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THE CHURCHMAN

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CONDUCTED BY

CLERGYMEN AND LAYMEN OF THE CHURCH OF ENGLAND

CONTENTS.

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THE CHURCHMAN

March, 1916.

The Month.

Paper Shortage.

In common with every other publication, THE CHURCHMAN is being seriously inconvenienced by the shortage of paper. In order to meet the difficulty it has been decided to reduce the size of the magazine from eighty pages to sixty-four pages, but we must hasten to add that that does *not* involve any reduction in the amount of reading matter provided each month. By a careful rearrangement of type provision has been made for MORE, rather than *less*, and we trust that this new departure will meet with the full approval of our subscribers. It may be hoped that these modifications will be sufficient to meet every difficulty that is likely to arise until that much-to-be-desired period arrives—after the war, when it may be possible to return to more normal conditions.

The National Mission.

It is a great pity that the private letter which the Archbishop of Canterbury has addressed to the General Council of the National Mission has not yet been made public. If it had been it would probably have prevented some rather captious criticism which the announcement of a National Mission of Repentance and Hope to be held in October and November next has called forth. It is much to be regretted that as soon as the news was made public men should have rushed into print to complain on the one hand that the date was too late, and on the other that it was too early, as if every question bearing on the time for the Mission had not

been most anxiously considered by the Archbishops, and the Bishops and other clergy and laity whom their Graces called in to their assistance. We are all for liberty in the expression of opinion, but there are occasions when it is best and wisest to accept without question what is provided, even though one's own personal opinion may not happen to coincide with the decision arrived at. The decision to hold a National Mission is emphatically such an occasion. It is a matter for the profoundest thankfulness that such a decision has been definitely arrived at, and it seems to us that clergy and laity will be much more usefully occupied in seeking means whereby they may forward it, rather than in looking for weak points against which to launch their shafts of criticism, and thereby running the risk of imperilling the whole scheme. For ourselves we feel nothing but the liveliest satisfaction at what has thus far been arranged, and we pray God that His guidance and His blessing may be granted to the effort in such abundance that the nation may be stirred to a degree that it has never known before.

What is Proposed.

The steps by which the present stage has been reached may briefly be described. The idea of a great National Mission was first mooted in some of the Church newspapers towards the close of 1914, when men, realizing how far the nation has departed from the laws of God, desired that something should be done to awaken the nation to the gravity of its irreligious condition. But nothing much came of it; here and there a few isolated missions were held and blessed results followed, showing what might not unreasonably have been expected if the effort had assumed a larger scale. Yet the proposal was not lost sight of, and a few months ago hope revived when the Archbishop of Canterbury, in what seemed almost a chance reference, mentioned that the project was being seriously considered. It now appears that his Grace appointed a small Provisional Council, and the whole question was most carefully and sympathetically deliberated upon at the January meeting of the Bishops. As a result certain details were arranged, and these have been made known by the publication of the letter addressed by the Archbishops of Canterbury and York to the Diocesan Bishops of England and Wales. The Archbishops thus describe the stage which has been reached: "(1) The name to be given to our endeavour is

'The National Mission of Repentance and Hope,' and the time provisionally chosen for the main and concentrated effort is the late autumn of the present year—the months of October and November. (2) A large Council of some seventy members—Bishops, clergy, and laity, including women as well as men, with the Bishop of London as Chairman—has already been formed to discuss, and to submit to the Archbishops for approval, a detailed plan of what they regard as the best *modus operandi*, subject, of course, to a wide variety of diocesan and local conditions. The responsibility resting on the Council will be great, and presumably they will delegate to committees particular branches of work. The Archbishop of Canterbury has written fully to the Council upon the subject of the Mission and its character, and has enumerated questions on which we seek guidance from the Council." The Archbishops express the hope that every Bishop who has not already done so may be able forthwith to appoint a Special Council or Committee in his own diocese to co-operate with him in making local arrangements, and above all to aid him in stimulating, helping and guiding the parish clergy in a work of incalculable importance to Church and people. For this purpose, they said, it seems to them to be in the highest degree desirable that gatherings of diocesan clergy should everywhere be held. We view this suggestion with the utmost favour, as it shows us that the Archbishops are fully alive to the paramount need of the hour, and realize that if the nation is to be "revived," revival must begin with the clergy.

Other Communions.

The Archbishops conclude by saying that there seems reason to hope that the leaders of other religious communions in England will make arrangements in their own way for an independent effort of a similar character. It is good news to know that most, if not all, the various bodies outside the Church are considering the matter with a view to sharing in this great home missionary effort; but they will, no doubt, do so "in their own way." That way—excellent though it may be—will not necessarily be the Church's way, and it may be that any attempt to hold combined services in which each of the various bodies concerned might, perhaps, be relinquishing some portion of what they conceive to be of very real importance is to be depre-

cated, but at the same time it will be a grievous disappointment to us if, at least in some respects, a policy of co-operation is not sought after and entered upon. There ought surely to be some approach to unity in the message which Church and Nonconformity alike have to proclaim in preaching Repentance and Hope. The moral effect upon the world at large of a real measure of co-operation between the Church and Dissent would surely be great. We know it is no use minimizing, still less of attempting to deny, the diversities in belief, but these, important as under other conditions they may be, need not in any way derogate from a common aim and purpose which should unite all Christian people in this endeavour to win the nation back to God.

The Scope of the Mission.

It is not easy, at the present stage, to say with anything approaching definiteness what will be the scope of the National Mission. So much must depend upon the decisions come to by the Central Committee, to which a multitude of questions have been referred. But we may be allowed to express the earnest hope that the Mission will be marked by unity of purpose and, to the utmost extent possible, unity of plan throughout the country. We say this because there is always a danger of Local Committees—such as are to be called into being for every diocese in this case—launching out upon lines of their own, with the result that diversity takes the place of unity. Some—perhaps much—adaptation to local needs there must be, but, when that is allowed for, conformity to a general standard should be the rule. The title of the Mission gives the clue to its scope. It is to be one of "Repentance and Hope." Its appeal will be wider than the parish; it will be directed to the whole life of the nation, which in so many respects has separated itself and wandered far away from God. It will be a call to the nation, as such, to repent of its sins, and to turn back to God. This larger and wider call does not mean that individuals will be overlooked; indeed it may safely be affirmed that much of the parochial work associated with the Mission will be of a personal kind, evangelizing the godless and the indifferent, and deepening the spiritual life of Christians. The special characteristic of the Mission, however, will be that appeal will be made to the nation to repent of its sins, and to return to God.

"National Sins."

The inquiry at once suggests itself—What are national sins? The reply is made easily enough—drunkenness, immorality, gambling, Sabbath desecration and the like. The enormity of these sins no one will question, and they need to be repented of and forsaken. But are they "national sins" in the strict sense of the term? Are they not the sins of individuals—very widespread, no doubt—rather than the sins of the nation as such? They are—every one of them—in direct contravention of the nation's laws. We venture to say that for a sin to be correctly described as a "national sin" it must be one to which the nation as such is committed. If, therefore, we apply this test our minds will be led to take rather a wider view of the question than might otherwise be the case. We give three instances of what we mean. First as to the Opium Traffic: much has been done to mitigate our national complicity in this sin, but are our hands even yet altogether clean in regard to it? Second, as to the Liquor Traffic among Native Races. Again, there has been great improvement, thanks very largely to the efforts of Bishop Tugwell, but a Christian nation, such as we profess to be, ought to make itself entirely free from all lot or share in the degradation of native races by the Liquor Traffic. Third—and here we venture to brave the anger of mere politicians—as to the robbery of God's Church in Wales. Of all "national sins"—using the words in the strictest sense—this seems to us to be the very worst. It is the deliberate and considered work of the Parliament of the nation, for which the nation is responsible. If the question could only be separated from party politics and judged on its merits we do not believe there would be any doubt at all about it. What is involved in the issue? Simply this, that an annual sum of money—amounting to many thousands of pounds—which has been used, and well used, for keeping the light of the Gospel shining brightly in Wales, is to be taken away from the Church and applied to wholly secular purposes. On every religious and moral ground the thing is indefensible, and challenges the judgment of Heaven. As soon as the Bill was brought in, and the extent of the depredations was known, warnings were given again and again by those who believe that God judges nations as well as individuals, that if the Bill were passed into law, and the nation thus openly and wantonly robbed God, some dire calamity would follow. We do not suppose that

any one then imagined that a great European War was near at hand; nor are we prepared to say—for these things are hid in the counsels of the Most High—that the War is a punishment inflicted upon our nation for this wicked act of sacrilege; but this we do venture to affirm, that it behoves the nation in the sad circumstances in which it finds itself to separate itself from everything that partakes of the character of an offence against God. We trust, therefore, that by some means the way may be opened during the months of preparation for the National Mission for the leaders of Christian opinion in England—Nonconformist as well as Churchman—to approach the Government with a view to the repeal of the disendowment clauses of the Welsh Church Act. In this connexion we reproduce without comment the words of Malachi iii. 7–10: "Return unto Me, and I will return unto you, saith the Lord of Hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed Me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Repent in Hope.

Let it not be imagined, however, that we think lightly, even by comparison, of those grievous sins of individuals which, in the aggregate, show us as a nation to be living in defiance of God's laws Quite the contrary, we view the irreligious condition of the nation with the utmost gravity and alarm. We are thankful beyond words that at last there is to be a national appeal to the nation to repent, and the more closely the appeal can be brought home to the individual the better. We like the way Prebendary Webster refers to the matter. He says the title of the Mission would have "suitably described the Mission of John the Baptist, whose appeal for National Repentance was backed by the encouraging assurance 'the Kingdom of Heaven is at hand.' That the Kingdom of Darkness still exercises grievous sway this terrible war has made plain, to the unsettling of the faith and the quenching of the hope of not a few. But many Christians believe that a day of revival is at hand."

"As Our Hope is."[1]

IN our Lord's time the Jews were much divided in opinion respecting Life after death. The Sadducees, as we are told in Acts xxiii. 8, said that there was no resurrection, neither angel, nor spirit; the Pharisees, and the people, believed in a Resurrection from the dead and in a future kingdom of God. There is no doubt as to our Lord's opinion. The doctrine of the Life to come formed, we might almost say, the background of His teaching. In the Parables addressed to the populace and in the exhortations spoken to His followers, Jesus never hesitated to regard life on earth as the vestibule to the life of heaven. The sorrows and sufferings and hardships of life on earth are part of the discipline that prepares the soul for the life eternal. At the same time, He uses no language that could be condemned as depreciative of the life in the body. He does not speak as an Oriental ascetic, denouncing matter as inherently evil, or the bodily frame as the creation of the Prince of darkness. According to the teaching of Jesus, men and women are the children of God, and have received from their Heavenly Father the gift of a mortal body as well as the gift of an immortal soul. The body is a temporary trust; the soul partakes of the true life and is made for the life eternal.

"Be not afraid," He says, "of them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both body and soul in hell. Are not two sparrows sold for a farthing? and not one of them shall fall on the ground without your Father. But the very hairs of your head are all numbered. Fear not therefore, ye are of more value than many sparrows. . . . He that findeth his life shall lose it; and he that loseth his life for my sake shall find it" (Matt. x. 28–31, 39). "For whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own life (or soul)? or what shall a man give in exchange for his life (or soul)?"

The true "life" of man, that of his soul, according to Christ's teaching, is beyond the reach of human violence. It is moral evil,

[1] One of three addresses delivered in Westminster Abbey by the Dean, the Rt. Rev. H. E. Ryle, D.D., and now published as a volume, "Life After Death," by Mr. Robert Scott, price 2s. net.

not physical injury, that alone can impair his capacity for everlasting welfare. It is spiritual death, not the death of the body, that man ought to dread.

It is for this reason that our Lord so often insists upon the momentous significance of this mortal life in its bearing upon man's eternal destiny in the world to come. Think, for instance, of the Parable of the Wheat and the Tares (Matt. xiii. 40–43)! Think of the three Parables of the Ten Virgins, the Talents, and the Sheep and the Goats (Matt. xxv.)! Observe how, throughout, the teaching assumes that the continuity of personal character is preserved beyond the grave. The true passport to an eternal blessing hereafter is not to be looked for in the boasted descent from Abraham, or in the minute observance of the Levitical law, but in the moral sonship of God, as evidenced in the simple fruits of a loving and honest purpose of heart.

Time will not allow me to linger over this aspect of our subject. But it is important to remind you, in passing, that our Lord never hesitated to employ the words and phrases of imagery in which the popular religious thought of the day among the Jews was wont to clothe their anticipations of a Life to come. Christ makes no attempt to use terms which the people would not understand. He makes use of the language which the Jewish Apocalyptic literature had made familiar. In order to present to His hearers' minds that which was unimaginable by their faculties, He had recourse to the metaphors and symbols which were in common use. He was more patient, more broad-minded, as Dr. Sanday has called it, than we are inclined to be, in accepting the symbolical language of popular theology, necessarily imperfect, fanciful and pictorial though it may be.

"I say unto you," He says, "that many shall come from the east and the west, and shall sit down (that is, be guests at the banquet) with Abraham, Isaac, and Jacob in the kingdom of heaven" (Matt. viii. 11). "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in the kingdom of heaven" (Matt. xxvi. 29). In these two passages our Lord adopts the popular imagery of the great feast with which the Messiah should inaugurate His reign, and at which the blessed should be privileged to attend in the company of the patriarchs and the prophets.

Another time, when He is addressing the disciples, He makes use of the promise that "in the regeneration, when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel" (Matt. xix. 28).

In the Parable of Dives and Lazarus, He pictures Lazarus, in the future state, reclining in Abraham's bosom (Luke xvi. 23) as a child in its father's lap. To the Penitent Thief He gives the assurance that on that very day he should be with Him "in Paradise," the abode of bliss (Luke xxiii. 43). Language of this kind would not have sounded strangely to Jewish hearers. It was the language of symbolism used by teachers and writers of that time.

Similarly, when our Lord speaks of the Rich Man, in Hades, being tormented with a flame and longing for water to cool his tongue (Luke xvi. 23); or when He describes the place "where the worm dieth not, and the fire is not quenched," "the outer darkness where shall be the weeping and gnashing of teeth," we shall make a mistake if we suppose that our Lord is making a rediction of the condition of the lost, which requires from us a literal interpretation. This has too often been applied in the interests of ecclesiastical denunciation. But in regard to the unknown future, our Lord adopts the current symbolical imagery of the day. There was an imagery in terms of rest and happiness; there was an imagery in terms of distress and torment. It is a solemn thing that we need to recollect, that, under the imagery of Gehenna, our Lord warned His hearers that death, by itself, and without repentance, does not purge from sin, and that sin unrepented is after death the torture of the soul, and the source of its estrangement from the Vision of Divine Love.

But although our Saviour made frequent use of the symbolism of the popular theology, there were occasions on which He was ready to speak with greater plainness and with far less reserve. This is quite conspicuously the case, as perhaps we should have expected, when he meets the controversial casuistry of the Sadducees in reference to the Resurrection. By bringing up an absurd instance of a woman with seven husbands, they thought to bring ridicule upon the doctrine with which our Lord had openly associated himself. In reply He points out how utterly their imaginary case fails to support them. The Resurrection Life is not to be confounded, as they had been guilty of confounding it, with a mere prolongation of earthly conditions and relationships. It is a new state of life,

no more admitting of being defined than the life of the angels under terms of time and space and human society. Having thus corrected a widespread erroneous impression, and one which even now probably is commonly held, He proceeded to administer a sharp rebuke to His questioners. They claimed to be deeply versed in the knowledge of the sacred Scriptures of their people. But they had evidently never fathomed the spiritual significance of the famous passage in Exodus (iii. 14, 15), in which God had spoken of Himself to Moses as "the God of Abraham, the God of Isaac, and the God of Jacob." Now God is not the God of the dead, but of the living. The Patriarchs, therefore, must be living. Physical death had not annihilated them. They retained their true life. Unto men they seemed to be no more. All have their true life in their relation to God. The Sadducees had made a great mistake; and the cause of their mistake was their failure to understand their own Scriptures. The reality of the Future Life was thus definitely affirmed by our Saviour in the course of His controversy with His opponents (see Matt. xxii. 23–33; Mark xii. 18–27; Luke xx. 27–40).

