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THE CHURCHMAN

July, 1912.

The Month.

The Transport Workers.

It seems probable that before these notes appear in print, either the dispute of the Transport Workers will be ended, or the country will again be in the throes of a great National strike. It would be out place for us to discuss the points at issue. Only the responsible leaders on both sides, who are fully conversant with all the facts, are competent to do that. We are in warm sympathy with any wisely-conceived and rightly-directed effort to improve the lot of the working man, and to make the conditions of life more tolerable for him. But in the present conduct of affairs there are two conspicuous elements which are rapidly tending to alienate the sympathies of all right-thinking men. One is the rapid multiplication of strikes in wanton violation of previously made agreements. To strike first, and try to bargain afterwards, appears now to be an axiom. The other ill-omened feature is the tyrannous attempt to crush the "free" labourer out of existence by methods of terrorism. "Peaceful persuasion" is now becoming a synonym for brutal violence. The present attempts to produce hardship and discomfort for those sections of the populace least able to bear it, and then to protest with simulated zeal against the determination of the Government that these poorer classes shall not be so made to suffer, would be ridiculous if it were not also full of evil presage for the future.

The Clergy and Cricket.

A letter of very great interest to Christians in general and to English Churchmen in particular appeared in the *Times* for June 6, as a reprint from the *Parish Magazine* of Holy Trinity, Bordesley. It is the vindication, by the incumbent of the parish, the Rev. F. H. Gillingham, of his position as a county cricketer, against the strictures of some of his parishioners. We know nothing of this controversy from the inside, and are simply dependent on the information supplied to the press. But we feel fairly safe in offering two observations upon it. The present writers have had the pleasure of knowing Mr. Gillingham for many years, and are therefore quite sure that he would take up no sport, and that, having taken it up, he would pursue it in no such way as to be incompatible with his position as a minister of Jesus Christ. Our other observation is on the game itself. Thomas Hughes, in "Tom Brown's School Days," makes his hero say of cricket: "It's more than a game; it's an institution." This may perhaps be regarded as the language of an enthusiast and devotee. But it may well be urged that in these days, when so many forms of sport are unhealthy and comparatively demoralizing, one who can encourage his young men and lads in the pursuit of so clean, healthy, and manly a recreation as cricket is, has in his hands an instrument for good which he would be very unwise to relinquish. But when this has been said, there is just one thing that needs to be added. The Warden of the Caius Mission has said it for us in a racily written, and in many ways suggestive, book, "A Parson's Defence." He writes:

"The truth is that, if the priest wishes to be a man, it is not necessary to leave off being a priest. Father O'Flynn claimed licence to be an Irishman too, and it is not even possible to be a man of God unless you are, to begin with, a man. As a matter of fact, it takes much more manhood to beard your rich parishioner and tell him to his face that he really ought to double his subscription to the Missionary Union than it does to play cricket. To play cricket you only want to be a boy, which is comparatively easy."

Mr. Gillingham has shown that he agrees, for we even find him more earnest about the first things than about cricket. It does, however, occasionally happen that a clergyman gets so

absorbed in external things that his real work suffers. Cricket is a hobby, a recreation, a means to an end—all three if you like —but the work of the ministry is a life.

King Edward VII.

The greatest interest has been aroused by the publication of the biography of King Edward VII. in the Second Supplement to the "Dictionary of National Biography," from the pen of Sir Sidney Lee, the general editor of the whole work. Our readers will probably be, by this time, familiar with the main outlines of the biography, either from a reading of the work itself, or from the notices and reviews which have appeared with great profusion in the press. Our aim here is not to add a further notice to those which have already been published, but to point out the tremendous significance of the narrative for parents, teachers, and all who are in any way interested in the education of children. We only wish that the article could be reprinted in a cheap and handy form for general use. There can be no doubt that the late King was trained on a thoroughly wrong principle in his youth and early manhood, and that, rightly or wrongly, the same principles of treatment were applied to him till he was a man of advanced middle age. One quotation is most significant:

"History, the chief subject of study, was carefully confined to bare facts and dates. Fiction was withheld as demoralizing, and even Sir Walter Scott came under the parental ban. In the result the Prince never acquired a habit of reading. Apart from the newspapers, he practically read nothing in mature years."

