism, chameleon-like, takes much of its colour from its context. In Ireland things are different. Outside Ulster, and perhaps Dublin, the Roman type of Christianity is not merely dominant, it is almost exclusive of any other. In the towns of the South and West Protestants are in a hopeless minority; in the country districts you may travel for miles without meeting one at all. Romanism, therefore, is better able to appear

in its true colours, and it is, perhaps, not too far from the truth to say that it is seen better in Ireland to-day than in any other place, for the Irish peasant is naturally religious, and he has not been demoralized by close contact with paganism as in South America, or by rationalism as in European countries.

One word of personal explanation may be admissible at this point. It is hard to think of Ireland at this moment without thinking of a current political controversy, and in the background of this particular controversy lies the question of religion. Not much has been said about it in parliamentary speeches; perhaps it is well that silence should have been preserved. But it is impossible not to remember a sentence which Mr. Harold Begbie quotes from a Roman Catholic Bishop in his book on the "Lady Next Door," and which he reiterated quite recently in the columns of the *Times*: "Have I made you feel, have I convinced you, that the Irish question is a spiritual question, a religious question? Our movement in its soul is that, nothing but that." The truth of the remark becomes apparent very quickly to a traveller in Ireland, and what one thinks of Irish Romanism must have its bearing upon one's views of the Irish question as a whole. But the present writer would desire to say that his visit to Ireland was undertaken for a reason entirely unconnected with the turmoil of politics, and that this account of his impressions is being written in complete forgetfulness of its existence.

Perhaps the most obvious thing about modern Romanism is its comfortable assurance of its own correctness and the folly—nay, the fatality—of any other belief. Here, again, one sees the difference between the statements of the Papal documents and the teaching propounded for popular acceptance. The Pope may issue a decree asserting his own infallibility, but it is tempered in its application by so many conditions as to the delivery of the decree that nobody can be sure that an infallible decree has ever been issued from 1870 until the present day. But the Pope's ministers do not trouble themselves about conditions. They are quite sure, for example, that nobody can be

saved outside the Roman Church. We in England remember some remarks on this subject by Cardinals Newman and Manning. Manning gave his imprimatur to the statement, "It is impossible to be saved in the so-called Anglican Church," and Newman once said to some members of the Church of England: "A bad Catholic may have a hope in his death to which the most virtuous of Protestants, nay, my dear brethren, the most correct and thoughtful among yourselves, however able or learned or sagacious, if you have lived not by faith but by private judgment, are necessarily strangers." This doctrine is being vigorously taught in Ireland. Here is a passage from the Maynooth Catechism: "Q. What do you mean by the true Church? A. The true Church is the Congregation of all the faithful . . . under one *visible* head on earth. Q. Are all obliged to be of the true Church? A. All are obliged to belong to the true Church, and no one can be saved out of it." The priests believe this (or perhaps one ought to say that the priests either believe it or pretend to believe it), and so it is passed on to the people. In the light of this it is easy to understand why the priests raise such tremendous opposition when any member of their flock shows signs of interest in Protestantism, and why there are so many indisputable cases of bitter persecution of perverts. When I was in Limerick I visited Dr. Long's Medical Mission and met a woman who had confessed to her priest that she had been to the dispensary. She was told that to visit the dispensary was a grievous sin, from which an ordinary priest could not absolve her; absolution could only be obtained from the administrator of the cathedral. Many pages might be filled with stories of persecution of perverts, but this article is not the place for them. The curious may find a selection of them in "Intolerance in Ireland," by an Irishman. The stories there recorded sound incredible, but they are strictly true. What it is desired here to emphasize is that persecution, past and present, is a direct consequence of Roman claims to exclusive rights in the blessings of salvation.

An infallible Church dispenses with the necessity of any

reference for proof of its statements to the Bible, and hence the Bible is a neglected book in Ireland. Part of the organization attached to many churches is the Confraternity for men and the Sodality for women. At one church the Confraternity numbered seven thousand, and a workman gave it as his opinion that not twenty out of the seven thousand possessed a Bible. In view of other evidence it is highly probable that his figure twenty could be considerably reduced. Inquiry by others has proved that in many provincial towns it is practically impossible to purchase a Bible, because there is no demand for it. I went into a good many Roman churches, and always studied the literature on the rack by the door, but in only one church was any portion of the Bible to be found—an annotated copy of St. Luke's Gospel. Nor is the Bible merely ignored: in some cases it is even treated with contempt. A colporteur was selling portions of the Bible in Limerick, when a woman shouted at him that the book came from the Devil. He appealed to the Roman parish priest, who happened to pass by at the moment, and asked him whether it was true that the Bible came from the Devil. The priest would not say no, and could not say yes, and therefore found it best to return no answer.

We may now proceed to illustrate the character of the teaching given by the Church and its effects on common life. The teaching given can be readily gathered from the penny manuals of all sorts which are on sale at the church doors. It is a duty as well as a pleasure to emphasize at the outset what no responsible Anglican has ever denied, that Romanism, though perverted Christianity, is Christianity still; and that here and there in its documents one comes across really beautiful things. Here is a passage from a booklet purchased in the pro-cathedral at Dublin, a penny copy of St. Alphonsus de Liguori's "Visits to the Most Blessed Sacrament and to the Blessed Virgin Mary," a passage which any Protestant might glory in having written:

"Come then, O Lord! come and take possession of my heart; close its doors for ever, that henceforth no creature may

enter there to divide the love which is due to Thee, and which it is my ardent desire to bestow all on Thee. Do Thou alone, my dear Redeemer, rule me ; do Thou alone possess my whole being, and if ever I do not obey Thee perfectly, chastise me with rigour that henceforth I may be more watchful to please Thee as Thou wilt. Grant that I may no longer seek for any other pleasure than that of giving Thee pleasure."

That is a beautiful passage expressive of the highest Christian ideal. Would that our Roman brethren and we could live up to it! It has been said that every error lives by the truth that it contains, and one feels at once that here is a pure gem of Christian truth which has given survival value to the system in which it is found. The gem is so splendid that one is the more sad at the poorness of its setting. I will not stay to express surprise that the Alphonsus who wrote that passage could also write in his so-called "Moral Theology" on themes so far removed from what is of good taste—to put the matter extremely mildly—that his language is utterly untranslatable. I desire to call attention to some errors which are found in his little book to which I have referred.