But, as indeed we might expect, it is in our Lord's final discourses with His followers that He dwells most tenderly and emphatically upon the subject. The first note of His wonderful and comforting message to them is struck in the following words: "If any man serve me, let him follow me; and where I am, there shall also my servant be" (John xii. 26). And the reference in the last clause is evidently to the life that shall be hereafter as well as to the life on earth. Later on, when St. Peter has vehemently asserted his readiness to follow his Master even unto death, our Lord makes answer: "Whither I go, thou canst not follow me now; but thou shalt follow me afterwards" (John xiii. 36). Undoubtedly those words had reference to St. Peter's martyrdom, when he follows his Master more than thirty years later; but they are words which have shed a bright ray of hope and comfort upon the last hours of every faithful servant of Jesus Christ. It suffices such a one to be assured that in leaving his earthly home he is following his Lord.

At the commencement of the Final Discourse, He says: "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you" (John xiv. 2). It is with those famous words that He seeks to comfort and encourage

His disciples as they begin to realize that the end of His earthly ministry is at hand. According to one line of interpretation, He would remind them that just as in the Temple, which was the symbol of the Eternal Home, there were dwellings for priests, levites and servants, so also in the palace of the Heavenly King there is room and to spare for all, however varied they might be in calling and age and responsibility. "And if I go and prepare a place for you, I will come again, and will receive you unto myself: that where I am, there ye may be also" (John xiv. 3). His death is not to be regarded as their desertion. He is going; but He is going to prepare for His followers places which, as He seems to imply, would not have been open to receive them before His death and rising again. He casts, as it were, a glorious beam of light upon the way, which all must tread, of the Shadow of Death. He does not go into particulars beyond those which are essential for reassurance and for comfort. Death is not going to sever them from Him. In the Life to come they will be together. His home will be their home: He has prepared it for them. That is sufficient.

The meaning of His calm, loving words seems clear. There may be much in that Last Discourse which it is hard for us to understand. But when He speaks of death and the Life to come, the language is quite simple. He refers again, later on, in the course of the Great Prayer of Consecration, to His expectation of death and of that which should be afterwards: "I am no more in the world, but these are in the world, and I come to thee. . . . Father, I will that where I am, they also may be with me" (John xvii. 11, 24). There is nothing there of symbolical imagery. It is the direct statement of short, simple words. And do we not feel that, as we and our loved ones face the great change which death brings, this is the assurance and comfort that we need? Earthly courage fails: but as we go down the bank and the cold waters touch our feet, it will make all the difference that we have the Saviour's hand in ours; and that we shall be where He is.

We realize that it was in the firm strength and confidence of this new Christian hope St. Paul was able to say with such sovereign faith: "We are of good courage, I say, and are willing rather to be absent from the body, and to be at home with the Lord" (2 Cor. v. 8). "For to me to live is Christ, and to die is gain. . . . But I am in a strait betwixt the two, having the desire to depart, and

be with Christ, for it is very far better: Yet to abide in the flesh is more needful for your sake" (Phil. i. 21, 23, 24).

Let us also observe how the same sure and certain confidence, which breathes in our Lord's words of comfort to His followers, is shown in the moments of His own last agony upon the Cross. Death then appears to Him no more as the extinction of life than when He was conversing with His disciples. With words of unshaken and inspiring certainty He makes His great promise to the poor malefactor hanging from the Cross at His side: "To-day shalt thou be with me in paradise" (Luke xxiii. 43). They were to enter together, not as shadows but as persons, into the Life of the world to come. Thus the poor "Penitent Thief," without membership of Church, without blessing of Sacrament, without knowledge of Creed, received the promise of admission to the Heavenly Home and of the companionship of the Saviour. Was he not the prototype of a vast multitude whose offering of ignorant, honest, penitent hearts is never unheeded by the all-embracing love of our Divine Redeemer, who came to seek and to save that which was lost?

The last utterance from the Cross summarizes the Lord's own teaching in reference to the Life Everlasting: "Father," He says, "into thy hands I commend my spirit" (Luke xxiii. 46). The pilgrimage of the body has come to an end. The Spirit Life, to be clothed again according to the Father's Will in the glorified vesture of the Life Everlasting, is surrendered into the keeping of the Heavenly Father. Thousands of the servants of Jesus Christ have passed into their rest with these or similar words upon their lips.

How eagerly we strain our vision to pierce the veil which shuts from us the sight of those that have gone before us! Jesus Christ knew well the longing of His followers that the teaching He had given them about the other life might be placed beyond the reach of doubt and cavil. He would not that the impression of His firm testimony as to the Life to come should be dissipated by the sight of His crucifixion and death and burial. And so for forty days He manifested Himself in the glorified Body of the Resurrection to the disciples. . . . In Him, and through His Resurrection, we see that God's law for mankind is life, because it is love; and that there is no extinction of God's gift of life in the dissolution of the bodily frame. Jesus Christ has gone from mortal sight "to prepare a place for you."

The War and the Other World.

1. Introductory.

THE present war has had, and continues to have, incalculable influence upon the thoughts of most of us, giving them new directions and a great change of subjects, both for speculation and meditation. This applies obviously to the innumerable questions about military, naval, and international affairs which are implied in discussions about war, and especially about the combinations of wars which are now being waged in various parts of the globe, not only by sea and by land, but under the sea and in the air above both sea and land. These, however, are not the questions which concern us here.

Never before in the history of the world have so many millions of human beings been brought daily, and even hourly, face to face with the possibility of death—the death of themselves, or (what in some cases is much harder to face) the death of those nearest and dearest to them. Millions of men are often, for days together, doing their work under conditions which render it not merely possible, but probable, that in a very short time their life will be ended—indeed, that the next moment may be their last. Millions of families are in the condition that we read of as the case in Egypt at the time of the Exodus—" not one in which there was not one dead "—and there are thousands in which there are already three or four dead. Indeed one reads of families from which all the males have been taken. The " mourning for an only son " has for centuries been proverbial as implying an exceptional intensity of sorrow. In the last eighteen months it has lost none of its bitterness, but it has lost all its rarity. When the war was only ten months old a friend told the present writer that he had already written nine letters of condolence to personal friends, and that in every one of the cases it was condolence for the loss of an only son.

Facts like these might be multiplied a hundredfold and more. In the case of those whose lives are so frequently in extreme danger such facts can hardly fail to send the mind, far more often than has hitherto been the case, into that region which is of such vast interest to us, and about which we know so very little, the region

which lies on the other side of the grave. No doubt in the daily lives of those who are in the thick of the fighting there are plenty of exigencies and excitements which keep the attention fixed on the things which pertain to this life: the mind must be constantly on the alert to note every movement of the enemy. But even those who are most strenuously employed have occasional opportunities of reflection, when thoughts about the other world almost inevitably arise. That much we may conjecture with some approach to certainty, and hints in private letters show that such conjectures are correct. But what those of us who remain at home know most about is what has happened to ourselves, and to those with whom we are intimate, since the war began. We can safely affirm that those whose husbands, or sons, or brothers are constantly in extreme danger think far more frequently than they have hitherto done about the possibilities and probabilities respecting the unseen world. And this is still more true of those whose husbands, sons or brothers have already sacrificed their lives at the call of duty. It seems incredible that these millions of precious lives have been absolutely extinguished for ever, simply because, through the dissolution of the bodily frames in which hitherto their activities have been exhibited, they have disappeared from this world.

It is poor consolation to be told that they will continue to live on in the memories of their fellow men. What will that manner of living be worth when the last person who knew them has passed away? And it is hardly more substantial comfort to be reminded that their noble examples have influenced for good the characters of most of those who knew anything about their heroism, and that this influence will spread from generation to generation and never die. To the bereaved mourner all this seems to be little better than—

> Empty chaff well meant for grain.

Nor can Stoicism, with its proud self-sufficiency, give much help to those who are in sorrow for bereavements which are all the more difficult to bear because they seem to be so unnecessary. The Stoic tells us that we must simply bow to the rulings of the unseen Power which some call Providence and others Fate; and so far he points in the right direction. But he also adds that we ought never to have formed these close attachments to relations and friends: then we should not have been distressed at the loss of them. The wise man strips himself bare at the outset, and, having nothing

that he greatly cares for, he leaves nothing for Fortune to take away. *Cantabit vacuus coram latrone viator.* A man who has shaped his life on these lines cannot be bereaved. Teaching of this kind may possibly fortify, but it cannot console. And it is consolation, and consolation of a very real and sustaining kind, which those who are feeling deeply bereaved are craving. To tell them that, if they were wise, they would not feel bereaved, merely augments their distress. The one thing which, in addition to loyal submission to the Divine will, can give them consolation is the belief that those whose loss they are mourning are not dead, but are alive under new, but only partially known, conditions. Like those who miss them and mourn for them, they still have a Father who loves them, and in whom they live and move and have their being; they still have a God whom they can adore. Unlike those who mourn for them, they have been freed from life in the body, with its wants and temptations and pains. From this it follows that the present separation, which cannot be wholly freed from sadness, is not hopeless and final; it is temporary, and will certainly have an end as soon as those who at present are left behind receive their summons to follow.

Is this belief well founded? Or is it only a fond dream, the offspring of men's cravings rather than of their reason or experience?

If physical death is not annihilation, but a mere change from one condition of life to another, can we know anything of this new condition of existence?

Can we who remain behind continue to influence in any way those who have passed into the new condition of existence? Can we still do them service?

Some attempt will be made, in the papers which are to follow, to find an answer to these questions, interest in which, it is believed, has been greatly increased by the war. With many persons these questions have ceased to be academical and speculative, and have become intensely personal. To most people it would be a great aggravation of their sorrow to be obliged to believe that those who have been taken from them have utterly ceased to exist, and that therefore there is no hope whatever of ever being conscious of reunion with them, for the only reunion possible would then be that of following them into nothingness. It would be some mitigation

of the present bereavement to be able to believe that those who have been taken from life in this world are still alive in another world, where there is at least a possibility that they may be found once more, be recognized, and be cherished for ever. And it would be a still greater mitigation to be convinced that even during this time of separation (when we are in one world and they in another) we can still do something to help them, and can believe that they are doing something to help us. It is in the hope of being able to contribute something towards the solution of this last problem that these papers have been written. Persons who had hardly given the question a thought until a year and a half ago have been thinking a good deal about it since it has assumed for them a personal interest; and not a few who have hitherto been convinced that between the dead and the living there can be no mutual services have had that conviction shaken by what has happened to themselves and their neighbours. To these may be added a third class, which is perhaps the largest of all, viz., those who would gladly believe that mutual service is still possible between themselves and the dear ones whom they have lost awhile, but who have heard such confident declarations made as to the impossibility of anything of the kind, and the folly of acting on the assumption that such things are possible, that they have sorrowfully abstained from seeking consolation in that direction. Seeing that the one hypothesis is capable of bringing great comfort to those who hold it, while the other lacks this advantage, it would seem to follow that the side which has no advantage to offer should very carefully make sure of their own position, by patient examination of the pros and cons, before attempting to deprive the other side of the very real consolation which their estimate of the probabilities allows them. But further notice of these considerations may be deferred until the third question comes before us for consideration. We have first to consider what solid grounds there are for believing that there is any other world in which those who have departed from this world may continue to exist. If there are no such grounds, then the discussion of the other questions has little practical value. This will be considered in the next paper.

A. PLUMMER.

The Resurrection of the Body.

THIS paper does not attempt to criticize recent criticism of the Creeds; it merely offers a suggestion about a phrase in our Book of Common Prayer. It is not generally known that the Apostles' Creed in the Baptismal Office and the "Visitation of the Sick" has "resurrection of the flesh," which in Morning and Evening Prayer was changed to "resurrection of the body." The suggestion offered is that the change to "body" be made universal in order to make the Prayer Book uniform, and to remove a word which implies a belief that few, if any, educated Christians of the present day entertain.

We have no hesitation in making this suggestion, seeing that the "resurrection of the flesh," though held by many noble Christians of the early centuries—Ignatius, Irenaeus, Tertullian, and Augustine—in the most literal manner, is not a scriptural phrase at all. The very passage in Job (xix. 26) quoted in its support means the direct opposite in the Hebrew original, *i.e.* "without (apart from) my flesh shall I see God." "A spirit," saith our Lord (Luke xxiv. 29), "hath not flesh and bones as ye see me have." But He was emphasizing the reality of His resurrection. He also showed that He had a new power over His body, entering through closed doors, not being recognized save by whom and as He wished, and appearing in "another form" (Mark xvi. 12) to two of His disciples. Moreover, St. Peter, one of the witnesses of the Resurrection, quoted Psalm xvi, "His body saw no corruption,"[1] indicating a different condition from that which befalls our bodies. The vision of Ezekiel (xxxvii.) implies only the resurgence of a nation.

On the other hand, "the resurrection of the body," although not found exactly as it stands in Scripture, is firmly based upon it. See 1 Corinthians xv. 37 f.: "That which thou sowest, thou sowest not that body that shall be (*i.e.* the stately plant of bladed stem clothed with ears of corn), but naked grain, it may chance of wheat

[1] Psa. xvi. 10, quoted in Acts ii. 27. The Hebrew is: "Thou shalt not suffer thine holy one to see the pit." The pit implies death and the state of the dead. Our Lord's resurrection grace stayed the corruption and changed His flesh into His glorious resurrection body by a short and summary process, just as the water which does become wine in time became so at once by His order.

or some other grain, but *God giveth it a body*, as it hath pleased Him, and to every seed His own body." Such was St. Paul's view —the gift of a new body, absorbing and superseding the old. He states the difference between the present and the future body in a series of striking antitheses: "There is one kind of flesh of men, another flesh of beasts. . . . There are also celestial bodies and bodies terrestrial." When commenting on this passage in his "De Fide et Symbolo" Augustine, who expressed a different view in his "De Civitate," said: "He did not say, 'And there is flesh celestial,' but he said, 'And there are celestial and terrestrial *bodies*,' for all flesh is also body, but not all body is flesh."

In 2 Corinthians v. 2, St. Paul speaks of a "being clothed upon with our home (*οἰκητήριον*) which is from heaven." He longs to put on this new body. This is the change he hopes for. "We shall not all sleep, but we shall all be changed" (1 Cor. xv. 51). "To be clothed upon" (2 Cor. v. 4) is another expression of his. For as he has explained in 1 Cor. xv. 44, "if there is a psychical (*ψυχικόν*) body, there is also a spiritual body." As the *ψυχή* requires an organism for its expression, so does the *πνεῦμα* or spirit. The former body is a material body of flesh and blood adapted to its material environment, palpable, visible, and frequently the instrument of the passions. But the latter is also an organism, adapted to its environment, and unlike the former body, being completely controlled by the spirit and always the willing instrument of its aspirations. The former St. Paul described as a tabernacle (*σκῆνος*); the latter as a house (*οἰκία*) (2 Cor. v. 1). For the former is fragile, weak and temporary, a makeshift, as it were. The latter is "made without hands, eternal in the heavens." The former is "the body of our humiliation" (Phil. iii. 21), not "vile body"; the latter is our body so changed as to be transfigured and made conformable to the body of His glory. This change by which the spiritual body absorbs the psychical body is called by St. Paul the "redemption of the body" (Rom. viii. 23), and the "transfiguration" of the body (Phil. iii. 21).