No more striking example could be given of a wrong system producing its own inevitable Nemesis.

Degrees in Divinity.

Those who are hoping to see the Divinity Degrees of the older Universities set free from the limitations at present imposed upon them may well be content with the degree of success that has hitherto been attained. It is very much better in a matter of this kind to proceed slowly and surely. We may have to wait for some

time before actual enactments can be placed on the respective Statute books of the Universities. The most encouraging thing at present is the strong expression of opinion, coming from so many different quarters, that change is desirable. At Cambridge a sharp difference of opinion has emerged; not as to the end, but simply as to the best means of securing it. Many feel that the proposal in its present form is too sweeping, and may result in de-Christianizing the Degrees altogether. They are quite willing to consider the removal of the present restrictions; but they want to make it secure that the holding of the Degrees shall, of necessity, involve a profession of the Christian faith. With this desire we have the warmest sympathy, and we hope that the most careful consideration will be given to it. It would be suicidal policy to act in such a way as to throw all these good and enlightened men into the ranks of the opposition.

Dr. Headlam's View.

In the *Times* Educational Supplement for June 4 the Principal of King's College makes an interesting and suggestive contribution to the discussion. We may best express Dr. Headlam's views by transcribing one paragraph of his important letter:

"Nonconformists, equally with Churchmen, should enjoy the benefits of our Universities. That is a principle from which on no grounds should we go back. They ought to be able, not only to attend our Universities, but to obtain theological degrees in them. They have themselves met the situation in an entirely proper way by founding in connection with Universities theological schools of their own, and it remains for the Universities to meet them by giving these schools and the teachers and students in them a proper *status* in the University. There are two ways in which this can be done. The one is by having two or more Faculties of Theology. This is the method in several of the German Universities. The other is that in which several schools of theology are united in one Faculty, so that the training is given in different schools, while the examinations are conducted and the degree given by the University. This is the system which has been pursued in the University of London; and, writing from my experience of the last nine years, I desire to emphasize my belief that it is entirely satisfactory, and that it secures full liberty for denominational teaching with adequate University control. In all subjects of examination there is quite sufficient unity of belief between ourselves and the Nonconformists to make the common system of

study and examination real. On such a basis complete co-operation can be secured, and I would express a hope that both at Oxford and Cambridge it may be found possible to adopt this solution."

Educational Peace.

The urgency of great questions like Home Rule and Welsh Disestablishment overshadows just now the educational controversy. When the time comes for this question to be reopened, we trust that those who are really concerned in a satisfactory solution of it will be found to have drawn perceptibly nearer together. We say "those who are really concerned," because so long as the question simply is regarded as a pawn on the political chessboard, no hope of a settlement can possibly be entertained. At the recent annual meeting of the National Society Lord Hugh Cecil went so far as to say :

"Religious equality and the parents' rights had been finally and definitely adopted by the Church. They should also frankly offer to Nonconformists an alternative form of religious education if they desired it. Although it was a very disagreeable necessity in a quiet country parish, and a very serious and often undesirable sacrifice to make, it was, in his view, necessary and right."

It would surely seem that if the two principles of parental control and of full religious equality can be secured, the end of our difficulties should be within sight at last.

The Sunday Services.

We have already referred in these notes to Mr. Carpenter's book, "A Parson's Defence." It is a good book, though occasionally flippant ; but it sometimes forgets its purpose, and especially so towards the end. It ceases to be in general terms a parson's defence, and becomes the defence of the vagaries of a particular type of clergymen. Mr. Carpenter seems to feel that many of our difficulties would be got over if we made Holy Communion at eleven o'clock the principal service of Sunday. Mr. Carpenter has a right to his view ; he has no right to present a caricature of what he calls Matins, and compare that with a Communion Service ; he has no right to quote as an argument Mr. Marzon's