There is error about the presence of Christ in the Eucharist. It is limited to a presence in the consecrated Host. The author quotes an illustration which is pathetic. He says of St. John Francis Regis that when he desired to spend a night in the presence of the Blessed Sacrament and found the church door closed against him, he used to remain on his knees "outside the door, exposed to the rain and cold, that at least at a distance he might pay his homage to his comforter concealed under the sacramental veils." The saint's devotion and watching unto prayer are matter for thankfulness and emulation, and if Irish Romanists would copy him in these things they would profit greatly. Unfortunately, many of them lack his spiritual discernment, as well as his earnestness, but they hold his belief in the bodily presence of Christ in the consecrated Host, and therefore it is that so many of them wander into the churches in an incessant stream and tell their beads in the Sacred Presence.

Some of them are, of course, mere formalists ; others are reverent and as devotional as they know how to be ; but all are misguided, and all are missing the precious privileges of fellowship with God in spirit without restriction of time and place which were made known to us by the Apostles and preached again by Luther.

Again, there is error about the mediation of Christ. St. Alphonsus writes : “ ‘ Let us go with confidence to the throne of grace, that we may obtain mercy and find grace in seasonable aid.’ St. Antoninus says that Mary is this throne from which God dispenses all grace : O most amiable Queen ! since thou hast so great a desire to help sinners, behold a great sinner who has recourse to thee : help me much and help me without delay ! Sole refuge of sinners, have mercy on me.” There are many similar passages in the book, but the position of Mary in the Church of Rome is so well known that no more quotation is needed to illustrate it. An incident may, however, be recorded. A mission worker was talking to a Romanist of the peasant class about Jesus Christ as the sufficient Saviour, and the reply in substance was : “ You are always bringing Jesus out before us. Now the priests don’t do this in our church : they keep Jesus barred up in the cage.” The reply was a puzzle to the worker for some time, but at length he discovered what was meant. In the church in question, in a dark corner where no casual visitor would notice it, is a recess in the wall in which, behind iron bars, is a statue of the Saviour. When the worker showed me the statue, I was able fully to appreciate his story.

Another thing that struck me about popular Romanism was that it is largely a religion of fear—fear of God and fear of the priest. There can be no doubt that large numbers of the poorer people still live in absolute terror of the priest, although perhaps less so than they used to do. There is a common belief that a blow from a priest’s hand results in paralysis. An example of this was provided for me by a woman in Connaught ; yet the same woman professed herself quite prepared to tackle any layman who dared to touch her, and her appearance did not in the

least invite one to doubt her statement. Of course, such a belief is confined to the uneducated classes, and cannot be called particularly dangerous to religion. But it is dangerous to religion when people of all classes are trained to fear God. I do not mean a loving fear of Him as our Almighty and Holy Father. That needs inculcating. I mean an abject fear of Him as an angry tyrant. I bought two books in Dublin (I believe that they are officially withdrawn from circulation), one meant for adults and called "Hell Opened to Christians," and the other, meant for children, called "The Sight of Hell." They are by different authors, and have been widely circulated. They can only be described as exceedingly bad prose parodies of Dante's "Inferno," and to circulate such literature among children is cruel. Yet this kind of stuff is preached regularly every Lent, and is responsible for the annual revival of popular interest in religion which is manifest at that season. It may be allowable to illustrate the point further by a quotation from an article by Mr. P. D. Kenny, an Irish Roman Catholic layman, in the *Nineteenth Century and After* for September, 1909. "My earliest impressions concerning God were of an eternal stoker in a mighty rage ready to roast me; and of the priest as God's only master, with his eternal hose-pipe to keep down the flames, all for a trifle in silver at Christmas and Easter, which, in the circumstances, seemed to me the one sane field for investment."

But what to a Romanist is the real way of salvation? I have been illustrating my points mainly from the poorer classes. I can illustrate this by alluding to a conversation I had with a man who had been partly trained for the priesthood. So far as I could discover, the way to be saved was to attend Mass, and keep the more obvious moral rules. It was impossible to distinguish in principle between his version of the matter and that refinement of Rabbinic Judaism which St. Paul wrote Romans and Galatians to overthrow.

One word must be said in conclusion of the civil and moral effects of Romanism, and in saying it I purposely refrain from comparing statistically Dublin and Belfast. I spent a sad morning in the slums of Dublin. They are insanitary, unfit for

human habitation, and would be condemned by any enlightened corporation. Their inhabitants, partly through their misfortune and partly through their fault, are sunk in the lowest depths of sin and degradation. What is being done for them? Mr. Harold Begbie declares that all virtue "would be destroyed but for the constant vigilance of a ruling priesthood." No doubt some priests penetrate to the slums and try to improve them. There are well-deserved statues in Dublin and Cork to Father Matthew, an apostle of temperance reform, and there are those who still walk in his footsteps. But one swallow does not make a summer, and doubts may be expressed about the ruling priesthood's "constant vigilance." If the workers of the Society for Irish Church Missions were consulted, they would say that the vigilance only became obvious when Protestants attempted to do the work which Romanists neglected, and that in this case the vigilance took very unpleasant forms. The Jesuit author of a little tract on what is called "Souperism" refers to a "wonderful list of organizations for the relief of distress in and around the capital," and significantly adds that the "submerged tenth on which the Soupers prey are seemingly out of reach of all these activities."

What of the "Ne Temere" decree? Its provisions need not be repeated here, nor the notorious McCann case that arose out of it. It must suffice to say that the only satisfactory way to avoid it is to impress upon people the evil of mixed marriages. They are very common in Ireland. They are really encouraged by Rome for proselytizing purposes; and while they exist there will always be trouble.

Much prayer has been offered in England lately for a right solution of Ireland's political troubles. I should like to plead that prayer should also be offered that our Roman brethren there may be delivered from the darkness of medieval superstition, and brought to the full knowledge of their glorious liberty as children of God in Jesus Christ. A reformation in their Christianity will, in the writer's belief, be a great step towards solving their political problems.

## An Old Book on Old Age.

BY THE REV. H. F. B. COMPSTON, M.A.,  
*Assistant Professor of Hebrew and Old Testament, King's College, London,*  
*and Professor of Divinity, Queen's College, London.*

CICERO'S "De Senectute" has been described as a book that gives the reader "an appetite for growing old." Some readers of the CHURCHMAN may like to revive their recollections of this book on old age, while others may welcome an introduction to a work well worth knowing.<sup>1</sup> And it may be of use to compare or contrast its teaching with that of the "Old Book" *par excellence*.