It is interesting to note that Irenaeus, who held such strong materialistic views on the Resurrection, seems purposely to have omitted the verses 1 Cor. xv. 37–40, in which St. Paul discusses the body that God will give us, although he has thirty-five quotations from this very chapter. He expounds at some pains and

length the transfiguration (μετασχηματισμός) of the body described in Philippians iii. 21. "This transfiguration," he says, "will not be of its own substance, but according to the working of the Lord" ("Adv. Haer," v. 13, 3), meaning that the substance of the flesh will still remain but, by a miracle, will be changed in form. This was a curious position to hold. It was his controversy with the Docetics who denied that our Lord was really and truly a Man in the flesh, and with Gnostics who denied a bodily resurrection, that made him insist more vigorously perhaps than wisely on the resuscitation of the actual limbs, bones, nerves, etc., that make up the human body. It is really the converse case of transubstantiation, and equally impossible because equally improper. According to the Roman doctrine of the Sacrament, the substance is changed but the accidents remain. All that is *real* is altered, all that is phenomenal is unchanged. But according to Irenaeus' view of the Resurrection the substance is unchanged but its accidents are altered. The former attempts to establish a change where there is none; the latter to minimize a change where there is one. How much nobler a doctrine of the Resurrection could have been developed had St. Paul's lead in 1 Corinthians xv. 37–40 been followed! St. Paul, too, had had his controversies with those who denied that there was any resurrection (1 Cor. xv. 12), and with those who said that the resurrection had already taken place (2 Tim. ii. 18), perhaps through regarding the newness of life in Romans vi. 1–4 as a resurrection. But his answer to all such was: "Flesh and blood cannot inherit the kingdom of God" (1 Cor. xv. 50), and his argument about the new body developed in that chapter. Irenaeus explains away those words "flesh and blood" as meaning those who through living a carnal life are debarred from heaven. How many pitfalls had he saved himself and his followers from had he accepted St. Paul's doctrine of the new body?

Likewise in the case of Augustine and many others, the doctrine of the resurrection of the flesh led to many weird and improper speculations. In the "De Civitate" xxii. c. 12 f. he discusses all sorts of grotesque questions about abortions, amputated limbs, hair that had fallen out, fat and lean persons, bodies eaten by birds, animals, or men, in which latter case he gravely considers to whom the eaten part shall belong, and the supreme question of all—sex.

He debates seriously whether larger bodies are to be reduced and smaller bodies are to be enlarged to the stature of Christ. He held that men and women would be still men and women (without descending to the coarseness of Tertullian), and that all the scattered particles would be completely restored. Such questions must inevitably be faced by one who takes up such a position on the resurrection of the actual flesh. But such a position cannot recommend itself to those who know that the particles of the human body are in a state of perpetual change, and are aware that personal identity does not depend upon the permanence of the substance of the flesh or the continuance of any one material substance. By such the expression "resurrection of the body" is infinitely preferred.

St. Paul's correlative doctrine of the body of saints as a shrine (ναός) of the Holy Ghost (1 Cor. vi. 19) is not to be held as supporting the view that this present flesh will share in the Resurrection, but as suggesting a motive for holiness and pureness of living here in the world. This "body of our humiliation" is to pass through a wonderful change by which all that is mortal and corruptible in it shall be shed, even as the decayed grain from which the stately corn rises is left in the ground. The temporary habitation or shrine or tabernacle of the Spirit must not be disregarded or treated with contempt or violated by shame or excess, for it contains that out of which the grace of the Resurrection will educe and build up the spiritual body. The purer the instrument of the soul has been kept, the purer the soul itself will be, and the purer will be that out of which the immortal fabric will be woven. It was Origen who brought Churchmen back to St. Paul's doctrine of a spiritual body. "It is out of the animal body," he said, "that the very power and grace of the resurrection will educe the spiritual body when it transmutes it from a condition of indignity to one of glory."

Furthermore, the word "body" is less open to materialistic conceptions and superstitious practices than the word "flesh," and we have shown that it is more scriptural. Even Luther, who in his "Drey Symbola," 1539, has "*Auferstehung* des *Fleisches*," and kept the word "flesh" in his long catechism, said that this is not well expressed in German. "In good German," he says, "we should speak of the resurrection of the body or of the corpse,

but this is of no great importance so long as we understand the word rightly."[1] This practically means that it is of no importance whether we say "resurrection of the flesh" or "resurrection of the body," provided that when we say the former we mean the latter! It is interesting to trace the appearance of "body" in the English Church. It first appears unofficially in Bishop Hilsey's Primer of 1539. About the same time Cranmer's "Annotations" on Henry VIII's corrections of the "Institution of a Christian Man" came out, which are assigned by Lewis to 1538. Here "body" appears in the Apostles' Creed. The "Necessary Education" of 1543, the King's Primer of 1545, Cranmer's Catechism of 1548, the Prayer Books of 1549, 1552, and 1559 (except in the Baptismal Services), have the change, which seems due to Cranmer's influence, who probably preferred a term that was more in keeping with scriptural use.

Two further considerations remain. The first is that the proper scriptural expression which bears the imprimatur of our Lord[2] is "resurrection of the dead." This is used in the Constantinopolitan Creed (381). Professor Zahn remarked that it was quite possible that this was the original expression, and was only later explained by the plainer expression "resurrection of the flesh."[3] It is also found in the third century work—the "Didascalia." On the other hand, the Western creeds, which are very old, with one consent read "Carnis resurrectionem." In the creed of Ruffinus used by the Church of Aquileia "hujus carnis resurrectionem" makes the statement more definite and personal. Jerome objected to the use of the word "body," as it was open, he alleged, to the equivocation of the heretics: "For when the word 'body' is mentioned an orthodox person will understand 'flesh,' but a heretic 'spirit.'"[4] This does not say much for the intelligence of his day.

The second fact to be considered is this, that the New Testament use of "flesh," apart from a few passages where the context shows it is to be taken in a carnal sense, means humanity.[5] The only occa-

[1] "De Principiis" ii. 10.

[2] Matt. xxii. 31. See concordance for a list of passages containing this phrase in the New Testament.

[3] Apostles' Creed, *Expositor*, October, 1898. [4] Ep. lxv.

[5] "The Word became flesh" (complete man), John i. 14; "all flesh shall see the glory of God," Luke iii. 6; "no flesh should be saved," Matt. xxiv. 22; "flesh and blood hath not revealed it . . . but my Father," Matt. xvi. 17; "I shall pour out my Spirit upon all flesh," Acts. ii. 17; "provoke them which are of my flesh" (lit., provoke my flesh), Rom. xi. 14; "no flesh shall be justified by the works of the law," Rom. iii. 20.

sion on which "flesh" is used with the verb "raise up" in the New Testament refers to the incarnation of Christ: "to raise up Christ according to the flesh," Acts ii. 30.

In view of these arguments and considerations few will agree with the opinion of the late Bishop Dowden that the introduction of the word "body" into the Creed "is an error for which there is no excuse," or echo his wish that "resurrection of the flesh" should in all places be restored.[1] At the present time the change suggested to "body" in the Baptismal Service would be a distinct relief to the clergy, who have to ask the sponsors, "Do you believe in the resurrection of the *flesh*?" And this knowing that no sensible or thoughtful person of our time could possibly believe that that which includes hair, teeth, nerves, tendons, blood, skin, bone, etc., can partake of resurrection. For these carnal parts and material particles are ever in a perpetual state of change and could not possibly be adaptable to a heavenly existence. The issue has heen confused by Pearson and other writers like him, for it is not a case of *power* but of *propriety*. The secret of our personal identity and continuity lies with the spirit. It is the immortality of the spirit, therefore, that is our chief concern. We believe that it will be sufficiently provided for by the Divine Father in the next world.

F. R. MONTGOMERY HITCHCOCK.

[1] "Workmanship of the Prayer Book," p. 101.

Richard Hooker and his Views on the Doctrine of the Holy Communion.

IT is to be hoped that my readers are acquainted with that very delightful old book, Walton's "Lives," the short but vivid biographies of Donne, Dean of St. Paul's, of Sir Henry Wotton, of Richard Hooker, of the saintly George Herbert, and of Bishop Sanderson. Very graphic they are, yet containing no superfluous words, full of seriousness, yet lighted up with genial humour.

Children sometimes say to us, Tell us a story, but let it be a true one. And in this old book there are true and fascinating stories for us grown-up people. So easy and natural is Isaak Walton's style that we can almost imagine that we are sitting round him, listening to his kindly voice while he unfolds the history of his holy men. Of Richard Hooker he tells us that he was a native of Devonshire, as so many have been who have attained to eminence. His parents were of the middle class, and an uncle of his becoming a friend of Jewel, Bishop of Salisbury, the good bishop undertook to send young Richard to Oxford, where he was entered at the College of Corpus Christi. This college was founded by Bishop Fox in the year 1516, and that enlightened churchman provided that special attention should be given therein to the new studies which had come in with the Renaissance, so that his scholars might be well abreast of all the knowledge of the day. It is a significant fact that while Latin was, as usual, the ordinary mode of conversation in the college, Greek was made permissible. By a lively metaphor the founder designated his home of learning as a hive of bees, upon whom industry is constantly enjoined. And certainly among the many good bees who have gathered the honey of learning in that small but very intellectual hive, Hooker will ever take an honoured place. It is not too much to assume that to the wide range of study prescribed by Bishop Fox for his students Hooker owed a great deal of the remarkable breadth of mind and sympathy that enabled him in mature life to deal so effectively with the Puritan narrowness. The two chief Puritan leaders were Thomas Cartwright and Walter Travers. They were both good and learned men, and attractive and able preachers. Travers had been for some time Reader of the Temple when Hooker, who disliked pro-

minence, was appointed Master, to which position Travers might reasonably expect to have been promoted. As is still the case in the Temple Church, the Master preached in the morning and the Reader in the afternoon. So the result between Hooker and Travers was that the latter endeavoured to confute in the afternoon what the former preached in the morning. It was said that the pulpit preached Canterbury in the morning and Geneva in the afternoon. We will look for a moment at the racy old historian Fuller for an account of this.

"Mr. Hooker's voice was loud, stature little, gesture none at all, standing stone-still in the pulpit, as if the posture of his body were the emblem of his mind, immovable in his opinions. Where his eye was fixed at the beginning it was found fixed at the end of his sermon. His style was long and pithy, driving on a whole flock of various clauses before he came to the close of a sentence. So that when the copiousness of his style met not with proportionate capacity in his auditors, it was unjustly censured for perplexed, tedious, and obscure. Mr. Travers's utterance was graceful, gesture plausible, matter profitable, method plain."

He attracted the larger congregation, but at both services, not only young students, but the gravest benchers were taking notes, eager to follow up the controversy for themselves. Eventually Archbishop Whitgift silenced Travers, on the plea that he was not episcopally ordained. These eminent antagonists, oddly enough, were related to each other, and it is pleasant to hear that in the heat of the controversy no angry words passed between them. Indeed, when Travers was asked what he thought of Hooker, he replied, "I take Mr. Hooker to be a holy man." From the publicity of life at the Temple Hooker was glad to escape. His collisions with Travers and the Puritan opinions had led him to plan the great work of his life—his book on the "Laws of Ecclesiastical Polity." This he began in the Temple, but was glad to continue it in a rural retreat, the parish of Boscum, near Salisbury. Here he wrote four of his eight books of the "Ecclesiastical Polity." In 1595 Hooker was presented by the Queen to the living of Bishop's Bourne in Kent, where he remained until his too early death, and employed himself in writing the fifth book of his great work, which is mainly devoted to a detailed reply to Puritan objections, and has long been regarded as the standard treatise on the customs of the Church of England and her method of administering the Sacraments.

The last two books, the seventh and eighth, were not completed

by Hooker himself, but published a good many years later from his notes, and cannot be regarded as of equal authority with the first five. The sixth is not authentic. At Bourne he enjoyed the friendship of Dr. Hadrian Saravia, a German who had been made a Prebend of Canterbury, and who held firmly to Episcopacy. This Saravia wrote various Latin tracts, and among them one on "Degrees of Ministry, and the superiority of Bishops above Presbyters." Walton tells us that in the year 1595 and in this place of Bourne, these two persons began a holy friendship, increasing daily to so high and mutual affections that their two wills seemed to be one and the same, and their designs both for the glory of God and the peace of the Church.

From this outline of Hooker's early days as a clergyman we must pass on to his position in Church literature and controversy. I will take his position in Church literature first. Much has been written about it, and not only as to his position in Church literature, but his position in English literature. His "Laws of Ecclesiastical Polity," in a literary point of view, suffice to place him in the front rank of our prose writers. The work being suggested by the controversy with the Puritans, a great deal of it must inevitably be dry and unattractive to the modern reader, but where he gives the rein to his knowledge of philosophy, or makes way for spiritual reflections on divine mysteries and blessings, there can be no doubt that his book contains some of the finest passages in our language. In the argumentative parts his sentences are too long for modern readers; a style formed on the Latin classics of St. Augustine and St. Jerome is stately but difficult to grasp—and it is well for us that our present fashion of writing short sentences makes the meaning easier to take in. But he had an ear for rhythm that is too often wanting in our rough and ready modern authors. A recent critic remarks, "As soon as we are accustomed to the massiveness, ampleness and dignity of Hooker's manner, we shall quickly become aware of other qualities which cannot be missed by a sensitive reader; he has the great writer's instinct for the just and beautiful use of words, and he has a scholar's ear for all their meanings and associations. He has a delicate sense of rhythm. His phrases and sentences are fashioned by this musical instinct into a more true and natural order than is possible to wit and logic alone. Rhythm in words was more thought of in those days than now.

We may have noticed the beautiful, impressive, musical flow of our collects, and of the exhortations in our Common Prayer. Modern writers of English seldom aim at rhythm except in poetry. But there is a rhythm possible in prose which the writer who has an ear for melody seeks to bring out." The critic I have previously quoted remarks, "The second volume of Ruskin's 'Modern Painters' was written when the influence of Hooker's style upon Ruskin was strong and fresh. The reader who is not interested in theological controversy, and inclined to think Hooker hard, will be helped to understand the beauty of his style by Ruskin's imitation. Ruskin has been nobly sensitive to the music of his master and to his felicities in the use of language."

From the remark just quoted from a recent critic, I pass to similar observations by the historian Hallam.

"Hooker's eminent work," says Hallam, "may justly be reckoned to mark an era in our literature. So stately and graceful is the march of his periods, so various the fall of his musical cadences upon the ear, so rich in images, so condensed in sentences, so grave and noble his diction, so little is there of vulgarity in his racy idiom, of pedantry in his learned phrase, that I know not whether any later writer has more admirably displayed the capacities of our language, or produced passages more worthy of comparison with the splendid monuments of antiquity."

What are we to say of Hooker's great work in its aspect of Church literature? It has become an heirloom of the Church of England, defending her standing as a rightful and reasonable one, showing that she is Catholic as regards primitive antiquity, Protestant as respects the claims of the Papacy. Hooker shows that we do not need to become Puritans or disciples of Calvin to occupy a sound position as a Reformed Church; that it is not necessary to reject every ancient custom simply because it happens to descend from primitive times through the Roman Church. In this he showed a far-seeing wisdom. Many minds were much perplexed in those days of strife and doubt. Was the Romanist right after all? or was the complete revolution advocated by the Puritan the true path of salvation? Hooker showed that the middle course chosen by Elizabeth, and laid down by Parker and Whitgift, was not a mere makeshift compromise, but was framed upon the model of the ancient and primitive Church, agreeable to the doctrines of the early Fathers and consonant with all that had been taught in England in the earliest days. Here perplexed minds found that they had a real foundation, and a stronger one than Romanism or Puritanism

could afford. To give an instance, which I shall notice more fully later on, Hooker declares himself in favour of the belief that the partaking of Christ in the Eucharist is a spiritual, not a material feeding on Him. In the old Anglo-Saxon Church, when material views of the Eucharist had begun to creep in on the continent, Abbot Ælfric published a set of Homilies dedicated to Archbishop Siric; one of these was on the doctrine of the Holy Eucharist, and he clearly and forcibly declares that the Body and Blood of Christ are received after a spiritual manner. In the time of Elizabeth, when the doctrine of transubstantiation so much insisted upon in the reign of Mary was repudiated by her Bishops, they naturally wished to show that their view of the Holy Communion was really the ancient one; and Archbishop Parker republished the homily of Ælfric about the Eucharist, with his signature and the signatures of thirteen of his suffragans. In harmony with this kind of reference to the earlier Church it was that Hooker's whole position was taken up, namely that of consistency with antiquity and repudiation of the errors of both Mediævalism and the Puritans. No wonder his book has been regarded as an armoury of defensive weapons against the Papist on the one hand and the Calvinist on the other, by many generations of English Churchmen. The Puritans, however, were not without their merits, and a quotation must be inserted here from the admirably fair Introduction to the fifth book of Hooker by Bishop Paget.