unpleasant saying, "Our Lord did not say, 'Suffer the little children to come unto Matins'"; nor has he any right to suggest that clergy who have morning prayer at eleven disparage or overshadow the Lord's Supper. Mr. Carpenter admits that Celebration at eleven as a general use would tend to frequent non-communicating attendance. He then goes on to tell us that "You must do what the Lord said you were to do in remembrance of Him. And you must do it at what people still insist as considering the principal occasion." We should like to tell him that our Lord made no provision for non-communicating attendance, and that no intelligent study of the records of Institution or of the New Testament generally can claim a place for such attendance. Indeed, our Lord's words, "Drink ye *all* of this," definitely rule out such a practice from the Church's list of permissible things. We neither disparage nor overshadow the Lord's Supper. We believe that the opportunity of coming to it and of *partaking* of it should be given at all convenient hours—morning, noon, or night. We attach no importance to a particular hour or to a particular order, but we feel, and we want to put our feeling as clearly and yet as considerately as possible, that the tendency to establish an ornate celebration of Holy Communion, with a large non-communicating attendance, as the principal service of Sunday, is a tendency which will in the long run cost us much of the spiritual value of the Sacrament, and will indeed disparage and overshadow it.

The Prayer-Book Dictionary.

We extend a very warm welcome to the new Dictionary which Canons Harford and Morley Stephenson have edited and Messrs. Pitman published. It is a large book, but a very full and exhaustive one, and its appearance is particularly welcome in these days of Prayer-Book controversy. Unless we are seriously mistaken, the book will take its place at once amongst our indispensable works of reference. It is a great and scholarly achievement, and we are none the less glad to welcome it because we note

that the contributors are in the main men of strenuous active service in the workaday life of the Church, and not mere students. Liverpool, a great working diocese, contributes, as the Bishop who writes the preface is quick to notice, no less than twenty-three of them, and amongst them some who make thus their first incursion into the realms of the Church's literature.

Steps Toward Unity.

It is almost becoming hackneyed to suggest that unity will come to us from the Churches beyond the sea. In a recent number of the New York *Churchman* the story is told of some recent efforts in the direction of unity made by the Bishop of Honolulu, who is described as "a strong positive Churchman." The Bishop began by having joint gatherings of the English-speaking congregations in Hawaii and joint efforts of an evangelistic and missionary kind. So well has his policy worked that the minister of the strongest Nonconformist church in the island—a church with one thousand members—expressed himself and his people as willing to elect Bishop Restarick, as Bishop of Honolulu, as overseer and leader in the Christian work of the city coming under the federation. On Good Friday the Bishop conducted a three hours' service in the Cathedral with five Protestant ministers sitting in the choir. We venture to quote two paragraphs from our distinguished namesake in New York, and to commend them to the thoughtful examination of our readers. Further,

"The Bishop proposed in one country district, where there is a Union church and one of our own, that this plan be followed. The Bishop said: 'I will send an acceptable man who shall on one Sunday morning have the regular services of the Prayer-Book in the parish church. On the other Sunday he shall go to the Union church and have a simple service with hymns, Scripture reading, prayers and sermon. Providing always that baptism and the Holy Communion be always according to the provisions of the Prayer-Book.' The chief laymen were heartily in favour of this, although the time was not then ripe for it, but with the present feeling we believe it could be carried out. At one Union church we have regular Sundays where we have the services.

"This brings up the whole question of administering the Holy Communion

to people not confirmed. But no one can understand what conditions are in the islands without living here. As an illustration, in many places we have the only service in English. Christians of all names gladly worship with us, often in buildings provided by the sugar plantations. They have no objection to the Prayer-Book; they receive the Bishop gladly; there are among them many faithful, earnest, devout souls. When these hear the invitation read, 'Ye who do truly and earnestly repent you of your sins,' etc., and accept it, who is to prevent their coming to receive the Blessed Sacrament? If they come they are almost sure to seek confirmation later on. If repelled, they decline to come to worship with us again. They accept the Bishop's care and the ministry of his representatives, they hear the invitation and accept it, and policy is to lead, not to repel. Anyone would modify or change his ideas on the subject if brought before conditions here. People are not confirmed not because they object, but because they never had an opportunity, and so are like the people of the colonies previous to the Bishops' coming to America."

Perhaps in the homeland we must move more slowly; but unless we move in sympathy and brotherly love we are in danger of being left behind.

Bishop Charles Wordsworth and the Union of the Churches.