### I.

When he wrote the book the great orator and statesman had not much experience of old age, for he was not more than sixty. But he was destined to live only three or four years; and as he felt how the years were slipping away, he thought out the whole subject of old age. The result was the "De Senectute." It appears to belong to the year 44 B.C., the year in which Julius Cæsar was assassinated.

The work is in the form of a dialogue. The principal speaker is Cato, the famous old Roman who lived a century before Cicero, and who was renowned for his singularly active and honourable and pleasant old age. Two young Romans, Scipio and Lælius, are represented as asking Cato to let them into the secret of his activity and vitality; and Cato, who is supposed to have now passed his eighty-fourth birthday, gladly agrees. The bulk of the work accordingly consists of Cato's opinions on old age, the words put into his lips being Cicero's expression of his own views.

### II.

Cato begins by denying the suggestion that old age is necessarily a miserable time of life. This he does by giving examples

<sup>1</sup> I must acknowledge my indebtedness to Dr. J. S. Reid's admirable edition of the "De Senectute."

of people who have had a happy old age—Fabius Maximus the soldier, Plato the philosopher, Ennius the poet, and so on. Cato himself was a wonderful example. At an advanced age he continued to take an active part in public affairs. He was an entertaining companion. And he had the courage, at that time of life, to begin the study of music, as Socrates did before him when quite an old man.

If we turn from Cicero to our Bibles, we find many life-stories which show that old age may be, in the best sense, “venerable”; and we think of Abraham, and Joseph, and Moses—whose eye was not dim nor his natural force abated—and Joshua, and Samuel, and St. John the Evangelist, and many more. Probably all of us have known quite elderly people whom it was a pleasure to know. Their hearts were young, though their shoulders were bent and their brows furrowed. They had a cheery view of the world that could put younger folk to shame.

### III.

Cato proceeds to answer four principal—and partly overlapping—objections to old age :

(i.) *Old Age unfits Men for Business.*—Cato urges that old men are not, as such, unfitted for active life. There need be only a change of activity, not a cessation of it. The old man may be weaker in body, but wiser in mind, than the young; and he can be useful as a guiding and restraining force. On board ship, he says, you do not consider the pilot idle as he sits quietly at the helm. He is really doing more work than many of the younger sailors, who hop, skip, and jump about their various tasks below or above, forward or aft.

Another illustration he uses is the derivation of the word “senate.” The *Senatus* at Rome was, theoretically, the assembly of the elders. A senator might be young in years, but he bore a title suggesting that old age is naturally associated with wisdom and judgment. Precisely the same idea is conveyed by our word “alderman”—“elder man”; and “presbyter” is Greek for the same term.

Alluding to the restraining influence of old age, Cato says that "the greatest States have been overthrown by young men, and supported or restored by the old." The story of Rehoboam occurs to the mind. He followed the advice of the young, rejecting that of the older men; and disruption of the kingdom followed.

Another topic touched on is Memory. A failing memory is a disqualification for public life. Cato says that in his experience old folks can always remember as much as they wish to remember. He has never come across any old gentleman who had forgotten where he kept his money! And where there is no constitutional defect, memory is a gift that can be trained and exercised.

Probably all of us, older or younger, are too apt to forget one thing—God's claim upon our gratitude and our obedience. And perhaps a remembrance of the bright spots in our life's record is no insignificant factor in old-age cheerfulness.

Cato alludes to the impressions of old people that they are superfluous. He did not himself share that feeling. He assumed, and quite correctly, that his society was as agreeable to Scipio and Lælius as theirs was to him. But he touches on a real danger here, both in public and in domestic life. As regards the latter, let no son or daughter who is reading this paper ever do or say anything to cause such a feeling in the mind of an aged father or mother. Be loyal to "the old folks at home." Let them never think they are neglected or ignored.

(ii.) The second objection discussed is that *old age weakens the bodily powers*. Cato admits that it does. But he says this is nothing to cry about. When he was young he did not grumble because he had not the vigour of an elephant; and now that he is old he is not going to worry because he is not so strong as in days gone by. He tells his hearers of Milo of Crotona. Milo was a professional "strong man," who could carry a bullock on his back right round a racecourse. As an old man Milo was one day watching some athletic sports. Lamenting the loss of his strength, he stretched out his arms,

exclaiming, "Alas! these arms are dead!" Cato thinks such repining is contemptible; and his words suggest that after all there is no particular gratification bestowed, nor honour conferred, by being able to walk about the town with a bullock on your back.

Milo presents a striking contrast to the Apostle who in ill-health and anxiety could say, "Though our outward man is decaying, our inward man is being renewed day by day."

Cato goes on to point out three things worth noting as to this kind of drawback. (1) Young men should be temperate in their habits. Those who grumble when they are old are not seldom people who have misused their youth. As a modern writer has put it: "The excesses of youth are drafts payable with interest about thirty years after date." St. Paul's words are true of this life as well as of the future: "Whatsoever a man soweth, that shall he also reap." (2) The community makes no demand upon the declining strength of old men. The aged are not called out as reserves, for example. The trend of modern legislation in Christendom is all in this direction, increasingly and happily so. (3) In old age due care is to be exercised. Some evils are due, not to old age as such, but to ill-health. Cato therefore urges moderation in food and drink. One thinks of another "grand old man," in the Victorian days, who subjected each morsel of food to "thirty-two separate acts of mastication," and who lived abstemiously.

In the New Testament the general advice of Cato is given with added emphasis. If our bodies are temples of the Holy Ghost, if life has had a Divine origin, if in some way we are in a future state to resume our once mortal tenement, then we ought not to require much urgency in the advice as to a proper care for health, and a due regard for the physical frame wherein our spirit dwells.

(iii.) A third objection to old age is that *it interferes with pleasure*. Here Cato takes a bold line. Pleasure is harmful, and old age does us a good turn in delivering us from its allurements. There is a contrast when we consider the view-

point of Holy Scripture. We are soldiers pledged to fight ever against sin, the world, and the devil. "There is no discharge in that war." Through age as well as youth the conflict goes on. Old foes reappear with new faces, and new foes appear with old faces.