"On no defect in the state of the Church did the Puritans insist with more justice than on the lack of preaching, and the wrong done to the people by clergy who were non-resident or unlearned. The fault was due in part to the confusion into which the Church had been thrown in Mary's reign, in part to the plunder of Church property, with the consequence of an untrained and ignorant ministry. But in justice to those who were impatient and indignant at the scandalous deficiency of preachers, it must be remembered that when Hooker began his treatise this lack had gone on for nearly thirty years, amended indeed, but very incompletely; so that a whole generation had grown up seeing parishes neglected and the poor untaught. It is easy to laugh at the Puritan exaltation of sermons, at their vehement denunciation of an unpreaching ministry; but it is unjust to forget the greatness and the persistence of the neglect which they denounced. There is no need to cite the strong language of controversy; figures and formal documents show plainly enough from time to time the strength of their case. In 1561 Archbishop Parker made an inquiry into the state of the parishes in his province; and Strype, taking as an instance (likely to be a favourable instance) the Archdeaconry of London, records that some of the ministers held three, some four, and one five livings together: that one was Vicar of St. Dunstan's West, and had Whiston and Doncaster in Yorkshire, Rugby

in Warwickshire, and Barnet in Middlesex; that few or none of the Curates were graduates; that many of the Vicars were non-graduates; that not above a third of them were Preachers; that as for their learning, thus it was commonly set down: 'Latine aliquot verba intelligit.' 'Latine utcunque intelligit. Latine pauca intelligit,'[1] etc. Again in 1576 it is the ignorance of the clergy and the great need of 'more frequent Preaching for the Instruction of the People in the grounds and truth of Religion,' that moves Archbishop Grindal to be zealous for the Prophesyings[2]: and in the Preface to the English translation of Bullinger's 'Decades,' published in 1577, the work is described as intended to meet the needs of those ministers who, lacking knowledge, or having knowledge but lacking 'order, discretion, memory, or audacity,' cannot 'by reason of their wants, either expound, or exhort, or otherwise preach, but only read the order of service.'[3] Nine years later, in 1586, the Puritans made a survey of the parishes with regard to the residence, character, learning and preaching of the clergy; and according to their reckoning there were in the 160 parishes of Cornwall only twenty-nine preachers; in the 210 of Buckinghamshire only thirty; in the 335 of Essex only twelve; and altogether in 10,000 parish churches only 2,000.[4] But perhaps the most significant evidence in the matter comes from the Orders introduced by the Archbishop of Canterbury in the Convocation of 1586, requiring that those ministers who are not licensed to preach shall get a Bible and Bullinger's Sermons, and read over one chapter of the Bible every day and one sermon of Bullinger's every week, and 'note the principal contents thereof briefly in his "paper booke" and submit them to an examiner; that every licensed preacher shall preach at least twelve sermons in the course of the year, and that an arrangement shall be made by which each parish shall hear *at least one sermon a quarter.*'[5] It must have been a low level on which this was the highest standard that could be raised—and that in the *twenty-eighth year of Elizabeth's reign.*

"The Puritans had, then, a strong case at this point, and they were not likely to be backward in urging it. There is earnestness as well as vehemence in two documents which appeared about the date of Hooker's work, *The lamentable Complaint of the Commonaltie, by way of supplication, to the high Court of Parliament for a learned Ministerie, and The humble petition of the Commonaltie to their most renowned and gracious Sovereigne, the Ladie Elizabeth.* 'So many congregations of us as be in this land, destitute of a godly minister, to preach unto us the Word of Salvation (as there be exceeding many), do intreat for our life, and the life of our neighbours. For we are sure to be destroyed, to be slain, and to perish eternally, if by your gracious help, speedy remedy be not had.' . . . 'We desire that our Pastor teach us the Words of God truly and sincerely, the which sincere affection moveth him that is endued therewith, in his whole ministry to seek the glory of God, and the saving of the souls of the people committed to his charge.' 'We desire to be taught this doctrine of salvation in all simplicity and plainness: which plainness no doubt springeth from sincerity, as from the fountain. For he that seeketh God's glory, and the conversion of sinners, will make choice of the means that may best bring his desire, and purpose to effect, which is a plain and familiar handling of the Word of God, as we have our Saviour

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[1] "Life of Parker," Bk. II, chap. v.
[2] Strype's "Life of Grindal," ii. 8. Cf. App. No. IX.
[3] Bullinger's "Decades," Vol. i. p. 8 (Parker Society).
[4] Neal's "History of the Puritans," i. 415–417.
[5] Cardwell's "Synodalia," ii. 562, 564.

Christ and His Apostles for Example.' 'To this sincerity and plainness in teaching, there ought to be joined a continuance in the holy exercise of the Word.' . . . 'But if further, reply be made of those that tender our salvation, but a little, saying, "You are sufficiently provided of preaching by your quarterly sermons," we answer, that "four sermons in the year are as insufficient ordinarily, to make us perfect men in Christ Jesus (to which end Pastors and Doctors are given us) as four strokes with an axe are unable to fell down a mighty oak, or four showers of rain of one hour's continuance, to moisten the hard dry earth, and to make it fruitful all the year long."' . . . 'So it is, most dread Sovereign, that the greatest part of the people of the land are altogether blind and ignorant of true religion: yea, more ignorant than is credible to any, that hath made no trial of us, as though we had never dwelt within the lists of Christendon.' 'But we pray your highness most humbly upon our knees that for the redress of this our woeful case, you would not send us to the Bishops of this land, or commit this charge of establishing of an holy ministry unto their fidelity. For if they should solemnly promise your Majesty, and that with an oath, that they would have special care of this matter, yet we could not be induced to believe that they would perform it, neither could we conceive any comfort by such words. Because that by the space of this nine and twenty years, their unfaithfulness hath manifestly appeared, in that they having power, have not provided for us themselves, no not so much as law requireth, neither at any time sought means either in Court or Council that ever we could learn, to satisfy our hungry souls with bread.'"

"It was a real and serious complaint," says Bishop Paget. "The hungry sheep look up and are not fed"—and for the space of a whole generation the destitution had gone on; men had passed from youth beyond middle age and seen the Church neglecting in thousands of parishes one great part of the divine commission; seen moreover the Prophesyings, which might have done something to mend matters, suppressed rigorously, in spite of the Archbishop's protest; and seen also some of those who were eager and seemed able to do the neglected work refused the liberty to do it, or as Travers was, inhibited in the course of it.

We go on now to consider the matters at issue between the Authorities and the Puritans. The main question in dispute may be divided into two parts. The Puritans wished to introduce (1) the Genevan discipline; (2) the Presbyterian ministry, and however meritorious the efforts of the Puritans were to promote preaching, we must bear in mind what their becoming masters of the whole situation would have meant the adoption of these two principles. The question at issue was nothing less than this—whether the Church should be completely re-cast after the model of Geneva, or whether it should continue to be the old historic Church of England, with only the dark errors of mediæval Popery removed. The system

established by Calvin, in spite of his many personal merits, was certainly not an inviting one. His discipline framed an inquisitorial rule, which left no one at liberty. It had the advantage at Geneva that it enabled the Protestants to present a compact front to their numerous enemies; but this was not so necessary in the wider sphere of English life; had that system been adopted here we should have felt its defects more than its advantages. And such a course would have contravened a principle dear to the English mind, and illustrated by our history, that moderate change and reform is better than the complete and sudden destruction of the old and the substitution of something quite different.

It is remarked by Guizot in his essay on Calvin, written for "Macmillan's Sunday Library," p. 267, that Calvin's religious system for the Evangelical Church almost entirely overlooked individual liberty. He desired to regulate private life in accordance with the laws of morality and by means of the powers of the state; to penetrate all social and family life, and the soul of every man, and to restrict individual responsibility within an ever-narrowing circle. The discipline that he set up was of a more inquisitorial character than that of the Roman Church itself. Such a discipline the Puritans wished to establish in England. Moreover, as is well known, they desired to substitute a Presbyterian ministry in place of the three orders of bishops, priests and deacons which had from the first existed among us. They imagined that they had a foundation to build upon. They blotted out all the centuries of the Church's life as of no account in the argument, and took their stand upon their own version of what the Apostolic Church was in the short account given of it in Scripture. They maintained that it was necessary, not only to take our views of Gospel doctrine from Scripture, which is reasonable; but argued also that the early arrangements of the Christian ministry, in its first beginnings, were obligatory for all time, and no addition or change might be made in them. They denied that any office in the Church or any ceremony was lawful unless it was mentioned in Scripture. The effect of this position was to deny that the early Church, subsequent to Scripture times, was in any degree guided by the Holy Spirit in the settlement of its ministry and its ceremonies. It appears a more reasonable view to regard Holy Scripture as the ultimate appeal in matters of doctrine, but not to consider its historical

statements as meant to settle the external arrangements of the Church's polity for all time. Our Lord gave no indication that such was His command. It was rather the importance of the spiritual essence of things than the outward form to be given them on which our Lord laid stress; and while there are indications of the settlement of the ministry by St. Paul and the other Apostles, it is nowhere laid down that an exact conformity to their practice is required for all time. This fact was pointed out by Hooker, especially as regards the great question of Episcopacy. The Puritans, as we shall see later on, regarded the Presbyterian form of Church government as the one and the only one sanctioned in Scripture. To this Hooker boldly replies that Scripture nowhere lays down that any one form of Church government is obligatory for ever on the Church. He argues indeed that in his opinion the Puritans are wrong in the deduction that Presbyterianism can be based on Scripture; he considers that Episcopacy sprang up in the time of the Apostles under the guidance of the Holy Spirit; but he goes further and denies that the question between Episcopacy and Presbyterianism is settled in an obligatory manner either way by the command of God in His written word.

Hence, as it appeared to Hooker and other Churchmen, the Puritans were pressing the meaning of Holy Scripture beyond what had been the Divine intention. Hooker had been a profound student and had read widely. The result of his studies was shown in his being able to raise the controversy out of the narrow bounds in which his opponents had sought to confine it. How Hooker raised the whole controversy to a higher level is admirably shown by Bishop Paget. And so in Hooker's chief work he opens his defence of the Church of England by pointing out in the fifth book that it is not in Scripture alone that God had revealed Himself to man. In God's great kingdoms of nature and grace Holy Scripture holds an honoured place, but not the only place. God has revealed Himself in rule and law in the natural world, in the wide sphere of morals also, and in the faculties given to man. From this it follows that reason is a Divine gift, and that these various modes of the Divine manifestation are to be taken account of by reason, and are to be regarded in their connexion with Holy Scripture. He follows out a line of reasoning showing such to be God's order, in his first book of the "Ecclesiastical Polity," so placing the matters at

issue on a wide basis. The largeness of Hooker's mind is shown in thus placing the question on a broad platform. But it was clear that there could be no hope of agreement with his opponents. They appealed to Scripture only. Hooker's basis of argument included Scripture, but not Scripture only.

What would have been the practical result if the Puritans had gained their wishes? It would have been the acceptance of the Presbyterian instead of the Episcopal system, and the overthrow of all that the Church of England had been since Anglo-Saxon days. We should have been assimilated to the Church of Geneva.

Considering then that the very basis of argument was different, and that in practice the characteristic systems of the Church of England and of the Puritan Reformers were antagonistic, all minor points sank into lesser importance. A number of minor points, subordinate to the larger issue, were sought to be altered by the Puritans. We may think that it would have been wise to make some concessions in these lesser things, and to allow some ceremonial details to be optional, but even if this course had been adopted, there can be no doubt that the leaders of the Puritans would still have used their influence for the overthrow of the existing Church system. Later on, as we know, it *was* for a time overthrown.

To glance at some of the objections made in matters of detail.

1. They objected to any ecclesiastical officers not mentioned in Scripture, such as an archbishop or an archdeacon.

2. To certain parts of the usual clerical dress, as for instance the surplice, grounding their arguments on the idea that the Apostles and the elders of their time wore no distinctive dress.

3. To kneeling in the Communion as superstitious.

4. To the sign of the cross in baptism.

5. To godfathers and godmothers; to baptism by women, which appears then at any rate to have been permissible in the Church of England.

6. To the ring in marriage, which they regarded as a sacramental sign.

But these minor outward differences soon ceased to be the battle-ground. They were only the preliminary skirmishing before the great issue that lay behind should be decided.

S. HARVEY GEM.

(To be continued.)

The Romance of the Catechism.

WE seldom realize, as we take our Catechism in hand, that it is the one surviving textbook which links the schoolboy of to-day with the schoolboy of three and a half centuries ago. King Edward VI's "Latin Grammar," Cromwell's "Soldier's Drill-Book," with multitudes of successors and predecessors, are stowed away in the most forgotten corner of old libraries. But, whilst they are gone, never to be revived, the Catechism, year in and year out, echoes and re-echoes (Greek echo) in question and answer from the lip of teacher and pupil.

The boys and girls who repeat the Catechism in the Sunday-schools up and down the country recite it in the same words as the boys who learnt it in the class-rooms of great schools like Westminster and Winchester, or the children in country churches who recited it laboriously, answer by answer, as they learnt it from the lips of their Parish Priest. As we take it in hand we ask: When and by whom was it written?

The Catechism is one of the successive milestones which mark the rebirth of spiritual learning in the sixteenth century, and, like Tyndale's translation of the Bible, it speaks in English instead of Latin. Until this century, the boy scholars who gathered outside Carfax Church (Quatre Fois) at Oxford used their Latin Catechism as naturally as they used Latin generally as a common medium of communication. But the University scholars were not the only lads in England, and as the English spirit rose, men began to demand books in their own mother tongue. The Reformers bent their energy in this direction, for they knew that the use of Latin as a medium of spiritual instruction was one of the "high walls" which, if it were retained, would, so far as the common people were concerned, as Bunyan says, be a means used by "the Prince of Darkness" to "darken all the windows of my Lord Understanding's House."

For the breaking down, therefore, of this "high wall" three successive steps had to be taken. The Bible was brought within the reach of every thoughtful man. We still find here and there in old English churches one of these very copies of the Bible, translated by Tyndale and Coverdale, chained for safety against the

pillar of every church. From these Bibles a chapter in English was read in the midst of the Latin Service, so that week in, week out, whether men could study the Bible for themselves, and learned and unlearned alike hear the Word of God read in their own mother tongue.

Secondly, the Church Service, instead of being unintelligible to the common people, a far-away intoning in Latin (which half the time the priest himself did not understand) must be gradually translated and brought into general use. The introduction of Cranmer's Litany and the compilation of the Prayer Book from the old Missals and "Uses," darkened by an excessive multitude of ceremonies," gave the men of the sixteenth century our Prayer Book practically as it is to-day. The Book was received with joy "not only among the learned sort," but "among the vulgar and common people, even little boys flocking among the rest to hear portions read." It was these little boys who were flocking among the elder people who were the real hope of England, for it is the young who catch the vital spirit of a new movement far more effectually than an older generation. In order, therefore, that these children might be rooted and grounded in the Faith, a third and most necessary step was taken, and the greater part of the Catechism—down to the explanation of the Lord's Prayer—compiled almost exactly as we find it to-day and inserted in the Prayer Book of 1549.

Catechisms from earliest Church days in Latin had formed an important part of Church teaching, just as Jewish Catechisms had been a stronghold of Jewish instruction. Our Catechism follows on the lines of these old catechisms—that is to say, it centres round what were called the three main headings of the Christian life: the Creed (Faith); the Lord's Prayer (Hope); and the Ten Commandments (Love). The first three clauses as we find them to-day, and the later explanations, were written expressly for the Catechism, and do not bear the trace of earlier hands.

The Catechism in 1549 ended at the words "Amen, So be it," and for a century went no farther. The latter part of the Catechism—clauses as to the Sacraments—touching the keen controversial questions of the sixteenth century (as of every century), were not written until the days of Queen Mary were over, probably because men thought it wiser to give children the main facts of

salvation, and wait till they were older before involving them in controversies which might bring them to the stake. But some fifty years later, although the controversies as to the Sacrament were still raging, in the year preceding the Gunpowder Plot, the time had come when the Church of England doctrine as to Baptism and the Lord's Supper must be outlined if the rising generation were to understand the glory of their birthright in the Church of England and learn the truths which later they would have to defend.

At the Hampton Court Conference in 1604, therefore, the question of the Catechism was gone into, and a discussion held as to whether our Catechism or a Catechism drawn up by Dean Nowell, of St. Paul's, was the better adapted for general use. The Puritans held our Catechism was too short, Nowell's too long; but after much discussion our Catechism was retained, and sentences as to the Sacraments, adapted by Bishop Overall from Nowell's Catechism, added in as few and concise words as possible.