By the Rev. Canon COWLEY-BROWN, M.A.

BISHOP CHARLES WORDSWORTH has been described as having had a narrow escape of being a really great man. In any case he was a distinguished member of a remarkable family. But what entitles him above all to the consideration of his countrymen, and those of his adopted country, is the ability with which he formulated and the perseverance with which he pursued to the end, his plans for promoting the union of Christian Churches in this divided land.

Perseverance, it may be remarked, was a characteristic of Bishop Wordsworth. The writer of this paper was present at a lecture he addressed to a young men's society in Edinburgh on this very subject, which recalled the Irishman's remark, with its gay disregard of quantity—

> Patience and perséverance
> Made a Bishop of his Reverence.

All other details, however, of his long episcopate, must be passed by in order to bring into prominence the promotion of Christian unity in Scotland to which he devoted his very considerable powers.

Macaulay, in his "History" (iii. 257), dwells complacently on what he considers the advantage of having two Churches in one Kingdom. He says: "The Union accomplished in 1707 has indeed been a great blessing because, in constituting one State, it left two Churches." And, again ("Essay on Church and State"): "The nations are one because the Churches are two." To this may be opposed the words of Goldwin-Smith: "The State, led by political exigencies, accepted at the Union with Scotland the absurd and fundamentally sceptical position of establishing one religion on the north and another on the south of the Tweed." Bishop Wordsworth ("Scottish Church History," 37) points out one result of "this ecclesiastical

bi-formity. . . . It started with the anomaly that Scotch Presbyterians were henceforth to be admitted to legislate for the Episcopal Church of England, and English Episcopalians to legislate for the Presbyterian Church of Scotland."

In this paper, however, it may be assumed that the union of divided Christian Churches, without the sacrifice of any real convictions, is considered to be desirable by most Christian men. The question is how this union, "a consummation devoutly to be wished," can be carried out. There are, it would appear, two theories on the subject. One, which may be called the theory of absorption, consists in the attempt to draw all, by an absolute submission, into the re-formed ancient Church. This proceeding would, of course, involve the repudiation of almost all that the "converts," as they would be called, had hitherto held dear. The other, which was Bishop Wordsworth's plan, may be stated in his own words: "Can a reconciliation between Presbyterians and ourselves be effected upon the understanding that the adoption of the threefold ministry is eventually to be accepted as the basis of an agreement, the existing generation of Presbyterian clergy being left free to receive Episcopal ordination or not, at their own option; and that in the meantime we are to work together with mutual respect, and with no unkind or unbrotherly disparagement of each other's position?" In a letter to Mr. Hannay, editor of the *Courant* newspaper, the Bishop adds a suggestion that any Presbyterian minister might accept Episcopal ordination *hypothetically*, while any who should be advanced to the Order of Bishops would of course receive consecration ("Public Appeals," 387). Consecration *per saltum*, as in the case of Ambrose and others, was also in the Bishop's mind. Thus, though for a generation we might have a certain variety of ministers within the re-constituted Church, yet, all candidates for the ministry henceforward being Episcopally ordained, the amalgamation in a few years would be complete.

This plan, for which the Bishop claimed historical precedents both in the early Church and in our own country since the Reformation, may be called the theory of accommodation. The

Bishop states: "There can be no doubt that in Scotland at the Restoration (1660-1661) a large proportion of the clergy who had not received Episcopal ordination were allowed to remain in their parochial charges upon no other condition than that of acknowledging the office and authority of the Bishop of the Diocese." Dr. Grub writes: "None of the Bishops except Bishop Mitchell . . . insisted on re-ordaining ministers who had received only Presbyterian ordination, though they did not refuse to do so when asked. Burnet gives similar testimony ("History of His Own Times"). Even Keble (Preface to "Eccl. Pol.," lxxvi) admits that nearly up to the time when he (Hooker) wrote, numbers had been admitted to the ministry of the Church in England with no better than Presbyterian ordination." In the Bidding Prayer, in Canon 55, the people are bidden to pray "especially for the Churches of England, *Scotland*, and Ireland." The breadth of Leighton's sympathy may be seen from the characteristic story of his going to visit a sick Presbyterian minister on a horse borrowed from a Roman Catholic priest.