But, after all, of lawful and innocent pleasures old age has a good share. Cato mentions three—social intercourse, literature, and gardening. Here Cicero obviously draws on his own experience. He had good friends; he loved books, making a hobby of rare manuscripts and handsome case-binding; and he was glad to get away from Rome to the country. Such pleasures are available now, for all sorts and conditions of men, as never before in history. The finest museums, art galleries, and libraries, the loveliest parks and open spaces, seashores, towering hills, and peaceful vales are accessible to multitudes. And friendship, good fellowship, and innocent conviviality have the sanction of Christ Himself. There is a fine saying of St. Paul's that gives helpful advice to old and young alike: "Finally, brethren, whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

(iv.) The last objection to old age discussed by Cato is that *it heralds the approach of death*. The sturdy old Roman says that, as death is natural, it cannot be evil, and that, just as your well-behaved guest leaves the banqueting-hall when the feast is over, so the old man should take his leave of life cheerfully and contentedly. We ought, he says, to aim at living well rather than long; and that if a young man on the battlefield can face death with courage, the old man at home may face it with calmness.

Let our last reference to the "De Senectute" be the remarkable passage in which Cato speaks of the future life, and looks forward to it with glad anticipation. "From this life I depart as from a temporary lodging, not a home. For Nature has

assigned it to us as an inn to sojourn at, not as a place to dwell in."<sup>1</sup>

And he speaks of the joy there will be in meeting again his dear son, whom death had taken from him. Under that sore bereavement Cato had borne up bravely, not because he did not feel the blow, but because he knew that the separation would not be for long.<sup>2</sup> Unfortunately, Cato rather spoils this fine utterance by seeming to apologize almost for his hopes. With him the future life is a hope; but it is not a "sure and certain hope." He may be mistaken, but he will always cherish the belief.<sup>3</sup>

#### IV.

A perusal of the "De Senectute" illustrates the justice of Petrarch's opinion that "in reading Cicero you would sometimes think that you are listening not to a pagan philosopher but to a Christian apostle."

But there is an essential point of difference between the Christian position with regard to old age and that of the old book we have been thinking about. Philosophy can give us sound principles and good advice. The Gospel proclaims a bestowal of life—life spiritual and abounding and eternal. If it is a misfortune to be old, then it is a misfortune to be young, or any age at all. Fortified by faith in God as revealed to us in Christ, youth has its own blessings, but age has its special benedictions too. Let us take care of the hours and the days as they pass, and the years—shall we say that the years will take care of themselves? Nay, rather, "With God be the rest."

<sup>1</sup> "Ex vitâ ita discedo tamquam ex hospitio non tamquam e domo. Commorandi enim natura divorsorium nobis non habitandi dedit."

<sup>2</sup> "Me ipse consolabar existimans non longinquum inter nos digressum et discessum fore."

<sup>3</sup> "Quodsi in hoc erro—qui animos hominum immortales esse credam—libenter erro. Nec mihi hunc errorem quo delector dum vivo extorqueri volo."



### The Missionary World.

**A**MONG the many deductions of significance for missions which have been drawn from the great volumes recording the Indian Census none is more weighty than that arising out of the comparison of the columns on pp. 378-379 of vol i., part ii. (the last in order of publication), showing the relative number of male and female Christians in connection with the different Christian bodies. The Lutherans alone show an excess of females (109,000 as against 107,000 males). All other bodies show an excess of males, some to a startling extent. For instance, taking round numbers, the Congregationalists are returned as having an excess of 2,000 males (68,000 as against 66,000 females); the Baptists, 167,000 males as against 164,000 females; the Presbyterians, 86,000 as against 77,000, an excess of 9,000 males; the Anglican, 168,000 males to 164,000 females, showing a preponderance of 4,000 males. That these figures are not merely curious and interesting, casting a backward light on methods of missionary work, or reflecting some divergence between the sexes in the birth-rate, is apparent the moment one relates them to the growth of the Christian Church in India. How, to take our own communion alone, is a strong Church to be built up if Christian men must marry non-Christian wives? Will there not be dire retribution in the next generation for the inadequacy of our evangelistic work among women in this? Some of the missionary bodies make no note of sex in their returns of Church membership, and are not fully awake to the actual facts of the case.

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Nor is this condition peculiar to India. In a recent letter, appealing strongly for an increase of evangelistic agency for women in China, Bishop Molony writes: "In Taichow we have thirty village and one city congregation. In these there are 1,079 male and 373 female Christians. In Chuki there are thirty-nine chapels with 798 men and only 212 women." Can

there be a more urgent call for readjustment and for advance in women's work ?

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The general missionary situation in the Far East continues to make an insistent claim upon our prayers. Just sixty years ago the American Admiral, Perry, knocked at the gate of a closed Japan ; to-day we see Japan, not only open within her own borders, expanding as a Continental Power in Korea, and contemplating an extension of her trade into the South Seas, via Formosa, but actually knocking herself at the door of the Power which first aroused her, perplexed at the reluctance to welcome her on equal terms. One of the most experienced Japan missionaries, Dr. Sidney Gulick, supported by the Conference of Federated Missions in Japan, and by the Federal Council of the Churches of Christ in America, is strenuously advocating in the United States a full and frank investigation of the whole situation, and endeavouring to initiate a new Oriental policy which would be just to the highest interests of both nations. His book, "The American Japanese Problem," makes a contribution of great value to the study of one of the biggest outstanding problems of our day—the interrelation and interaction of race. Meantime, in Japan itself, the United National Evangelistic Campaign has begun, plans having been wisely laid for three years' work. Following on the opening Day of Prayer on March 1, great missions, fully prepared for both on spiritual and practical lines, are being held in country towns in various districts, Japanese and foreigners co-operating closely. The outline given in the *Japan Evangelist* of the principles and methods of this campaign might well be taken as models in the West. Japan appears to be peculiarly ready for a great religious movement ; sowing work has been done for years, and there is good hope that, with the blessing of God upon it, the present effort may result in ripened harvest. But there is urgent need of prayer.

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In China, too, a great Christian movement, organized largely by the China Continuation Committee, and led by Mr. G. Sherwood Eddy, is beginning this month, and is to continue until December. Meetings following those held with such marked success of late by Dr. Mott and Mr. Eddy are being arranged for Chinese students, and those concerned are full of hope. The more we realize the uncertainties of the position of China—the day before yesterday, an empire under Manchu rule; yesterday a full-blown republic; to-day under a scarcely veiled dictatorship; to-morrow, perhaps, veering towards monarchy again—the more essential it is that the hold of Christ and of His Gospel upon the nation should be strengthened. No one generation has seen such stupendous changes throughout the world as ours; none has had a greater opportunity of serving his generation according to the will of God. It is well that each should ask himself: What is my present individual contribution to this great situation in the Far East? Have I adequately apprehended it? Am I serving in connection with it up to the measure of God's will?