The Catechism is so short, even with Overall's addition, that we are apt to take it for granted, and forget the great difficulty which the writers must have found in trying to embody the main facts of spiritual life in definite words adapted to young children, and the more especially in a case like this, where definitions had to be found for educated and uneducated alike. It was one thing to write a textbook for educated lads studying in the Grammar Schools for the Universities, who could hardly help being interested in the controversies such as those of the day for which men were answering with their lives; it was another thing to write the same textbook for ignorant boys and girls living in remote country districts, who never had had, or could hope to have, any school teaching whatsoever. The problem, therefore, before the Catechism writers was to discover words which, whilst conveying truth to the uneducated, would at the same time stimulate thought in the educated; and to find definitions which could easily be grasped, and yet contain nothing which would afterwards have to be unlearnt. Every previous effort had failed. Pamphlets like "The Children's A B C" were totally inadequate. "The King's Book" and "The Bishop's Book," as their titles show, though written for children, were entirely above their understanding. The Catechism must be intensely practical, must stimulate the spiritual thought and ambition of the young noblemen, and yet be brought

within the reach of farm lads and lasses who, generation after generation, despite the Grammar Schools, would grow up without such a chance of learning to read.

The difficulty of writing such a Catechism makes us ask—Who were the Catechism writers? What traces are there as to by whom, and when, our Prayer Book Catechism was written?

The writers of the Westminster Catechism of a century later are seen clearly enough. They are gathered in the Jerusalem Chamber, under the light of the great window, softened by "curtains of pale thread with roses," in a room with "a good fyre," which is "some dainties." The names of the writers are as well known: Twisse, rejoicing in the death which came upon him in his task, saying, "Now I shall have leisure to follow my studies to all eternity"; Gillespie, wrestling in prayer as he finds the answer to the definition, "What is God?"; and men like Samuel Rutherford.

But of our *shortest* Catechism (for our twenty-four clauses are child's play compared with the 107 clauses of the Westminster "Shorter," or, indeed, of any other country) little or no certain record remains. Gathering together, however, what information we can, we find three successive pictures. In the first place, we see the Reforming Party under the leadership of Cranmer and Ridley, two men "much given to prayer and contemplation." Cranmer writes the clauses so familiar to us with a hand which later, for "offending" in writing his recantation, will, despite his exquisitely sensitive and fearful temperament, be unflinchingly held in the flames until it is consumed. Next him is Ridley, lighting up a pathway for generation after generation of children by bringing the Catechism near them, as but a few years later, in the mists of an early October morning, "in a ditch over against Balliol College," he will light the candle which "by God's grace shall never be put out."

It is hard to say how far the sentences of the Catechism owe their pregnant power to Cranmer, how far to Ridley. Cranmer, with his exquisite modesty, held Ridley to be his superior in controversy, but Henry VIII used to say Cranmer "caught the sow by the right ear." The proverbial saying in England was: "Cranmer leaneth to Ridley, and Ridley to the singularity of his own wit."

We seem, in truth, to trace the genius of both men in the clear style of the first three clauses, with their deep underlying current of doctrinal truth. Like the Litany and Advent Collects, they ring with the quiet earnestness of men who know whereof they write, and are prepared to die for that which they affirm.

The second part, "The Dutie to God and to our Neighboure," is the work of Bishop Goodrich, famed for the sudden termination of his sermon at Queen Elizabeth's rebuke, "To your text, Mr. Dean. Leave that; we have heard enough of that." No record remains save the "Dutie" engraved upon the window-sills of the long gallery of his palace at Ely, but fancy sees him pacing up and down the garden, seeking concise words and bidding the stone-mason carve them, sentence by sentence, upon the window-sills of the new building. His previous work in "The Bishop's Book" has failed, owing to the abstruseness of its terms; therefore the "Dutie" is engraved so that he can constantly assure himself that no clearer or simpler words are to be found.

The last sentences are the work of Dean Nowell, revised by Bishop Overall. Nowell's Catechism, though written later, reminds us of his mastership at Westminster, where he had introduced the reading of St. Luke's Gospel and the Acts once a week amongst his elder boys, and after, as Dean of the Abbey, had used his experience among schoolboys for the writing a Catechism. The Hampton Court Conference finds his sentences too long, and requests Bishop Overall to restate them "in the fewest and plainest affirmative terms that may be." No clue remains as to Overall's success, save his skill in classical scholarship. He was more at home in Latin than in English, and it is on record that, when called to preach before the Queen, he complained "that he had spoken Latin so long that it was troublesome to him to speak English in a continued oration."

It was well for England that throughout the sixteenth century, from first to last, the leaders of the Reformation Party cared above all else for the education of the young. We cannot tell how much of the purity and scholarliness of Spenser and Shakespeare, and the sturdy manliness of Sir Philip Sidney and Sir Walter Raleigh, was due to a sense of their duty to God and to their neighbour inculcated by the new learning. A chance leader, like King Edward, "however zealously determined for God's cause," might early pass

away. But the influence of youths brought up in schools like that of St. Paul's, founded by Dean Colet in 1510, "Schola Catechizationis puerorum in Christi fide et bonis literis," where "one hundred and fifty and three," so many as the net of "great fishes," lifted up "their lilie-white hands in prayer to God," would not so easily pass away.

But whilst the Catechism in one sense springs from the rebirth of the sixteenth century, in another it is of far deeper origin. Like the stones of Solomon's Temple, which had been formed thousands of years before they were brought to the Temple, so the foundation-stones of our Catechism bear the landmark of successive rebirths of the spiritual world thousands of years before. Thus, the Ten Commandments mark the redemption of the Children of Israel at Mount Sinai; the Lord's Prayer is shadowed by the approaching Cross; the Apostles' Creed, if not, according to tradition, drawn up by the Apostles at the outbreak of the persecution at Jerusalem, yet marks the outcome of the immediately succeeding centuries of persecution. Storm clouds of pain and anguish ever precede a rebirth of truth. "If it die, it beareth much fruit," holds good in national as in personal life, and gives hope that a new and cleansed world may arise to us out of these days of later tribulation.

Days of anguish resemble the storm clouds which gathered over a lake in Northern Canada during the darkest war crisis, and at sunset changed from lowering darkness into the form of a glowing, fiery anvil. The spectators in canoes, under the shadow of the silver birches, watched in awed silence whilst the fiery clouds glowed still more fiercely, till they began to pale as a cloud-like cathedral of pearly whiteness slowly welled out of the midst of the fire. So from the agony of Mount Sinai, Calvary, and the persecutions of the early Church and of the Reformation, comes our Catechism, which children recite Sunday by Sunday as they master the truth as to their birthright in the Christian world.

It is in this scanning of the Catechism pages by the boys and girls of our country for more than three hundred years that the romance of the Catechism lies. A few pages tell the tale of our Christian life from the Baptismal to the Burial Service, and we turn them over lovingly, for each has a beauty and pathos of its own; but the Catechism we are apt to pass over as comparatively dry reading, thinking a textbook inserted in the Prayer Book one

of the least picturesque and inspiring of the Services amongst which it finds itself And yet, if we would study it carefully, we would see that it has a dignity and a pathos of its own. Generation after generation of boys and girls study it at the time when the unknown possibilities of their future lives are lying ahead of them, and they are turning over in their minds the question as to whether or not they will, in the freshness of their youth and opportunity, pledge their life and loyalty to God.

Looked at thus as a dividing line, the Catechism becomes one of the most touching and inspiring parts of the Prayer Book. It is a pledge of purity and selflessness like the freshness of the first spring foliage, for these boys and girls, as they decide for the right, take an onward step outside the narrow circle of their own personal interests into the far-reaching sweep of the councils and plans of God, and pledge themselves for outpost or inpost duty, as God may call them, in the conquest of the world for purity and the right.

E. M. KNOX.

The Atonement in the Writings of St. John.

III.

The Epistle of St. John.

The Present Working of the Atonement.

WE have seen how the fact of the Cross of Christ is woven into the very warp and woof of the Gospel of St. John, and that the Gospel in its historical record of the fact of the Cross bears witness to its importance in the life and teaching of Christ. The Epistle of St. John adds to the importance of what has been said in the Gospel by the emphasis which it lays upon the place of the Atonement in the life of the Christian. The Epistle itself is, so to speak, an extension of the Gospel in that it seeks to apply what the Gospel has taught, and in this application we find that the Atonement takes the central place.

The general subject of the Epistle is the working of the Christian life in its threefold relationship to God, to man, and to the "world," and which starts from the Christian's fellowship with God through Christ. We shall see that the Epistle gives the Atonement the fundamental place in this fellowship.

The primary fact of the Christian life is the reality of man's communion with God, which is secured to us by Christ. This is in short the summary of the opening verses of the Epistle (i. 1–4), which tell how the historical Word of life was manifested to reveal the truth of man's fellowship with God. The verses immediately following go on to enumerate certain characteristics of those who are in fellowship with God—or in other words, trying to live the Christian life—and then declares that "the blood of Jesus, His Son, cleanseth us from all sin" (i. 7). The essential truth lying behind these words seems to be that a man begins the Christian life, or enters into fellowship with God, through Christ, and that through this fellowship he has a new ideal of life placed before him, an ideal which is summed up as walking in the light as God Himself is in the light (i. 6). This is admittedly an ideal, but an ideal towards which the Christian must strive, and for the strivings of our imperfect nature there is a help provided in the fact that the blood of Jesus is continually cleansing us from sin. Christ brings us into fellowship with God: sin would completely destroy that fellowship; but

the blood of Christ, or the Atonement of Christ, keeps Christians in their fellowship with God, by continually cleansing them from sin.

Having thus stated the Christian ideal, St. John has to face the facts which hinder the Christian from attaining to the ideal. It is quite clear that the ideal involved in fellowship with God can be approximated to by the continual cleansing of the blood of Christ, but St. John has to face also the fact that sin is present even in the Christian. St. John is not blind to the facts of life, as i. 8 shows, but still the ideal remains, and it remains both in the words of i. 9, that "if we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness," and also in the exhortation of ii. 1, "these things I write unto you that ye may not sin." Yet the experience of life teaches that the Christian does sin, with the inevitable result that the perfect harmony between the soul and God is broken. But where this dire result has happened, a remedy is provided, and the remedy is in the Atonement of Christ. "If any man sin we have an Advocate with the Father, Jesus Christ the Righteous, and He is the propitiation for our sins" (ii. 1–2). It is the Atonement which cements our broken fellowship with God.

We thus see that St. John considers the Cross the fundamental fact in the primary experience of the Christian, in that it keeps the Christian in fellowship with God by continual cleansing from sin and cements that fellowship whenever it should be broken by sin. Further examination shows that the Epistle considers the Atonement to be fundamental for the second fact of Christian experience, *i.e.* the Christian's relationship to his fellows. It will be noticed that after considering the Christian's fellowship with God, St. John goes on to consider the Christian's fellowship with man, with its corollary non-fellowship with the "world" (ii. 2–29). After treating these subjects in a general way, St. John takes them up again in chapter iii., and proceeds to emphasize them from the standpoint of the love of God, which is to be seen in the three spiritual relationships of man, *i.e.* the love of God bringing man into the position of children of God (iii. 1); the love of God in the Christian revealing itself in the Christian's relationship with his fellows, and differentiating the "children of God" from the children of the devil (iii. 10–12); and the love of God in the Christian's love of

the brethren marking the Christian off from the "world," whose characteristic is hate, and not love (iii. 13–15). Here again, however, we must come back to the Atonement to find the motive power which makes the Christian love possible, for St. John tells us plainly that it is the Atonement which reveals God's love, *i.e.*, "Hereby know we love, because He laid down His life for us . . ." (iii. 16). The same truth is proclaimed by St. John when dealing with these three spiritual relationships from the standpoint of the new spirit, or new life, which comes to the Christian through his fellowship with God (iii. 24, iv.). The new life does come to men through Christ (iv. 9)—that we might LIVE through Him—and the love of God was also revealed in the sending of Christ (iv. 9). But St. John goes farther than that, for when it comes to the actual fact of love, as man knows love, St. John declares that it is the Atonement which shows the working of God's love. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (iv. 10). It is the Atonement, therefore, which enables a man to understand the meaning of God's love, for a man can see the love of God in the sacrifice of Christ on the Cross. Moreover, it is the same fact which produces the Christian's love for his fellow men. Love for man is not inherent in human nature, and if one does not go to the extent of agreeing with Hobbes that the natural man is in a continuous state of war with his fellow men, yet one can emphatically say that he is not in a state of brotherly love. The thing, however, which produces a fundamental difference in the attitude of the Christian to his fellow men is the attitude of God in the Atonement. "If God so loved us, we also ought to love one another" (iv. 11). God's love, revealed in the Cross of Christ, is the mainspring of the Christian's love for his fellow men. The rest of the fourth chapter is an elaboration of this fact. Man's love for God has its origin in God's love for man (iv. 19), as already seen in the sending of Christ into the world to be the propitiation for man's sin (iv. 9, 10). Hence St. John's conclusion, that the Christian who has a real perception of God's love for man must inevitably show it in his own love for man. It is the Atonement which kindles in us a love for our fellow men (iv. 19–21).

The last chapter of the Epistle deals with the conclusions which St. John enumerates about the Christian life, all of which conclusions are naturally based upon the Christian's belief in Jesus Christ

(v. 1, 5, 12, cf. Gospel xx. 31). In that belief, however, St. John emphasizes the reality of the Christ in whom they believed, for their faith was attested subjectively (v. 7, 10), and not only so, but also objectively as well (v. 6–8). But the significance of the objective witness lies in the fact that the Christ to whom St. John looks is not simply He who came " by water," identifying Himself as man with the Jewish race, but He who also came " by blood," linking Himself with the whole human race by the Cross of Calvary (v. 6). It is the Cross which witnesses to the historic fact of Christ who came from God ; it is the Cross which links the Epistle to the Gospel.

The Revelation of St. John the Divine.

The Future Hope from the Atonement.

Having seen how important a place the Atonement occupies in the Gospel of St. John, and having also examined in the Epistle how the Atonement is the very basis of the Christian life, it now remains to consider what place the Atonement occupies in the Revelation of St. John. Since the Revelation of St. John falls within the category of apocalyptic writings, it is a portrayal of what the mystic St. John sees of the future of the world and of the future of man, but in the vision which he here unfolds we shall see that the Cross again has a prominent place and that the Atonement is primarily associated with the Christian's future hope.

The book opens with a general explanation on the part of St. John of the revelation which he had received (i. 1–3), which is then followed by a form of salutation. The salutation is again followed by an ascription of praise to Christ, but it is an ascription to the Christ of the Atonement " who loveth us and loosed us from our sins by His blood (i. 5). St. John also bids his readers look for the coming Christ, whom every eye is to see and whom one class of people in particular will see, *i.e.* those who pierced Him (i. 7). It is the Christ of the Cross which bulks so largely even in the mind of the apocalyptic writer. Moreover, when St. John enters upon the actual subject of the Revelation and tells of the command he had received to send the messages to the seven Churches, he also describes the One who gave the messages (i. 11–17), and this again is followed by the Speaker's witness to Himself, and the words are significant : " I am the first and the last and the Living

One; and I became dead and behold I am alive for evermore, and I have the keys of death and of Hades" (i. 18). It is therefore the Christ who died and rose again (i. 18); the Christ who was pierced on the Cross (i. 7); the Christ who so loved men that He loosed them from their sins by His death on Calvary (i. 5)—this Christ it is who speaks through the apocalyptic writer and sends the messages to the seven Churches.

The messages to the Churches are completed by the end of the third chapter, and in the fourth chapter St. John is invited to look into heaven and to learn of things which are going to happen (iv. 1). St. John, therefore, gives a description of heaven, with the throne and its Occupant, the twenty-four elders round the throne, and the four living creatures who with the elders give glory to God (iv. 2–11). This description is followed by the query of the angel asking who was worthy to open the book which was in the right hand of God (v. 1–2), and St. John describes his distress because no one in heaven or earth could either open the book or look in it (v. 3–4). His distress, however, is changed, when he sees the Lamb take the book, and when the elders and the living creatures fall down in worship before the Lamb (v. 5–9). The explanation of the scene lies in the words of the hymn of praise addressed to the Lamb, *i.e.* the Lamb is One who was slain, and through His blood poured out, purchased for God men of every nation, and who thus reign upon the earth (v. 9–10). Moreover, because the Lamb had been slain for this purpose, He was now worthy of all the attributes of honour and glory which were accorded to Him by every created thing in the universe (v. 11–14). Therefore it is the Atonement which, on the one hand, reveals the power of Christ the Lamb to control the book of the future, and also to win the honour and praise of men.