A *tertium quid*, indeed, is entertained by some who suppose that unity may consist in a sort of federation of Churches—that a federal union would suffice. This, however, can hardly be called *unity*. It would not be the confluence, but rather the course, of independent streams, trickling each in a restricted channel of its own, instead of the full and fertilizing volume of a united river.

But now, without further anticipation, it will be best to follow the orderly sequence of events and to note how the idea of the work to which he devoted himself arose in the Bishop's mind—to note the first step towards the desired reunion. It will be best to record the successive steps in his own words. He says (*Annals*, 160): "I had not been long in this country before it struck me how urgent a call there was for some attempt to be made to correct this evil"—that is the making light of our unhappy divisions. "And I could not but ask myself whether I might not be able, in dependence upon the Divine help, to contribute somewhat towards its correction . . I did not under-

rate the difficulties in the way. I did not expect that much progress could be made speedily, or even perhaps during a lifetime; but nevertheless I was convinced that a beginning ought to be made by endeavouring, through public lectures and frequent letters in the newspapers, to leaven the minds of the more intelligent portion of our population, and especially of ministers themselves, with sounder principles."

With this view we find him addressing a temperate and courteous letter to all the Presbyterian ministers in his diocese. This was followed at certain intervals with learned lectures in St. Andrews and elsewhere. Two interesting facts may be mentioned in connection with these lectures. At Perth, the Bishop's servant going round to the principal tradesmen to request permission to place notices of them in their windows, received this answer from a highly respectable bookseller, an elder of the Established Church: "The Bishop is quite welcome. He is only doing what our ministers themselves wish; but they have not the courage to tell their people so." The other fact is amusing, as occurring in connection with one of his lectures. It must be told in the Bishop's own words: "After going on for some time, I was much annoyed by a gentleman sitting at a little distance in front of the platform, who talked so loudly that I fancied he must be some violent Free Churchman, determined to show his disapproval of the views I was maintaining. At length I stopped short and said, 'I think, ladies and gentlemen, we are met upon the understanding that I am to speak, and you are to be so good as to listen to what I have to say. But there is a gentleman present who has been talking so loudly that he disturbs me, and I think he must have disturbed those who are sitting near him.' The applausive reception given to the words showed that I had hit the mark. The gentleman started up. I went on to say that I should be quite satisfied if he would only resume his seat and remain quiet. However, he preferred to act otherwise. He took up his hat and left the room, and I proceeded with my lecture. When it was over and I descended from the platform, several of the audience, mostly ladies, came about me and said, 'Do you know what you have done?' 'No,'

I replied, 'I hope I have done nothing wrong.' 'Oh no; quite the contrary. You could not have done anything better. That was Sir Alexander Grant, and he was explaining to the young lady who sat near to him, to whom he is engaged to be married, the merits of your lecture.' . . . I must add, to Sir Alexander's credit, that he called upon me the next morning to make an apology. He told me he had been a pupil of my brother's at Harrow. . . . We never met again but once, and that was many year afterwards, at the table of Dean Ramsay in Edinburgh. He had then returned from India, and become Principal of Edinburgh University" (*Annals*, p. 201).

The part Bishop Wordsworth took in this matter of Christian unity, from first to last, may be seen in his "Public Appeals," a series of twelve papers, in which the subject is comprehensively stated. From time to time during his Episcopate of forty years we see him coming forth in complete armour to defend his cause. On the occasion of the Jubilee of Queen Victoria we find him writing an able letter to the Editor of the *Times* newspaper, proposing to signalize her reign "by completing, through an ecclesiastical union, what was left undone by the political union accomplished in the reign of Queen Anne." Up to the last fortnight of his life on earth we find him engaged in his labour of love, justifying the words of his own epitaph, in which it is recorded that:

> Remembering the prayer of his Divine Lord and Master
> For the unity of His Church on earth,
> He prayed continually and laboured earnestly
> That a way may be found, in God's good time,
> For the reunion of the Episcopalian and Presbyterian bodies,
> Without the sacrifice of Catholic principle
> Or Scriptural Truth.