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The Korean mission field, like New Zealand many years ago and Uganda of late, has made a wide appeal to the Christian Church. Faith has been quickened by the manifested working of God. In the *Korea Mission Field*, a magazine produced in Korea itself, the work of the various missions is well presented month by month. The following summary of two articles, by an unnamed missionary, which recently appeared in its pages, give some idea of how the evangelistic work is done: There is first the stage of the colporteur, who sows the field with Gospels—paid for possibly by grain or eggs—and with sheet tracts, given free, travelling round the circuit of Korean markets, which each draw peasants from a radius of fifteen miles. The colporteurs lay hold of every man they meet, and sooner or later win invitations to visit in some of the villages. Where an individual is interested, the colporteur stays a day or two, and then returns, as a little group gather

together, to preside over their Sabbath meeting. Three men from the little group are appointed as a committee of oversight; the members of this committee come in turn to certain centres where the missionary and his trained helper hold short Bible-schools for a week or ten days. Each man pays his own expenses if he can; if not, his committee subscribe to send him. In about six months the catechumenate stage begins. The missionary holds an examination; from those who are accepted, another committee with larger powers is formed—"something like Methodist class-leaders in America"; this group is linked up with similar groups in other places, and put in charge of a more fully trained Korean. The colporteur goes on to the raw heathen beyond. Each group now pays something towards this Korean helper's salary, and contributes to foreign missions. The Korean helper is responsible for from two to ten of these infant churches. He travels from place to place, teaching, directing private study, instituting family worship, organizing bands for personal work. When possible, he groups the Bible-classes in his district together for a whole day's united study. He reports at least monthly to the missionary, from whom a stream of mimeographed letters, sermon outlines, Sunday-school lessons, etc., flow into the district all the time. At last, a year later, the time for baptism comes. Every man must know the Creed, the Lord's Prayer, and the essence of the Commandments; if his wife is under thirty-five, he must have taught her to read, or show reason for his negligence. He must have fore-sworn liquor; his marriage relations must be clear; he must have set up family worship, understand something of the meaning of the Sacraments, and have at least honestly striven to lead some soul to Christ. Of those examined, only a few are passed the first time. Finally, from the baptized members class-leaders and officials are chosen; the scheme of Bible study is developed; the Christians increasingly provide salaries for their teachers—both men and women—and at last each group of about three hundred members is in a position to call a pastor.



During all this time the itinerating missionary, aided by his Korean secretary at the central station, has been superintending his district of from thirty to fifty Churches, keeping in constant touch by correspondence and visiting each centre four or five times a year.

When he itinerates, a diminutive Korean pony is loaded with a sack about five feet square, containing bedding, a folding-cot, a food-box, and perhaps an old suit-case containing papers and records. Sometimes the missionary bicycles or walks ; sometimes he rides on top of the load. The churches are three miles apart. A room seven feet by seven, with paper windows, is cleared out for him, in which his cot is set up. He greets the people, calls up the group-leaders that the church attendance books may be inspected and the contribution books audited, examines—sometimes all day long—for Baptism, arranges for the appointment of local officers, and late at night—sometimes at eleven o'clock—holds a meeting for the administration of Baptism and the celebration of the Lord's Supper. Next morning the missionary goes on to another group, and everywhere, besides the routine ministry, there are a hundred extra duties to be performed. Few can stand the strain of itneration for more than a few weeks at a time. Korean rooms are dark, swarming with live things, and redolent with the odour of ages. Sitting on stone floors seems to sap missionary vitality. The horror of the sins committed before believing, which are confessed to the missionary, so wear him that "he must come up and get adjusted to God's good clean world." Yet—such is the testimony of the missionary who writes—there never was an itnerator who did not want to go out again.

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The Centenary of the Hibernian C.M.S. stirs every Irish heart that cares for foreign missions with a thanksgiving too deep to be dishonoured with the name of pride. Looking out upon the wide fields of opportunity in Africa and the East, looking back to the measure of the sacrifice of the Cross, there is a call to self-abasement at things left undone, and at an

inadequate standard of service; yet when one realizes the situation of a Church small in numbers, though with a great historic past, set in the midst of a Roman Catholic population, disestablished and disendowed, depleted of her best members through social changes, and face to face with a political crisis which is generally held to threaten her with disaster, the brief summary of Hibernian giving to C.M.S. alone, as recorded in Mr. Bardsley's Paper of Subjects for Intercession and Thanksgiving for June, fills one with amazement and joy. During the hundred years 292 missionaries from the Church of Ireland have gone out under the C.M.S.; there are about 134 Irish missionaries, men and women, on the C.M.S. roll to-day. The contributions from Ireland rose gradually up to the time of the disestablishment of the Church; since then, instead of falling, they have risen by leaps and bounds, until in the year closing on March 30, 1914, the total raised for the C.M.S. exceeded £30,000, the highest amount yet on record. The coincidence of the C.M.S. Summer School at Greystones, with the meetings to celebrate the Centenary of the Hibernian C.M.S., should see a further awakening of missionary spirit within the Irish Church.

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The June magazines naturally give a great deal of space to reports of the anniversary meetings, which have been distinctly encouraging this year. The *C.M. Review*, in an interesting editorial note, sums up the financial position of various societies, expressing profound thankfulness that a year which had seen such marked advance in C.M.S. finances had also brought increase to others. The rest of the number is mainly filled with addresses at the anniversary meetings and memorial notices. The *L.M.S. Chronicle* contains a striking survey of Dr. Wardlaw Thompson's term of service, dealing not only with his great work as an L.M.S. secretary in the last three-and-thirty years, but also with the changes which have taken place during that period in the mission fields of the L.M.S. Dr. Wardlaw Thompson's retirement has been foreseen for some time, and the Society has been preparing for it by securing

a succession of able younger workers. Dr. Wardlaw Thompson will still continue to take a large part in the affairs of the Society, having, as one of the anniversary speakers put it, changed only from being pilot into being harbour-master.

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The *Zenana* (Z.B.M.M.) gives sad details of the "Present Scarcity and Famine in India"; the worst tract is in the United Provinces, where an area of about 46,000 square miles, with a population of nearly twenty millions, is seriously affected. Relief works on a large scale have been opened, but the suffering is still acute. It is calculated that only about two per cent. of the cattle can be saved in some of the districts. A heavy burden is laid upon the missionaries, especially upon those most closely in touch with the women and the girl-children.