St. John now goes on to describe the opening of the book by the Lamb, and deals with the opening of the various seals of the book, and of the results issuing therefrom (vi. 1–17). With the opening of the sixth seal, St. John describes the cataclysm which came upon the universe (vi. 12–15), when men sought annihilation to save themselves from the wrath of Him that sat on the throne, and from the wrath of the Lamb (vi. 15–17). After this latter is wreaked upon men St. John pictures another scene, the first part of which is concerned with the sealing of the 144,000 of the children of Israel who are servants of God (vii. 1–8). This is followed by the wonder-

ful vision of the great multitude of people from every nation who stood before the throne giving glory and praise to God and to the Lamb (vii. 9–12). The position of the Lamb in these scenes is central with God, and incidentally bears witness to the importance of the Atonement always, but the particular point which is to be noticed more especially in this vision is contained in the remaining verses of the chapter, *i.e.* vii. 13–17. The words tell of those who have come out of great tribulation and have washed their robes and made them white in the blood of the Lamb. The Lamb it is, therefore, who makes them fit to stand before the throne of God and to have His tabernacle spread over them (vii. 15). Nor does the influence of the Lamb stay there, for He is declared to be the One who shall lead those who have come out of great tribulation into the idyllic life where hunger and thirst and heat and sorrow shall be no more (vii. 16–17). The whole chapter tells of a perfect life in the presence of God, a life secured by the Lamb (vii. 17), whose blood brought them out of great tribulation to stand in white before "the throne" (vii. 13–14).

This description of the perfect life in the presence of God is succeeded by the narrative of the events which followed on the opening of the seventh seal of the book (viii. 1). These events are the sounding of the six trumpets and the woes which followed (viii. 1–ix. 21), the eating of the little book by St. John (x. 1–11), and the testimony of the two witnesses (xi. 3–7). Immediately afterward St. John tells of the sounding of the seventh trumpet (xi. 15), and proceeds to tell of the tumults which ensued (xi. 15–19), and the great sign of the woman arrayed with the sun, and the moon under her feet, and the crown of twelve stars upon her head (xii. 1). After telling what happened to this woman, who in herself symbolizes the Church of God (xii. 1–6), St. John goes on to describe the war in heaven between Michael and his angels and the dragon and his angels. Here again the point to be kept in mind is the influence of the Lamb in this struggle, for it is definitely stated that the triumph over the dragon is due to the blood of the Lamb (xii. 11). In other words, it is the atoning sacrifice of Christ which gives such power to men that they triumph over the power of evil, both in this world and in the next. This fact is again emphasized in the following chapter, which tells of "the beast" and his warring against the saints (xiii. 1–7). The beast is declared to have author-

ity " over every tribe and people and tongue and nation " (xiii. 7), and his power is only limited when it comes to those whose names are " written in the book of life of the Lamb that hath been slain from the foundation of the world " (xiii. 8). The Lamb it is who limits the power of the beast, and those who participate in the work of the Lamb escape from the power of the beast.

After the incident of the beast St. John proceeds to tell of the Lamb on Mount Zion, and of the 144,000 men who stood with Him (xiv. 1). The picture is again idyllic as that in chapter vii, and attempts to portray in part something of eternal life in heaven. But again the significance has to be kept in wind of the relation of the Atonement to this eternal life, for these men who sing the " new song before the throne " (xiv. 3), and who follow the Lamb whithersoever He goeth (xiv. 4), are those who were " purchased from among men " (xiv. 4) by the work of the Lamb, and in consequence have the name of the Lamb and of the Father written on their foreheads (xiv. 1), and stand in the closest relationship to God (xiv. 1, 3). This is why St. John is able to write, in contrast to the fate of those who worship the beast (xiv. 9–12), " Blessed are the dead which die in the Lord from henceforth " (xiv. 13), for he sees an eternity of joy in the presence of God for those who put their trust in the Lamb.

St. John now goes on to speak of the reaping of the earth (xiv. 14–20), and of the seven last plagues (xv. 5–xvi. 21), which in themselves mark the contrast in the condition of those who are singing " the song of the Lamb " in heaven (xv. 2–4) with those on earth who have followed the beast. This again is emphasized by the fate of the scarlet woman. St. John gives the description of her in chapter xvii., with the significant note in xvii. 14, that her ten kingly satellites (xvii. 12), who wage war under the direction of the beast (xvii. 13), have no power over the Lamb nor over the followers of the Lamb (xvii. 14). This fact prepares us for the judgment on Babylon, whose destruction is portrayed in xviii. 1–24, and whose downfall presages certain great events. In the first place the fall of Babylon bears witness to the power of God (xix. 1–6), whilst it also heralds the coming " marriage of the Lamb " (xix. 7), and also the happiness of those who are invited to the marriage supper of the Lamb (xix. 9). In other words, the overthrow of the powers of evil bears witness to the power of the Lamb and of those

who believe in the Lamb (xvii. 4), and is the necessary antecedent of the communion of eternal bliss which is prepared for the Lamb and His followers (xix. 7–9).

The next series of events described are those connected with the triumph over the powers of evil and the triumph of the followers of the Lamb. The series begins with the narrative of the triumph of the King of kings over the beast and over the kings of the earth (xix. 11–21), and the chaining up of the Devil for a thousand years (xx. 1–3). This is the necessary preliminary to the millennium for those who were slain for their constancy to Christ; now with the triumph of the Lamb they are to reign with Him for a thousand years (xx. 4–6). The release of Satan after the thousand years is followed by his ultimate and complete overthrow (xx. 7–10), which also heralds the final judgment of men (xx. 11–15). But in that judgment the Lamb again stands supreme, for only those who are in the Lamb's book of life (xx. 12, 15 cf. xxi. 27) escape the lake of fire.

St. John now proceeds to tell of the new heaven and the new earth which came after the final judgment had taken place, and here one sees the centrality of the Lamb. In xxi. 10–22, St. John first of all pictures the Holy City, and describes its glories on lines which would appeal to those who were reared in Jewish tradition, but every point of importance connected with the Holy Jerusalem and its inhabitants is linked up with the Lamb. First of all it is the Lamb whose presence does away with the need for sun or moon to shine in the Holy City (xxi. 23–4), and this in itself is not remarkable, because while the kings and nations shall bring their glory into it, yet only those can enter whose names are written in the Lamb's book of life (xxi. 24–7). In the Holy City, moreover, is to be found the throne of God and also of the Lamb (xxii. 3), and from the throne of God and of the Lamb there flows through the city the river of the water of life (xxii. 1). What that life means for the dwellers in the Heavenly City is summed up in two verses, *i.e.* they will serve God and worship Him (xxii. 3), they will see His face in its unveiled glory (xxii. 4), the name of God shall be on their foreheads (xxii. 4), and they shall reign in the city of God for ever (xxii. 5)—but it is a God who is never dissociated from the Lamb.

The closing verses (xxii. 6–21) then solemnly emphasize that

the vision which St. John has revealed is the record of a truth which will soon become a reality, and closes with the prayer that Christ will soon come to make the vision effectual.

This summary of the Book of the Revelation therefore serves to show how in the scheme of the future the hope of the Christian is inseparably linked up with the fact of the Atonement, and thus it makes quite clear that the Atonement is necessary for every aspect of the Christian life. The work of St. John has thus a certain completeness in its treatment of the atoning work of Christ. The Gospel shows us how the fact of the Atonement is woven into every part of our Lord's life and teaching; the Epistle reveals to us that the Atonement is the very basis and also the vital principle in the life and experience of the Christian to-day; whilst the Apocalypse declares that in the book of the future the hope of the Christian is bound up with Him who was first made known to St. John as "the Lamb of God which taketh away the sin of the world."

T. W. GILBERT.

The Missionary World.

"JUST at dawn there came a little breeze over the fields—a very little breeze indeed; still it was a whisper of hope. By and by there came a drop of rain—only just a drop, to be sure, but it was a welcome herald. Then came another drop or two, faster and faster; then followed a torrent which soaked the ground, closed the rents which the dry weather had made, revived the flowers—though for a time it bent them to the very dust—washed the choking dust from the leaves of the trees, and swelled the waters of the dwindled stream." So we read in childhood's days of the end of a drought during which a self-sacrificing rill generously lent its drops to the burning summer air and the thirsty flowers on its banks, till almost all its life was gone, and still trickled bravely forward, saying faintly, "On, on, there may be more thirsty flowers waiting for me." There is a great deal to marvel at in the missionary situation at the home base, and it gives rise to much thought, but better even than all that can be tabulated is the little breeze at dawn which can be already discerned in the home Church. It is not the official movements towards revival which are cheering, though the National Church Mission and the Laymen's Christian Crusade are profoundly welcome in their inception. It is rather the growing desire among individuals, the deepening sense of spiritual hunger in them, the assurance that there is a fullness of life through the Holy Spirit for members as for Church, and the conviction that the sin and coldness that have checked the purpose of God must be put away—it is these signs, visible here and there in constantly increasing numbers, that are causing us to lift up our heads. Now and again brave and simple words are spoken as to the preaching of Christ, now and again little groups are being discovered at prayer for revival—unconnected with one another; constantly, as at present in the C.M.S., associations come together in open acknowledgment of their spiritual need. These are all of "the little breeze"; the "rushing mighty wind" has yet to follow. But let us note that these indications are not engineered, not organized. "We have never had such annual reports in all our lives," recently said a leader in a conference of diocesan representatives, "everywhere we were told there is a stirring of life." There are indications

in plenty of a spontaneous movement of life, and though instances to the contrary could readily be furnished also, yet with life there is power, and it is on the evidences of life that we must base our expectation. Among perplexities and controversies many we must fasten our hope to the living thing.

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Nor is such a hope limited to the Home Base. Readers of the *Church Missionary Review* will note with interest Mr. Norman Tubb's reference to a "wonderful four days' mission" conducted by Mr. Sherwood Eddy in the college hall at Agra. From other sources we shall no doubt shortly hear further accounts of Mr. Eddy's missions in various parts of India and of their exceptional character. There is a spiritual response to the message of Christ among young men in India such as has not been known before. At the moment when the foundation-stone of a Hindu University has been laid for them in Benares we do well to take note of this.

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The financial position of the Missionary Societies up to date—with the exception of the L.M.S., to which our sincere sympathy is extended—is a marvellous one. Of course heavy anxieties abound, and it is impossible till after the financial year closes for each society to know what part of the income already received has been paid in at an earlier date than usual, nevertheless the fact that they are as well off as they are is a ground for confidence and hearty thanksgiving. Apart from the miracle of God's mercy in this respect, and the blessing of His favour on the work, it is clear that the missionary constituency is well educated and really touched by love to God. The conclusion that this is so must be a comfort to all the branches of home organization. Had the missionary plea been based on any secondary motives, the service of missions would have ebbed out under the present strain. Also, had the spirit and habit of giving been less steadily inculcated there would have equally been a decline. The home organization of missions might in many respects be better, but in the essential fundamentals the present test is proving it to be sound.

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While the war is an occasion for unstinted giving, we are grateful to Bishop Montgomery for raising a corresponding note as to economy. The alarming increase in the price of paper suggests

inevitably that the opportunity has come for rigorously considering whether missionary publications are being over-produced. We venture to raise the question whether some monthly magazines could not be dispensed with at no loss to the cause, and others be produced less expensively. But the S.P.G. decision to reduce the size of the *Mission Field* temporarily is in any case sound and worthy of imitation. No true supporter of missions—and it is such who are so steadily upholding the societies now—would be unwilling for this; indeed all such courses will be welcomed. The S.P.G. suggestion that separate diocesan reports with diocesan details might also be curtailed as a matter of self-denial is also to the point, and we understand that the Society's official Report for 1915 will set the good example of appearing as a "War Report" and will be reduced in size. Those who are outside the various missionary administrations cannot suggest courses of action, but they can assure the societies that they will be heartily supported if they effect economies in their publications. The C.M.S. has announced that its Summer School will be held at Bournemouth; the S.P.G. has decided not to hold their School in 1916, but to look forward to 1917. Each course of action no doubt is best for the particular society.

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"Missionaries Torpedoed" is a headline in the *L.M.S. Chronicle.* Missionaries of the L.M.S., C.M.S., S.P.G., U.F.C. of Scotland, and others representing other societies or working independently were on board the *Yakasa Maru* and the *Persia.* Some escaped in the case of the *Yakasa Maru,* though losing all their possessions; some were drowned, as in the case of the *Persia.* Sympathy will especially centre round the name of Miss Bull of the Bhīl Mission, and Mr. Alec Grant of the U.F.C. Mission. He with his bride—a doctor of medicine, and like her husband well known in the Student Movement—were proceeding to India, where Mr. Grant had been working in Rajputana since 1911. These are pathetic instances of the wastage of war. On board the *Yakasa Maru* also there was a consignment of 21,000 volumes of the Bible Society, together with 170 reams of printing paper going to Colombo for the purpose of printing Gospels in Singalese. The editions of the Scriptures which are lost included the following languages: English, French, German, Hebrew, Greek, Hindi, Urdu, Tamil, and Tigré.

The Bible in the World for the month of February contains a story of much value for all preachers and workers, entitled "For Seven Kopecks." It tells of a drunken Siberian who, by an accidental purchase of a Psalter in the Krasnoyarsk depôt of the Bible Society, was so impressed by the first verses of Psalm i., at which he had mechanically opened the book, that he was completely changed. Of himself he afterwards said, "I was dead in *vodka*. Now I live for eternal life and drink the Word of God which proceeds from the sacred fountain of life." Incidents such as this, and as vividly told, must strengthen the purpose of all the friends of the Society to see to it that the exceptional demand being made for the Scriptures to-day must be met, even though the cost of production is greatly increased. The Society is right in feeling confidence that "its friends desire at all costs to satisfy the great demand of men for the Word of God."

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The following extract taken from the *Missionary Herald*, the organ of the American Board of Commissioners for Foreign Missions, is a valuable summary of the position in India to-day. Speaking at a meeting in New Haven, the Principal of the American College at Madura said—

"Five significant tendencies to-day suggest that a new India is being evolved—

"1. The remarkable loyalty of the Indian people to the British throne in these days of tumult, testifying alike to the good sense of the Indian people and the righteousness of British rule.

"2. The passing of the old spirit of subserviency and a marked stiffening of the backbone, such as has come recently to all Oriental countries.

"3. The progress of the social reform movement, as evinced by the increased emphasis on the education of women, abolition of caste, uplift of the depressed classes, and postponement of marriage to a more mature age.

"4. Religious unrest, as evidenced by the large number of new religious movements within Hinduism, and the remarkable mass movement in some parts of India, which bids fair to sweep whole castes into the Christian Church.

"5. The unprecedented increase in education during the last ten years.

"The Christian college fosters loyalty to the King; prepares the way for a manly and intelligent independence; aids in all movements looking toward the social uplift of the people; and promotes a fellow-feeling between members of the several castes."

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There are two valuable features in the February issue of *India's Women and China's Daughters* (C.E.Z.M.S.), namely, a summary by Miss Outram of the "Missionary Survey of the Year" from the *International Review of Missions*, and a powerful paper by the

Rev. J. H. Ritson, D.D., on "Christian Literature in the Mission Field," based on the small volume recently published under that title by the Continuation Committee of the Edinburgh Conference. It is very important that subjects such as these, which do not ordinarily reach the bulk of missionary workers, should be presented to them, and we congratulate the C.E.Z.M.S. on their attempt to do so. Every one works more keenly on his own particular task if he receives some clear impression of the general trend of events and if he is given intelligible evidence of development and progress in wider circles than his own.

G.

Notices of Books.

THE LIFE OF BISHOP JOHN WORDSWORTH. By E. W. Watson, D.D. London: *Longmans, Green and Co.* Price 12*s.* 6*d.* net.