The Bishop, as it has been seen, was in favour of making such temporary concessions as, while the principle of Episcopacy was preserved, might make the reconciliation less difficult to a Church which could claim only a Presbyterian succession. He saw the supreme advantage a really National Church would be in Scotland. And he was persuaded that not only might such an amalgamation as he proposed be lawfully permitted, but that the

history of the Church showed that it had been actually put in practice. In other words, that an ordination, though not strictly regular, might yet have been valid. He quotes the well-known words of Bishop Andrewes to the famous French Protestant du Moulin, and cites the authority of Hooker, of Bishop Cosin, of Archbishop Wake and others, to say nothing of the action of the greatest of his own predecessors in the annexed diocese of Dunblane, the saintly Bishop Leighton, himself originally a Presbyterian minister, and the other Bishops of the Restoration.

The Bishop was particularly anxious that his action should not be misunderstood. He would have no one imagine that, while pleading for a considerate treatment of Presbyterianism, he ignored the antiquity or undervalued the importance of Episcopacy. This, indeed, he defended with a wealth of learning which could not be confuted. The present writer was favoured with more than one letter from him, in his clear and beautiful handwriting, on the subject. In one of these he refers to the suspicion that he had fallen into the error, which an ignorant writer in a newspaper had imputed to him as a merit, "of failing to maintain the distinctive principle which separates Episcopacy from Presbyterianism, which," he says, "I have never done, though I have argued the matter with studied forbearance."

The whole question, indeed, turns upon the distinction between the *esse* and the *bene esse* of a Church. This latter—*i.e.*, the value of Episcopacy for the well-being of a Church—no one could set forth more learnedly, or hold more firmly than Bishop Wordsworth. The former, however, or the absolute necessity of Episcopacy to a Church's existence, he held, with the great authorities before mentioned, to be not equally demonstrable.

On the subject of our differences, perhaps one may be allowed to take a physical illustration: A man who has had the misfortune to lose a limb is still a man, and sometimes even a finer specimen of humanity than others who have managed to retain all their limbs. Still there has been a loss. There is little doubt, however, that, as Mark Pattison says in his

"Life of Casaubon": "Before the rise of the Laudian school, the English Church and the Reformed Churches of the Continent mutually recognised each other as sisters. Perhaps, we might say, more exactly, step-sisters."

With regard to reunion, the chief difficulty in the minds of some well-informed and well-affected Presbyterians, seems to arise from the promise exacted from all candidates for the ministry and for eldership, "never to endeavour, directly or indirectly, the prejudice or the subversion of the Presbyterian government and discipline." This seems a really immoral requirement. If wider knowledge, larger experience, honest conviction, lead men in riper years to a more liberal view of things than that which they took in their uninstructed youth, are they to be precluded for ever from giving it effect? The Council of Trent could hardly go beyond this. It would seem that religion which was meant (as some suppose the word signifies) to bind us together, had been made a sort of wedge to split us asunder. After all, the fact remains that more than two-thirds of the people of Scotland were living together in one National Reformed Church little more than two centuries ago. Is it a hopeless task, a mere "ecclesiastical dream" to attempt to bring us together again?

Bishop Wordsworth, we may be sure, would have rejoiced to see the day which it has been agreed between ourselves and our Presbyterian brethren to observe as a day of special intercession for Christian unity. No one would have hailed more heartily the formation of the "Christian Unity Association," in which Episcopalians and Presbyterians, Bishops and Moderators, Clergy and Laity, meet together once a quarter for joint devotion and conference. Such a sight would have been impossible a few years ago. Less than three centuries ago we were flying at each other's throats. Covenanter persecuted Episcopalian, and Episcopalian retaliated on Covenanter. For to say that in those troublous times one side were all lambs and the other side all wolves, would be an utter misreading of history. As Jeremy Taylor said: "They preach for toleration when themselves are under the rod; who when they got the rod into their own hands

thought toleration itself to be intolerable" (*Via Intelligentiæ*). There were doubtless faults on both sides. But now, happily, we see their descendants uniting in conference and in prayer, with a view, sooner or later, to ultimate unity.