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*India's Women* (C.E.Z.M.S.) contains a most refreshing little paper by Miss Anne Gross, of Montgomerywala, giving an account of the "Local Government of an Indian Christian Village." Matters spiritual are dealt with by the Indian padre, matters temporal by two headmen, one representing the Government, one the mission. There are two committees: one the pastoral, of which the padre is chairman; the other the village committee, over which one of the headmen presides. The padre's committee has a membership elected by themselves from among the male communicants; the headman's committee has a membership of landowners elected in the same way. Each committee has clearly defined functions, and the English missionaries, who are women, have nothing to do with the management of village affairs. The arrangement seems to work admirably, and is a happy illustration of a new spirit which is slowly but surely entering into mission work in India. G.



## Notices of Books.

LAY VIEWS BY SIX CLERGY. Edited by the Rev. H. B. Colchester, M.A.  
 London: *Longmans, Green and Co.* Price 3s. 6d. net.

Six clergy, in as many loosely connected essays, seek to explain—so apologetically that we had almost said “defend”—the present decline in Church attendance. There is a disease in the body. These physicians, apparently heedless of its deadly and infectious character, endeavour to console us with the reflection that it arises not from removable causes of ignorance or vice, but from the exceedingly complex conditions of modern life. If its ravages are to be stayed, more positive advice and treatment is essential.

The Dean of St. Paul's perceives a prototype of the sufferers in King Jotham, who “did that which was right in the sight of the Lord . . . albeit he entered not into the Temple of the Lord,” and timorously suggests that the Church is a social institution. But that monarch, inheriting his father's pride, so neglected his duty in this one respect that he could not check his subjects from relapse into idolatry, or better influence his son, who “shut up the doors of the house of the Lord, and he made him altars in every corner of Jerusalem.” A weakened sense of obligation and responsibility renders the efforts of a lifetime nugatory. The help of God will be found in experience by those who resolutely face the irksome daily tasks, but the visions of Mysticism will succeed no better in discovering God than Rationalism has done through the abstractions of pure thought and reason.

There may be conscientious men who absolve themselves from the claims of public worship by the comfortable assurances that “life” is more than “religion,” that modern thought has modified the notion of “sin,” that “other-worldliness” springs from a needless sense of personal insecurity, and that our mental limitations preclude a knowledge of things to come. But the Rev. R. B. Tollinton, who writes the second essay, will not persuade them to a better mind by the mere opinion that all value is not yet lost to the liturgical services of the Church of England. The fact is that their intellectual environment is too narrow. They need a deeper knowledge of human nature, a wider acquaintance with a teaching too readily discarded, a livelier sense of immortality, and a fuller belief in the possibility (which every form of theism admits) of a Divine revelation. Then will they learn of Christ Himself, and more highly esteem ordinances which may claim His sanction.

The inflexibility of ecclesiastical regulations is the Rev. W. Manning's justification of declining attendances. His diatribe that things are not what they ought to be lacks all suggestion as to the process of applying a remedy. We are all aware that reform is painfully slow, but our best hope is that the laity will claim by their presence at public worship a right to be considered, by participation in the Church's work and business a duty to advance, and by care to secure adequate representation in the Church's councils a position

of real usefulness. The perusal of Canon Pearce's clear exposition in the fourth chapter—quite the best in the book—first of the restriction and then of the expansion of lay influence during the nineteenth century, should encourage them to an activity and perseverance which will ultimately remove all causes of complaints.

By careful analysis of "the economic problem and the kingdom of God," the Rev. W. S. Swayne, in the fifth chapter, demonstrates how the life of the industrial world is drifting from clearly marked features of our Lord's teaching, and with words of prudence invites the clergy not to display indifference by silence, or rashness by the advocacy of ill-considered schemes, but to plainly declare to all parties the spirit in which they should face their problems, the self-sacrifice which may be demanded of them, and the responsibility for the welfare of others which lies upon the strong. This and the preceding essay are the satisfactory portions of the book.

The editor's concluding chapter pleads for the elimination of the tone of authority in imparting religious instruction, and deprecates teaching the Creed because "it is not reasonable to set the child in the Faith to learn at the outset the results of centuries of the Church's phraseology, philosophy, and experience." The lisping child must not be taught the English tongue; the multiplication-table, grammar, and geography must be banished from our schools; the Bible must ever remain unopened; for all these are the results of centuries of thought and discovery. We must not inquire whether our scientific instructors believe that the earth is flat or the Ptolemaic system preferable to the Copernican, for "authority" is to perish. This *reductio ad absurdum* shows why the Christian cannot fail to teach with authority the faith which he has learned, and which he has proved to be true and efficacious by countless experiences of life. "If the trumpet give an uncertain sound, who shall prepare himself to the battle?"

THE SON OF MAN. By Professor A. C. Zenos, D.D. THE JOY OF FINDING. By Principal Garvie, D.D. Two volumes in the Short Course Series. Edinburgh: *T. and T. Clark*. Price 2s. each net.

The first volume contains a series of studies in St. Mark's Gospel, bringing out different aspects of the Saviour's life and work as Son of Man. Needless to say, His Divinity is not lost sight of, and in the first exposition we read: "The heart of the message of Christianity is that God and man are somehow kin. It was possible for God to become man, because there was in man that which could be affiliated and linked with God, and in God there was that which could adapt itself to man and live in association with man." The Resurrection is treated here as a fact, and not a fancy; and in the last of these admirable studies, under the heading "The Son of Man in the World's Future," the Second Advent is proclaimed as a "certainty."

The second volume is a concise, careful exposition of the parable of the Prodigal Son. From a chapter in which the meaning of the parable is discussed the author passes on to the consideration of the following subjects: God, man, sin, judgment, penitence, pardon, righteousness, and blessedness. Dr. Garvie observes that the title of the parable, "The Prodigal Son," ignores the existence of, and so diverts attention from, the elder brother,

whom he takes as an example of "what was esteemed righteousness in the Jewish nation," and he considers some of the characteristics of "what was generally esteemed goodness" under the headings (1) "Calculation"; (2) "Conceit"; and (3) "Censoriousness": the calculation of claims upon God; the conceit of conformity to His law; the censoriousness which scorned "plain good people, whose circumstances did not allow them to maintain the Pharisaic strictness." Again, pardon is considered as regards (1) the motive, (2) the method, and (3) the measure of it. These examples of the homiletic method must suffice.

Not the least valuable part of this little handbook is the appendix—a commentary on the parable, the explanatory notes being taken from the "Expositor's Greek Testament," the "International Critical Commentary," and the "Century Bible."

THE MISSION OF CHRIST AND THE TITLE-DEEDS OF CHRISTIANITY. By the Rev. Canon R. B. Girdlestone. London: *Robert Scott*. Price 3s. 6d. net.