No one can say that this is a superfluous biography. The late Bishop of Salisbury lived a very full life, came into close contact with the theological and ecclesiastical leaders of the last forty years, and evidently left a deep impression on those who were able to realize the vastness of his learning and his evident desire to place the best he knew at the disposal of his friends. We have read carefully every page of a volume full of facts and written with a stern resolve to be fair to the man and true to the times in which he lived. He stands before us as a polymath who dwelt for the most part in an ideal world and tried to make facts fit in with that world. He was earnest and devoted, personally pious, and above everything else anxious to do his duty in whatever sphere God placed him. He made mistakes through his occasional lapses into the belief that a modern Bishop is possessed of the moral, spiritual and executive authority of a medieval prelate, but he had the good sense to learn from his errors and to avoid repeating them, although greatly tempted to do so. Dr. Wordsworth will be remembered in the future for his services to learning in his great work on the Vulgate and for the ecclesiastical views he put forward in his Ministry of Grace. As a personal influence he will live in the memory of those who understood him, but for the great mass of his contemporaries he was an unknown and incalculable force, accustomed to take his own line and to spring on friends and colleagues propositions that were as novel to them as they were the necessary outcome of his individuality. Known as the *doctor œcumenicus* of the Anglican Communion, he advised on hard questions of organization and doctrine, and probably in many dioceses of the Communion his practical counsels have been embodied in statutes and practices which are the commonplaces of local administration.

Brought up in ecclesiastical surroundings, having the inestimable benefit of godly parents and a scholarly environment, everything favoured his development on the lines he followed, and we can trace step by step the evolution of the young classical scholar into the Bishop whose stores of learning were the despair of those who wished to follow point by point his argument, and sometimes led him into positions that were incomprehensible to those who thought they understood a question in all its bearings. One thing becomes clear in the biography. He was most loved and esteemed by those who knew him best. His secretaries and chaplains loved him, and he treated them as colleagues. Somehow it seems that he was so accustomed to think himself right that when he appealed for support he took it for granted, and resolutions that were published as those of public assemblies were in reality formally accepted without much personal consideration by men who did not appreciate the grounds on which his views were formed. It was a very hard matter to oppose John Wordsworth, and one frequently mentioned in the biography said to the writer, "I can never know where he will lead me—he is a guide that follows his own light and expects every one else to walk by his side."

No man of our time had greater influence in the controversy with Rome. We know that he was as strongly opposed to the papacy and its modern developments as any man could be. He was a Protestant at heart, in spite of many things that surprised those who hold his root ideas. He wrote the reply to Leo XIII on Anglican Orders. He published one of the strongest attacks on the doctrine of Invocation, and had no sympathy with the worship

of the Reserved Sacrament. He also was responsible for much of the Convocation Committee's Report on the Ornaments Rubric, and his help to Archbishop Benson in the preparation of the Lincoln Judgment was a strain even on his great physical powers. He considered the wearing of Eucharistic vestments a matter of little importance. "I find that A has introduced vestments into B chapel without my knowledge, which rather vexes me. I so hate to have divisions between one church and another, and the love of vestments makes people often discontented when they can't have them. Personally, I don't care one way or the other whether people use them, but I do care for unity."

He was a true father in God to his clergy. His personal kindness and sacrifices on their behalf deserve recognition, and all through his life, if he could help any one, he was ready to do so. He sometimes, however, imagined that because he saw a certain course of action to be advisable, it should be followed regardless of consequences. Here his idealism came into conflict with the facts of life and he was doomed to disappointment when others could not accept his dictum. He was very largely responsible for the constitution of the Representative Church Council, but he thought that "initial franchise of laymen was expressed in very lumbering language, and the carrying it out will cause great trouble." Recent history proves his forecast to have been right. Those who were present at the proceedings of the Representative Church Council in 1908 will see the force of his allusion in a letter to Bishop Wallis. "I am credited with being the author of the withdrawal of the Education Bill, though by others scouted as a traitor to the sacred cause. Of course Runciman and Asquith took up my amendments (not proposed or debated, but simply tabled) at the Representative Church Council as an excuse for dropping what they could not get Dissenters and (I fear) teachers to agree to. However, some progress has been made towards a settlement on a reasonable basis."

We have mentioned a few of the matters discussed in this weighty, and to students of our time invaluable, volume. No one who wishes to see the forces and motives that have been at work in the evolution of the Church of England and the Anglican communion during the past forty years can afford to neglect its many and ably arranged facts and opinions. It is a fair representation of the Bishop's mind and work in its manysidedness and variety of interests. The Bishop was a great man, and his limitations were the result of his extraordinary intellectual equipment and out-of-the-way learning. Had he given more thought to the philosophical side of human activity his work would have been better focused and his influence probably greater. He lost strength by his diffuseness, but he accomplished many things that a philosopher, whose sense of proportion was greater, would never have done.

MISCELLANEA EVANGELICA (II); CHRIST'S MIRACLE OF FEEDING. By Edwin A. Abbott. London: *Cambridge University Press.* Price 3*s.* net.

This treatise is a chapter of Dr. Abbott's forthcoming volume of Diatessarica to be entitled "The Law of the New Kingdom," and is published in advance "in the hope that it may receive criticism resulting in corrections and improvements." The author believes that the "Eucharist of the Last Supper was the outcome and climax of earlier meals that were not only eucharistic but also altruistic," and that it reinforced Isaiah's precept, "Break thy bread and draw out thy soul to the hungry." He examines very minutely the various accounts of our Lord's Feeding of the Five Thousand and other passages in the Gospels which refer to Christ's doctrine of Bread. Inciden-

tally he throws welcome light on several difficult words and phrases. For instance, the irregular adjective *epiousios*, which is translated " daily " in the Lord's Prayer, is carefully examined and rendered " fit (or sufficient) for the oncoming day " (p. 3). Again, Luke xi. 39–41 is rendered thus: " Now do ye, the Pharisees, cleanse the outside of the cup . . . but your inner part is full of ravening . . . only *give ye the things that are inside* [*the vessel*] *as alms*, and behold, all things are pure unto you." This is explained as meaning " send out some of the food in the dish to the poor and then all that is in the dish is pure " (p. 159).

St. Paul's words in 1 Corinthians x. 17 (" We all partake of the one loaf "), is illustrated by the Jewish practice of *Erub*. The word *Erub* means " mixing," " combination," or, as Dr. Abbott would render it, " communion." Jews are forbidden to carry a burden from a private to a public domain on the Sabbath, but they can freely remove an article within a public domain. Such a stringent law naturally causes much inconvenience. In order to overcome this, the Rabbis have recourse to a simple contrivance by which they turn a whole street or village to a public domain. This is done by the inhabitants contributing something toward a meal and placing it in a room accessible to all. They thus form one family, and the whole street or village thus becomes a common or public domain. Maimonides says that such a combination or communion must be made with a whole loaf. Thus the partaking of the one loaf would symbolize to a Jew " the unifying power that converts individuals into a community, congregation, or church " (p. 163). The above examples will show that Dr. Abbott's treatise is exceedingly suggestive and likely to afford both instruction and pleasure to serious Bible students. We do not, however, anticipate that *all* the allegorical interpretations of the author will be accepted by the general reader.

As Dr. Abbott invites criticism, we should have liked to make several remarks, but space would not permit. We may, however, venture to offer the following brief observations—

i. " *Looking up to heaven* " (p. 118). This is the attitude of pious Jews in saying grace over meal. Such an attitude is very appropriate, seeing that Psalm cxlv. 15 (" The eyes of all wait upon Thee, and Thou givest them their meat in due season ") forms part of grace before meal. It is interesting to note that, according to St. Chrysostom, this verse of the Psalm was also used by the Christians at the Holy Communion.

ii. " *Purge out the old leaven* " (p. 169) is an allusion to *bi-ur chāmets* (= " removal of leaven ") which took place before the lamb was killed on the day preceding the Passover. By the time the Passover lamb was killed in the Temple, no leaven would be found in a Jewish house. St. Paul tells the Corinthians that since Christ, our Paschal Lamb, has been sacrificed, no leaven of malice and wickedness should be found in the Christian Church.

iii. It is quite probable that the Lord's Supper was the climax of earlier sacred meals, corresponding to the *Kiddush* (= " sanctification ") on the Sabbaths and festivals among the Jews. Nevertheless, we believe that the Lord's Supper had special reference to the Jewish Passover. On Passover night, the head of the family would take one of three loaves which were on the table and would break it. The *act of breaking* would be in remembrance of the broken bread of affliction which the Hebrews had to eat in Egypt. All at table would thank God for their redemption from the Egyptian bondage. When our Lord took the bread and broke it, He gave a *new* significance to the *act of breaking*. He said, " Do this " (*i.e. the act of breaking*) " in remembrance of Me," *i.e.* in remembrance of My Body broken for you on the Cross, and no more in remembrance of the broken bread of affliction consumed by

your forefathers in Egypt. Thank God for your redemption from the bondage of sin, no more for your redemption from the bondage of Egypt.

K. E. KHODADAD.

THE CONCEPTION OF THE CHURCH. By Canon J. G. Simpson, D.D. London: *Longmans, Green and Co.* Price 1s. net.

These three lectures were delivered before the Liverpool Diocesan Board of Divinity. In the first lecture Dr. Simpson carefully examines the use of the word "Church" in the New Testament, and comes to the conclusion that in the New Testament "the Church or *ecclesia* is the congregation of Israel." Our Lord did not come to *found* a Church, but to proclaim the coming of the Kingdom and to bring in that Kingdom by His death. "Pentecost is the firstfruits of the Parousia. The Parousia is the consummation of Pentecost" (p. 7). The Church was not a *new* society, "it was the old Zion, in which God had now laid the chief corner-stone" (p. 18).

In the chapter on the "Authority of the Christian Ministry," the author says that it must be candidly admitted that "there is no hint in the New Testament of what we call the apostolic succession" (p. 36). "The apostles, prophets, evangelists, pastors and teachers accomplish their work in virtue not of an external commission but of an inward power" (p. 38).

We have quoted enough to show that these lectures are thoroughly scholarly, unconventional and candid, and will repay a careful study.

K. E. KHODADAD.

THE CHRISTIAN HOPE IN THE APOCALYPSE. By J. K. Mozley, M.A., Fellow and Dean of Pembroke College, Cambridge. London: *Robert Scott.* Price 2s. net.

This small book contains five addresses which the author delivered last August at Cambridge to a summer school arranged by the Board of Study for preparation of missionaries. Mr. Mozley regards the Apocalypse as "a Tract for bad times," written to arouse hope and drive away pessimism at a time when "it seemed as if God's promises had failed."

The author has no prophetic theory to propound, nor does he attempt an exposition of the Book of Revelation. He reverently discourses on the broad outlines of the Book and draws lessons for the present time of distress. At a time when the "great accumulated forces of ancient power and civilization" were being mobilized to crush the infant Church, we find in the Apocalypse a strong hope which cannot conceive of failure. What is the secret of this optimism? Here is our author's explanation: "Primitive Christianity faced the world and the future with the two convictions that Christ had triumphed and was in glory, and that His people should triumph and be in glory with Him" (p. 31).

We give here the titles of some of the chapters. Chapter III deals with "Earthly Drama: trials, sufferings and judgment"; Chapter IV with "The Songs of Praise in the Apocalypse"; and Chapter V with the "Vision of the End." The following quotation sums up the author's conclusion as to the message of the Apocalypse to the present generation—

"In the Apocalypse we see how at the first epoch of supreme crisis in the Church's life in relation to the world there was given to the Church, in a message of encouragement to sorely-tried communities, what is nothing less than a Christian philosophy of history." The Christian has "the assurance that in the heavenly places there are those who know that no final failure awaits the servants of God. Those outbursts of triumphant song are so many testimonies that against God and the Lamb, and against that holy society

which on earth bears perpetual witness to unseen things, no power however devilish, no weapon however triumphant over the nations, can finally prosper."

The book is reverent, thoughtful and timely. K. E. K.

THE DOCTRINE OF THE ATONEMENT. By the Rev. J. K. Mozley, M.A., Fellow and Dean of Pembroke College, Cambridge. London: *Duckworth and Co.* Price 2*s.* 6*d.* net.

In a series like "Studies in Theology," which aims at bringing "the resources of modern learning to bear on the subject" for "student, the clergy, and laymen," it is a matter for congratulation that the volume on the Atonement should have been committed to trustworthy hands. On the intellectual side, the work is done with a completeness and a mastery showing evidence on every page of profound study and astonishingly wide research, with carefully balanced presentation and dissection of different points of view. And, on the spiritual side, it is even more satisfactory that Mr. Mozley is not afraid of plain statements as to the implications of Bible teaching.

The plan of the work is laid with careful sense of proportion. Three chapters are devoted first to the teaching of the Bible in the Old Testament, the Synoptic Gospels and the rest of the New Testament respectively. Three others deal with Greek and Latin Theology, and with Reformation and Post-Reformation Doctrine. In a final chapter the author briefly suggests his own views under the title "Towards a Doctrine." The bibliography is remarkably complete and systematic. But is there not a slip in the title of the last book on p. 229?

Perhaps the greatest interest attaches to the first three chapters and the last one. The others are most helpful to students, by reason of their very clear summary of the teaching of leading Greek and Latin fathers and of later theologians right down to modern times. The shadings and variations of view are mystifying as a whole, though the expositions could scarcely be done more clearly or with truer insight. But the principal interest will always attach to the question—What does the Bible itself teach? And the answer is plainly set forth. In the Old Testament chapter, it is interesting to find Mr. Mozley recognizing that modern criticism, with all its claims to enhance the value of Scripture, leaves difficulties as to the unity of the two Testaments which need explanation. Whether he is as successful in this respect as he would be if he did not hamper himself with the necessity of meeting the demands of a set of unprovable theories, may be questioned. There is a telling discussion of Isaiah liii., which makes it the more difficult to understand a foot-note on p. 45, in which the author, unless we mistake him, gives his opinion that the chapter "is, at any rate in its original sense, not Messianic." Surely Philip the Evangelist—and others—thought otherwise!

The New Testament discussions ably meet the assaults delivered by many German and other theologians upon the citadel of the Christian Faith, and lead up to a conclusion which is typical of the very fine summaries with which Mr. Mozley often closes his chapters—"Through the New Testament runs one mighty thought: Christ died for our sins; He bore what we should have borne; He did for us what we could not have done for ourselves; He did for God that which was God's good pleasure. Apart from this there is no New Testament doctrine of salvation."

The volume is a complete handbook in a remarkably accessible form, and should find many readers. W. S. HOOTON.

A Book of Prayers for the Home Circle, with selected Bible Readings. Arranged by the Rev. Canon R. B. Girdlestone, M.A. London: *Morgan and Scott, Ltd.* Price 2*s.* net.

At a time when many are giving themselves more to private prayer, and others are giving special heed to the old-fashioned custom of family prayers, the issue of this volume is most opportune. The compiler of this volume brings to his task the ripe experience of half a century, during which he has conducted family prayers. The book contains two series of prayers for a first and second week, morning and evening; then come prayers and thanksgivings for family use on special occasions; then selected prayers and collects; heads of prayer; passages selected for family reading; prayer in time of war; and a list of subjects. The whole collection breathes a spirit of deepest devotion.

Half-hours with Isaiah. By the Rev. Joseph Pitts Wiles, M.A. London: *Morgan and Scott, Ltd.* Price 3*s.* 6*d.* net.

This book is intended for readers of the Holy Bible who are unacquainted with the language in which the Old Testament was originally written. Its one object is to make plain the true and primary meaning of the prophecies of Isaiah, and it comprises a series of fifty-four "Half-hours." Each chapter has been submitted to the careful criticism of the late Dr. Sinker, of Cambridge, and the whole collection has the hearty commendation of the Bishop of Durham. In the preface Bishop Moule writes: "I have read the whole of the contents with large general agreement. The main lines of interpretation much commend themselves to my judgment. . . . My deepest sympathy with this book is attracted by its calm, unreserved allegiance to the written Word as indeed the Word of God which liveth and abideth for ever. God speed the message of these pages to the benefit of His Church and the glory of His Name."