Is it, we may ask, a vain vision? Is it the Utopian idea some have called it? Let us look back for a moment to our own national history. What did we see in this country only a century and a half ago? A people divided in two. Some following one king, and some a rival claimant to the Crown. What do we see now? The same people loyally united under the same Sovereign. Why should it not yet become so in the Kingdom and Church of Christ? Is it not refreshing, after long years of controversy and mutual misunderstanding, to read the noble utterances on this subject of unity by leading men on both sides—that aspiration after a united Church in a united Empire which rises in various minds; to find Principal Tulloch, for instance, readily admitting that "Episcopacy has a certain historic root in Scotland," and a Moderator of the Established Church declaring that no union of Churches in Scotland would be complete in which the Episcopal Church could be left out? Who, after this, will call it "an exotic," "an alien on Scottish soil," and other flowers of rhetoric which wither in the light of history? Though our present condition may resemble the picture Coleridge has drawn of those who have become divided—

> They stood aloof, the scars remaining,
> Like cliffs which had been rent asunder,

does not this imply that we were once united? Does it not hold out the hope that we may be reunited? We cannot but deplore the spectacle of a divided Christendom. We cannot fail to see the hindrance it causes both to the spread of true religion and virtue at home, and to the progress of Christian missions in foreign parts. The policy of the Prince of this world has ever been, "Divide and conquer." What should be the conduct of the servants of Christ in view of the gathering forces of unbelief, with all those attendant evils with which we are confronted in these dangerous days? Is it not our wisdom,

no less than our duty, to draw together, to do all that in us lies to unite "all that call upon the name of the Lord Jesus, both their and ours"? The more a man imbibes the spirit of his Master, Christ, the more will he be drawn towards all who, with whatever unequal steps, are followers of Christ. The more single becomes the spiritual eye, the more clearly will it come to discern between what is essential and what is non-essential in the religion of Christ. The more his heart is enlarged, the more ready will he be to "look not only on his own things, but also on the things of others." There must be a union of hearts before there can be any satisfying corporate union. In any case, we must listen to the Divine voice within us: "Sirs, ye are brethren; why do ye wrong one to another?"

Unity, no doubt, is not to be hurried. "There would be no surer way to spoil the effort," as the Archbishop of Canterbury said in a recent sermon in Edinburgh Cathedral, "than by a rough-and-ready handling of the splendid task, or to attempt to effect by rushing what can only come by growth." "One soweth and another reapeth." "The work be thine, the fruit thy children's part" ("Carpent tua poma nepotes").

In view, then, of all these encouragements, and the thoughts which are now exercising the minds of large-hearted Presbyterians as well as of members of our own Church, we will not cease to cherish the hope that what each has to offer the other may come to be accepted by the other; that what we, for our part, are in a position to contribute by way of completeness may yet commend itself to those who feel that they would not be losers but gainers by linking themselves more closely with the great Catholic past; and that we may readily adopt, to our own enrichment, the many practical advantages which are to be found among those whose ecclesiastical polity has hitherto differed from our own. Nor will we cease to pray, after the pattern of the Bishop who more than any other has prepared the way for it—to pray for the time when, without any real sacrifice of principle, those who, unhappily, have become divided may yet be able once more to work together in one really National Church.

Inspiration and Canonicity.

By the Rev. ALEXANDER HENDERSON,
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THE questions which have been brought forward so prominently in recent years in connection with the scientific treatment of religious problems are such as sometimes occasion uneasiness to those who are loyal to the fundamental principles of the Christian faith; and perhaps there is no subject which causes greater anxiety than that which affects the position of the Bible as studied in the light of modern criticism. A suspicion sometimes exists that critical methods are necessarily synonymous with vagueness and indefiniteness in the statement of Christian belief. It is hoped that the following pages may be of help to those who are conscious of perplexity when considering the respective claims of faith and scientific accuracy.