"We are brought up in such an atmosphere of so-called Christianity that we are distracted by its manifold aspects. What is the thing itself? What is the centre, the spring, the aim? How did it begin, and how will it end?" Canon Girdlestone tries to answer these questions, for the benefit of "students and workers." His method is to consider Christianity as a known phenomenon in history, and to track it to its source. The first chapter deals broadly with sources, manuscripts, versions, and non-Christian testimonies. The second and third discuss the New Testament epistles, their main teaching, and their writers. The fourth and fifth, which occupy half the book, tell us about St. Luke as a historian, and summarize his teaching on Christianity and Christ. Chapter vii. says something about the comparative progress of Christianity in ancient and modern times, and the causes of success or failure.

The book will be useful to those who want a simple, untechnical, and clearly written account of the evidence for the genuineness of our New Testament records. The Canon is a scholar of the conservative school, and in several places makes statements to which it is probable the majority of modern New Testament scholars would take exception; but, after all, majorities are not always right, and the Fathers of the second century may be wiser in these matters than the Fathers of the twentieth.

We are glad that the argument from experience is invoked to confirm the argument from history, and everybody will agree that "the real test of the mission of Christ is the Christ-like life of those who believe in Him. Love is the very breath of the Christian soul. It shows itself in the heart, in the home, in the workshop. It is as real and effective now as it was during the first century."

THE SELF-LIMITATION OF THE WORD OF GOD. By the late Forbes Robinson. London: *Longmans, Green and Co.* 3s. 6d. net.

The book contains two essays, one with the above inscribed title, the other called "The Evidential Value of Old Testament Prophecy." Canon C. H. Robinson in a preface explains that the essays won the Burney and Hulsean

prizes at Cambridge, and are now published at the request of those who have read them privately. We are unfeignedly glad to have them in permanent form. They are most helpful. It is needless to say that they are written by one who held a full view of our Lord's Divinity. At the same time he was conscious of the need of modern statements on the problems thereby raised and on the argument from prophecy, and in a spirit of the deepest reverence he attempted to make them.

The essay on prophecy is the slighter of the two. It recognizes that many of the old arguments from particular prophetic passages do not carry conviction to a modern mind, and sets out to establish a more general argument from the fulfilment by Christ of the religious ideals and yearnings of the religious geniuses of the Old Testament. "I am convinced that the evidential value of prophecy primarily lies in the fact that it expresses longings natural to the most religious of all nations. These longings . . . are fully explained and illuminated by the teaching and work of our Lord."

The other essay grapples with the problem raised by the phenomenon which lies upon the surface of the Gospels, that a person who is clearly man claims also to be God. There are some interesting preliminary pages upon the possibility of Divine self-limitation, and upon the meaning of such terms as "Person," "absolute," "omnipotent," etc. The Incarnation is regarded as the necessary completion and crown of creation, but the need for the crucifixion only arose with the Fall. In Chapter V. an attempt at Christological theory is made. The Dyothelite view is adopted, with the proviso that the human will was always perfectly accommodated to the Divine, and the suggestion is that similarly the Lord possessed a Divine and human consciousness, but the Divine was always adapted to the human. We do not wish to commit ourselves definitely to this theory, which is no doubt open to criticism; but that reserve does not make us less anxious to commend Mr. Robinson's reverent treatment to general study, especially by thoughtful Churchpeople who have neither the time nor equipment for technical details.

ONE BAPTISM. By H. F. M. With Foreword by Canon Barnes-Lawrence. London: *Robert Scott*. Price 1s. 6d. net.

A small book on what Canon Barnes-Lawrence in his foreword rightly describes as "a subject of grave importance to us all." The writer tells us that he is a retired clergyman, and he gives us in these pages "the thoughts of a lifetime," and very helpful and suggestive thoughts they are. We share with him regret that "the Articles are not at all generally known, even to Church of England people, and are not generally taught at the present day; so that when questions arise, many of our own people hardly know what the authoritative teaching of our Church really is."

Those who are in difficulty about baptismal regeneration will not turn in vain to these pages. The writer points out that Baptism is not regeneration, but the sign of regeneration, so that the words "this child is regenerate" must mean "this person (or this child) has received the sign of his regeneration."

The anonymous author is a person of excellent temper, so that those who may differ on some points will not be irritated by anything in these pages.

Upon the ministration of Baptism there are some wise counsels. Too often, especially in our populous town parishes, Baptism is frequently administered when there is practically no "congregation of Christ's flock," and it is truly said that "if Baptism is a sign of profession, then there should be present those before whom this profession can be made," and the writer pleads for *public* Baptism.

This is just the book to put into the hands of the young clergyman or the church-worker whose views upon Baptism are in a state of flux.

THE PRIMITIVE TEXT OF THE GOSPELS AND ACTS. By A. C. Clark, M.A.,  
Corpus Professor of Latin at Oxford University. Oxford: *Clarendon Press*. 4s. net.

It is always interesting when a scholar who has made his name in classical literature turns to Biblical criticism. Some years ago Professor Blass turned to it from Demosthenes, now Professor Clark has temporarily given up Cicero to devote his attention to it. Both the professors attacked the problems of the Gospels and the Acts. Both have arrived at conclusions not altogether in harmony with those of the reigning school of Hort, for both lay great stress on the primitiveness and importance of the readings of Codex Bezae (the Western text). Professor Clark is a stauncher advocate of the Western text than his predecessor, and he has some novel arithmetical arguments for it, the principle of which he gathered empirically from Ciceronian manuscripts. His general conclusion is that the primitive text is usually the longest, not the shortest, as Hort supposed, and that the parent of all our manuscripts of whatever group is a second-century manuscript of Western type. We cannot give particular illustrations, but we must confess to a, no doubt, unorthodox pleasure at finding another textual critic to plead the cause of the much despised D.

THE GREATER MEN AND WOMEN OF THE BIBLE. VOL. II.: MOSES TO SAMSON. Edited by Dr. Hastings. Edinburgh: *T. and T. Clark*. Price 10s.; by subscription, 6s.