The Lord's Prayer, an Interpretation. By James W. Thirtle, LL.D., D.D. London: *Morgan and Scott, Ltd.* Price 5*s.* net.

It is not too much to say that this is a monumental work, combining ripe scholarship, sound exegesis, and deep spiritual insight, and representing the fruit of many years of study and thought. The work claims to be "an interpretation" of the Prayer given by the Lord, and exhibits the Prayer in relation to certain circumstances and conditions that ought not to be overlooked in practical exposition. The author has attempted to "realize" a religious situation which explains important details of the Prayer, even as, in turn, the Prayer as a whole reflects Divine light upon the situation itself. After an Introductory Chapter, "the circumstances" are surveyed, and it is declared that Jewish prayers had sadly degenerated and a fresh model was necessary to disciples who were to be men of prayer. Under "Hypocrites and Gentiles" and "Vain Repetition," appears much of interest, and this chapter with Appendix II as *βαττολογέω* are among the most important in the volume. Then follow nine chapters in which the Prayer is considered clause by clause, with careful exegesis and deep spiritual application.

The closing chapters deal with "Aspects and Relations," "Some things that Emerge," and "Conclusion." The last of these has much that is helpful on the Prayer in Church History, Misuse and Misunderstanding, and Pre-eminent Excellence of the Prayer. A great deal of interesting matter is collected in the six appendixes, which, extending over sixty pages, deal with the Prayer in Greek Text, the Vulgate, Hebrew, English Versions and

Metrical Forms; notes on various words, etc. Preachers, teachers and students generally will owe a debt to the painstaking and devout author of this valuable volume.

THE WAR AND THE FAITH. By the Rev. Charles Brown, D.D. London: *Morgan and Scott.* Price 2*s.* 6*d.* net.

Another volume of sermons dealing with questions suggested by the war! But this book has something to say that is worth hearing. Its title suggests its aim, which is to show the relation of the war to the facts of the Christian faith. The addresses are marked by clear thought, plain speaking and deep conviction. The sins of our nation, as well as the sins of our enemies, are faithfully dealt with, and the volume closes with an appropriate chapter on "The Vision of God for Days of Gloom." The addresses in this volume will be found to shed light and help into hearts troubled and perplexed by the war.

THROUGH THE WAR TO THE KINGDOM. By the Rev. Edward Shillito, M.A. London: *Morgan and Scott.* Price 2*s.* net.

This volume contains fifteen papers on the war in its bearing upon the life and thought of the Church, and the lines along which the true way of service runs. Many of the essays have appeared from time to time since the beginning of the war in periodicals, such as *The Expository Times, The Christian World, The Sunday School Chronicle.* The writer is firmly persuaded that the Church of Christ must not evade the challenges and problems of the war. If she does, she will forfeit her right and claim to be the witness to her Lord, and the guide of society.

SOME ASPECTS OF WOMAN'S MOVEMENT. Edited by Zoë Fairfield. London: *Student Christian Movement.* Price 2*s.* 6*d.* net.

In the nine chapters by various authors of note we have a book projected in 1913, and planned to meet the growing interest in the Woman's Movement, which was then manifest in the colleges. As an attempt to deal with the subject as a whole, within a small compass, and from the religious point of view, the book is an unqualified success, and deserves the largest circle of readers. The Woman's Movement has leapt to the very forefront since the first days of the war, and any who desire to study the movement will find much to guide and instruct within the 220 pages of this excellent volume. Most of the writers are women, but the addition of contributions by Ernest Barker, M.A., Fellow of New College, Oxford, and William Temple, M.A., Rector of St. James', Piccadilly, adds strength and value to the volume.

OUR GREAT CONSOLER IN LIFE AND DEATH. Short Devotional Readings by M. L. C. London: *S.P.C.K.* Price 1*s.* 6*d.* net.

There has, alas, in these times arisen a demand for books containing messages of comfort and consolation, and this little volume will be welcomed by those who are looking out for a suitable gift-book. Nor are the readings only suitable for mourners—they deal with a variety of subjects, such as temptation, doubt, perplexity, daily work and intercourse with others, difficulties in the life of devotion, etc. The readings in the last section—"In the hour of death"—are quite delightful. We have no doubt these "readings" will amply fulfil their worthy purpose.

A MESSAGE TO THE NATIONS. By Mrs. Kilvington. London: *Ward, Lock and Co.* Price 1*s.* net.

A bold attempt to construct the future programme of the world's history. But it is difficult to discover the principles that have guided the authoress in her arrangement of the Scripture passages, and we are unable to accept all her conclusions. At the same time, the book is free from the fanciful extravagances that disfigure so many works of this kind.

THE CHURCH IN THE FIGHTING LINE. By the Rev. D. P. Winnifrith, M.A., C.F. London: *Hodder and Stoughton.* Price 2*s.* 6*d.* net.

General Smith-Dorrien contributes a preface and the Bishop of London a foreword to this graphic account of the early days of the Great War. The stories of Mons, the Marne, the Aisne, and much else will be read with pathetic interest, indeed the whole narrative is alive with interest and is sure to be well received and widely read. Its pages are interspersed with excellent illustrations, many of them from photographs taken by Mr. Winnifrith himself, who strikes us as being "just the man for the job." He closes his book with the request—on behalf of himself and his fellow Chaplains—"Brethren, pray for us." Every devout Churchman—indeed every loyal Englishman—will surely gladly accede to this request and pray "God bless them!"

WAR AND CHRISTIANITY FROM THE RUSSIAN POINT OF VIEW. Three conversations by Vladimir Solovyof. With an Introduction by Stephen Graham. London: *Constable and Co.* Price 4*s.* 6*d.* net.

As might be expected, there is literally no end to the making of books on the war. Moreover there is likewise no end to the reading of these books, however little some of them may deserve it! Certainly this volume deos not belong to the latter category, even though the conversations, between five Russians, are at times a little wearisome. The discussion circles round the General's contention that his profession is *not* "something evil and damaging, contrary to God's commandments and human intelligence, the most dreadful trouble and calamity."

As the work of Russia's greatest philosopher and an uncompromising opponent of Tolstoyism and positivism, it will be read with intense interest by many who until now knew and cared little about Russian thought. Solovyof, who published this book in 1900, a year before his death, does not seem —judging by at least one passage in it—to have regarded such an outbreak of war as being in the least probable, though the conversational character of the book makes it a little difficult to get at the author's personal opinions. Still, on page 55, he makes the Politician say: "I am firmly convinced that neither we nor our children will ever witness great wars, real European wars. . . . As for our grandchildren, they will only read in historical works of little wars somewhere in Asia and Africa." Alas! this prophecy has turned out to be wholly false, since at the present time the greatest war of history is being waged.

STRONGHOLDS OF TRUTH. By the Rev. W. H. Griffith Thomas, D.D. London: *Morgan and Scott, Ltd.* Price 6*d.* net.

This excellent little pamphlet gives us the substance of four addresses on "The Bible and the Spiritual Life," entitled "The Bible as a Revelation," "as an Authority," "as a Message," and "as a Power." Dr. Griffith Thomas' forceful style and apt way of putting things are well known and need no commendation to readers of the CHURCHMAN, of which he used to be Editor, and the present work is no exception to the rule. Under the

head of "The Bible as an Authority" the fallacy of the contention that the Church gave us the Bible is well disposed of. The Bible, on the contrary, was given to the Church, and is the warrant to its existence. In the third paper Christ is shown to be the Message of the Bible, and this chapter should appeal to all earnest Christians because it is full from end to end of the Master. Under the last heading it is worthy of note that our author, in setting before us a very strong, and we believe the right, view of instruction, extending even to novels, tells us that the three men who more than any others confirmed him in this view were Westcott, Lightfoot, and Vaughan. We wish all "Higher Critics" could read this chapter and note what is said about the *Highest* Criticism and the Word of God as itself a critic. We wish every clergyman and teacher of the Bible could read this admirable little publication.

THE GOSPEL OF HEALING. By the Rev. A. B. Simpson, D.D. New edition. London: *Morgan and Scott, Ltd.* Price 2*s.* net.

The writer claims that disease being a result of the Fall, it is consequently included in the Atonement of our Lord, which reaches "as far as the curse is found." Many passages in both Testaments are cited and commented upon, and various objections are dealt with. Several striking instances of Divine healing in modern times are recorded which have come under the author's knowledge, and the case of a doctor is mentioned who, when assured that his patient was really a Christian, said: "I cannot prescribe any medicine for you, because it is not medical healing that will cure you. Are you willing to put your case in the hands of the Lord Jesus Christ?" If so he would pray with the sick person, explaining that "he could have healing only from the Lord." He was, we are told, "the most successful medical practitioner for miles around, always having more patients than he could deal with personally," and that although "he would only use the ordinary medical 'means' with those who said they were not Christians."

In some things Dr. Simpson seems to us to go too far, *e.g.* in urging that Christians should never use means. In explaining away Hezekiah's fig poultice we do not think he proves his point, nor can we forget that our Lord Himself anointed with clay, and St. Paul, writing under inspiration, urged the medicinal use of wine on Timothy. We mention these things, however, not to disparage the author's main position, but rather because we deprecate the weakening of an otherwise good case. We are very ready to believe that the gift of healing has never been withdrawn, also that in the near prospect of our Lord's Return miraculous phenomena may be expected such as were manifested at the first Advent, bringing to light gifts of which the possession had been overlooked or which had been latent in the Church.

In view of the reviving interest in this great subject, we trust the volume before us may have a wide circulation.

MEDITATION. By Arthur Lovell. London: *Simpkin, Marshall, Hamilton, Kent and Co., Ltd.* Price 5*s.* net.

Possibly we have no more qualifications for the perusal of a book on "sensitives" than has the beginner in algebra to tackle the binomial theorem, but applying to Mr. Lovell's work the ordinary meaning of words, the usual rules of syntax, and the recognized laws of logic, we think that the inhospitable region of the occult has occasioned a complete intellectual shipwreck. The domineering superiority and the vigorous assertiveness of the writer impel the fear that the disaster is beyond recovery. Our perception does not grasp the importance for a solution of the controversy on the

Virgin-birth of the statement (if it be a fact) that the Mother of our Lord was at a later period " a married woman and the mother of other children." A " dispassionate survey " of the Gospels does not induce the opinion that a judge who was " afraid " of the crowds, ready to chastise the Person he declared to be innocent, and more " willing to content the people " than to acquit the guiltless, was " as honest and straightforward a man of the world and representative of civilized society as ever existed, and behaved in a tragic situation with absolute credit to himself." Mr. Lovell has had some remarkable experiences with his lady pupils. By the purest thought-reading one was able to declare what he had been thinking about an hour previously, another to proclaim what were his thoughts during the interview, a third to reveal in an apocalyptic manner the original notions which only occurred to him several months after her visit. In our ignorance we forbear criticism, and take refuge behind the author's *obiter dictum*, given in another place, that " there is a real criterion by which the mind can discriminate the true and the false, even when it has not reached anywhere near the third degree of meditation—and that is simply the racial common sense."

ASPECTS OF THE NEW THEOLOGY: PRACTICAL, HISTORICAL, SCIENTIFIC. From Dr. F. Naumann. By the Rev. Joseph Miller, B.D. London: *Elliot Stock*.

This is a very remarkable book. With infinite pains and an evident sense of the proportion of things, Mr. Miller has unfolded Dr. Naumann's teaching, which is not much known in this country. The book is better than its title. We turned to it half dreading that we should come across some of the more objectionable features of the heresy commonly called " The New Theology," but we have been pleasantly surprised to find instead a great deal of downright honest Christian teaching. The style, in places, is somewhat diffuse, and there are certainly some passages that we would fain see differently expressed, but to the reader or the preacher who can discriminate the volume will prove of deep interest—to the reader for the wealth of its subjects for meditation; to the preacher for its suggestiveness of thought and originality of treatment. We quote one passage—

> " Easter is a sound full of victory and joy. God showed His power. He turned to mockery and eternal disgrace the Pharisees, the priests, the governors, the watchers, the whole power of wickedness and paltriness by raising the Crucified One again to life. They thought that the victory was in their hands, but He who sits in heaven laughed at them. The rocks burst. Christ arose. The dead became living, the crucified, the Lord of all. Righteousness won the battle. Therefore you weary and harassed, you despairing and feeble, come, listen to the old storm-song of the power of God. Hear the truth of the victory even over death. ' Christ is risen ! ' "

The volume has no fewer than one hundred and five papers: some treat of the respective messages of the various Church seasons; others deal with the Person of Christ and the significance of His teaching; others, again, that of problems of knowledge of God in Nature, the Inner Life, the Church, and so on. The chapter on Christian Doctrine emphasizes the well-known fact that " it is an error to think that we can maintain a practical Christianity apart from Christian doctrine." The first Christians, we read, gave us a good example. " They were full of good works. Their love was wonderfully strong. Their practical Christianity was world renewing, but those works grew up because they had a doctrine which made their heart wide, joyous and firm. They continued steadfast in the Apostles' teaching." This is a lesson which needs to be pressed upon professing Christians to-day. Mr. Miller is greatly to be congratulated upon the volume.

Publications of the Month.

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

BIBLICAL AND THEOLOGICAL.

DICTIONARY OF THE APOSTOLIC CHURCH. Edited by James Hastings, D.D. (*T. and T. Clark.* 21*s.*) A warm welcome will be given to this, the first, volume of what will certainly be a work of first-rate importance. It proposes to do for the rest of the New Testament what a former "Dictionary" did for the Gospels, and to carry the history of the Church as far as the end of the first century. It will be completed in two volumes. Volume I runs from Aaron to Lystra. Like all Dr. Hastings' works, it is a mine of information.

LIFE'S JOURNEY. By Bishop Montgomery. (*Longmans, Green and Co.* 2*s.* 6*d.* net.) The volume which the Bishop of London commends to all his people for their meditation this Lent.

THE MINISTRY IN THE CHURCH. By H. J. Wotherspoon, M.A., D.D. (*Longmans, Green and Co.* 4*s.* 6*d.* net.) A study in relation to prophecy and spiritual gifts; being the Alexander Robertson Lectures at Glasgow in 1914.

THE GLAD TIDINGS OF RECONCILIATION. By the Bishop of Manchester. (*Longmans, Green and Co.* 4*s.* 6*d.* net.) A treatise which will repay the closest study by reason of the depth of its reasoning, the carefulness of its statement, and the fine balance of its argument. A really valuable addition to the literature on the Atonement.

THE CREED IN DAILY LIFE. By the Rev. W. B. Russell Caley, M.A. With Foreword by the Bishop of Chelmsford. (*Marshall Brothers.* 3*s.* 6*d.*) A volume of sermons giving a practical application to the articles of the Creed.

A POCKET LEXICON TO THE GREEK NEW TESTAMENT. By Alexander Souter, M.A. (*Oxford University Press.* 3*s.* net.) A useful work for readers of the Greek New Testament—an ever-increasing number—based on the Concordance of Moulton and Geden.

EUROPEAN HISTORY FORETOLD, OR ST. JOHN'S FOREVIEW OF CHRISTENDOM. By Digby M. Berry, M.A. (*C. J. Thynne.* 3*s.* 6*d.* net.) A prophetical work of great interest even if its conclusions are not always held to be proven.

THE MEANING OF THE APOCALYPSE. By Edward H. Horne, M.A. (*S. W. Partridge and Co.* 2*s.* 6*d.* net.) A study for the times, designed for the student rather than the general reader—careful, scholarly, restrained and reasonable.

RELIGION AND SCIENCE. By John Theodore Merz. (*William Blackwood and Sons.* 5*s.* net.) A philosophical essay.

THE CRADLE OF CHRISTIANITY. By S. P. T. Prideaux, B.D. With Foreword by Canon Vaughan. (*Sir Isaac Pitman and Sons, Ltd.* 2*s.* net.) Gives a picture of the condition of life in Palestine in the time of our Lord.

DRAWING THE NET. By the Rev. J. Morgan Gibbon. (*Morgan and Scott, Ltd.* 1*s.* 6*d.* net.) A work full of suggestive hints for those who are seeking to win and retain the young for the Church.

STORIES OF THE KINGDOM. By the Rev. Will Reason, M.A. (*Morgan and Scott, Ltd.*) 2*s.* net.) Addresses to children.

GENERAL.

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