We have been waiting eagerly for the second volume of this splendid work, nor are we disappointed now that it has arrived. It is on the same lines as the first volume, and wherever we have tested it we have found it most useful. Covering the books from Exodus to the middle of Judges, it is to be expected that more than half of the volume deals with the history connected with the life of Moses, and this is covered in fourteen periods, and covered well. Even so there are ten other of the "greater" Biblical folk to read of, including those which offer the well-known difficulties connected with Balaam's journey, Deborah's Song, Jephthah's vow, and Samson's sensuality. The volumes are splendid. Many an ordinary preacher could deliver far better sermons than he is doing if only he had the time to collect his material. He does *not* want somebody else's sermons. He wants the best matter, from which he is well able to make sermons of his own. He has such material here—exact, instructive, scholarly, concise. The modern point of view is not shut out, nor, on the other hand, does the Bible become a "thing of shreds and patches," myths and forgeries. To this series will the

over-busy man turn with gratitude to the scholars who are producing it; not to save himself work, but to save himself lost time.

THE CHRISTOLOGY OF ST. PAUL. By the Rev. S. N. Rostron. London: Robert Scott. Price 5s. net.

We owe the distinguished author of this illuminating volume an apology for a somewhat belated review. But the delay has been due to the accident of circumstances. "The Christology of St. Paul" is the Hulsean Prize Essay published as one of the volumes of the admirable "Library of Historic Theology." Mr. Rostron is to be congratulated on having covered so wide a ground with such painstaking care. The whole question of what St. Paul really believed about Jesus Christ is dealt with in detail. Chapter by chapter we see how St. Paul thought of Jesus Christ as Messiah, Second Adam, Redeemer, Eternal, Immanent, Transcendent, Perfect God and Perfect Man. Important Scriptural passages are faithfully dealt with, and all manner of "views" are mentioned and (in some cases) criticized. Indeed, there is a final chapter on recent Christological thought where our author distinguishes no less than eight modern Christologies. Such a book does not provide light reading, and must have entailed considerable time, thought, and labour in its production. We have to thank Mr. Rostron for giving us a book which deals with the whole subject right through, and which maintains a position which is Scriptural and Evangelical.

TRUSTING AND TRIUMPHING. By the Rev. Prebendary F. S. Webster. London: Religious Tract Society. 2s. net.

A volume of twenty sermons. To say that they are characteristic utterances of one whose praise is in all the Churches is sufficient recommendation. The Evangelistic note is dominant, and there are some suggestive sermons on holiness. There is no "modern thought" here, and, to tell the truth, nothing extraordinarily clever or original; but there is the right ring about these sermons. Would that we had more of the kind!

PLUM-BLOSSOM. By Lily Sandford. C.M.S. House. Price 3s. 6d. net.

Happy are the children to whom this wonderful "play-book" comes for a birthday present, and, unless we mistake, many a little life will glow with fresh resolve to be Christ's soldier, and to spread Christ's kingdom before the end of this delightful play-book is reached. Not only is the story of Peggy and Peter most winsomely told, but the whole book is most attractively printed, and "got up" with many coloured pictures on mounts, and numerous illustrations, and simple music for little fingers to play. Add to this that inside the back cover is a large pocket containing all manner of coloured papers and pictures to be cut out and gummed into the book on pages left blank with directions all fully printed. We have seen many things for children, but nothing nicer than "Plum-Blossom," which has only to be seen to be bought eagerly, and as eagerly received. The C.M.S. is to be congratulated on this splendid production.



## Publications of the Month.

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

### BIBLICAL AND THEOLOGICAL.

**LAY VIEWS BY SIX CLERGY.** Edited by the Rev. H. B. Colchester, M.A. (*Longmans, Green and Co.* 3s. 6d. net.) The six clergy are Dean Inge (who writes on "Causes of the Decline in Church-Going"); the Rev. R. B. Tollinton ("Personal Religion"); the Rev. W. Manning ("Christianity and Organization"); Canon Pearce ("The Place and Power of the Layman"); the Rev. W. S. Swayne ("The Economic Problem and the Kingdom of God"); and the Rev. H. B. Colchester ("Religious Education"). [Reviewed on p. 551.]

**MYSTICISM AND THE CREED.** By W. F. Cobb, D.D. (*Macmillan and Co., Ltd.* 10s. 6d. net.) This volume is an "attempt to state the meaning of the Apostles' Creed from a point of view which modern thought has made to be that of the ordinarily well-instructed Christian." Throughout these pages "the assertion reappears, sometimes explicitly, but more often implicitly, that what thought loses in concreteness by the abandonment of the miraculous as capricious it will be found to regain in a more comprehensive and more invulnerable theology founded on Mysticism."

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- JOY OF FINDING, THE. By the Rev. Alfred E. Garvie, M.A., D.D. "Short Course" Series. (*T. and T. Clark*. 2s. net.) An exposition of St. Luke xv. 11–32, showing "God's humanity and man's inhumanity to man." [Reviewed on p. 552.]
- PEOPLE OF GOD, THE. An Inquiry into Christian Origins. By H. F. Hamilton, D.D. Two vols. (*Oxford University Press*. 18s. net.) Although only lately received, it is hardly a "publication of the month," seeing that it was first published in September, 1912. The first volume deals with the authority of the Old Testament and its religion, the second with the origin of the Church and the ministry.

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- BRITISH REVIEW. (Williams and Norgate. 1s. net.) Among other articles the following appear in the June number: *International Politics in North and South America*. A. Alvarez. *Les Élections Législatives en France: Leur Signification*. P. Parsy. *The Coming Class War*. Arnold White. *The Radical Party of America*. A. M. Low. *Nationalism v. Imperialism*. Dr. Grey. *Small Ownership*. M. V. Hay. *Sport v. Industry in Rural Affairs*. W. H. G. Ewart. *A North Country Dialect Play*. Canon Rawnsley.
- GOLDEN SUNBEAMS. OUR EMPIRE. DAWN OF DAY. (S.P.C.K.)
- ENGLISH CHURCH REVIEW, THE. (Longmans, Green, and Co. 6d. net.) The June issue contains the following articles: *Incarnation and the Strictly Miraculous*. *Confirmation and "Occasional" Communicants*. Provost Ball. *Schleiermacher's Conception of the Church*. The Editor. *Church and State*. James Passant. *The World's Redemption*. Rev. H. N. Bate. *Dupanloup. The Invocation of Saints*. A Country Curate.
- CHURCH MISSIONARY REVIEW. (C.M.S. House.) Principal articles in June number: *The Annual Sermon*. *Several Anniversary Speeches*. *Training of Missionaries*. Rev. D. H. D. Wilkinson. "In Memoriam" Notices.
- C.M.S. GLEANER. C.M.S. GAZETTE. MERCY AND TRUTH. AWAKE. THE ROUND WORLD. (C.M.S. House.)
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