What is "of faith" as to the inspiration of the books of the Bible? This is a question which men are bound to ask themselves when brought face to face with the results of modern criticism. "Inspiration," "Canonicity,"—is there not frequently a difficulty in drawing a line of demarcation between the two ideas? And perhaps it is a lack of definiteness in regard to the real meaning of the terms that is responsible for much of the perplexity which is experienced in attempting to estimate the value of the results, as in acknowledging the claims, of the critical method. That the two terms are so intimately bound together as, in many respects, to be almost interchangeable, is so true that it requires a considerable mental effort accurately to distinguish between those circumstances in which they may be looked upon as synonymous, and those in which it is of vital importance to draw a distinction between them. Does "Inspiration" of necessity imply "Canonicity?" and, *vice versa*, must a canonical book necessarily be regarded as "inspired"?[1] Specu-

[1] The term "inspired" is, of course, here used loosely and in its popular, though, strictly speaking, inaccurate sense. Obviously, while it is easy to understand what is meant by an inspired *man*, it is difficult to think of an inspired *book*—except, perhaps, on a theory of absolute verbal inspiration.

latively, at least, it may be granted that a book may be "inspired," which may yet not be "canonical"; but, on the other hand, it would be difficult to regard a book as "canonical" which has not some special claim to inspired authorship; and the nature of this claim is a fit subject for investigation.

The difficulty of determining the precise ground on which a book may be admitted to the Canon of Holy Scripture is one which has been keenly felt by theologians. The confessedly varying degrees of religious value attaching to canonical writings has frequently necessitated changes of view as to the import of the term "Inspiration." While at no time has any definite statement as to the nature and extent of inspiration been made authoritative by the Church, yet there have been theories prevailing in different epochs, which have for a time held the field so as to have become practically identified with the body of eccleciastical dogma. These, again, have been modified from time to time, so that they might be brought into line with the predominant thought of particular schools, and it is not uncommon to find the same author expressing different, and even contrary, views on the same subject. From the very earliest times there have been those who did not think it necessary to inquire even the names of the various writings since the Holy Spirit was the actual author of them all, and their human writers merely passive instruments which might be compared to a lyre or harp in the hands of a musician; then there have been those who admitted that the individuality of the writers was preserved in such matters as style, language, etc.; others, again, have, at one time, asserted the absolute verbal infallibility of the writings, and, at another, have shown a disposition to recognize the human element in them.[1]

Up to the time of the Reformation, however, it may be said that the theory generally maintained as being most in accordance with the language of the Fathers of the Church, was that each

[1] The matter is fully discussed by Bishop Westcott in his "Introduction to the Study of the Gospels," Appendix B., on the "Primitive Doctrine of Inspiration."

and every book of Holy Scripture was written directly under the special guidance of the Holy Spirit, and that, consequently, contradictions, and other inconsistencies, were either merely *apparent*, and not real, or were to be attributed not to the original writers, but to a variety of other circumstances, such as the faults of copyists, or to their occasional, but profane desire to add what they considered to be explanatory matter.

The rise of Scholasticism had, indeed, brought forward questions which hitherto had been but little discussed. The object of the Schoolmen being to bring about a reconciliation of theology and philosophy, or, rather, to state theology in the terms of philosophy, and to recognize the claims of reason in the formulation of a theological system, necessarily originated many new theories in every sphere of religious knowledge; and once it was admitted that it was possible to view Christianity not merely as a cataclysmic effect of divine revelation, but as the logical outcome of all true and sound knowledge—even of knowledge humanly acquired—it will easily be seen that the way was opened to innumerable questions as to the foundations of belief, and, consequently, as to the Inspiration of the Bible, as being not the least important of them.

With the Revival of Letters of the fifteenth and sixteenth centuries, came the hitherto neglected study of Greek and Hebrew, and this newly-acquired knowledge naturally set men to look behind the Vulgate and the Traditions of the Church to the Greek and Hebrew Scriptures for a more complete understanding of the precise nature and value of the Sacred Texts. So long, however, as the Roman Church held full and undisputed authority, it was natural that no controversy of great moment should have arisen; but with the first movements of the Reformation, questions which had long lain in abeyance sprang into prominence, and there was opened up a field of speculation and inquiry which has ever since been the scene of the greatest activity, and which promises to be even more so in the future. Nor was the Roman Church herself unaffected by the general spirit of inquiry. The effect of

such questionings as the revolutionary character of the times tended to raise, was to draw from some of her most eminent theologians theories of inspiration which indicated a tremendous departure from those prevalent in earlier times.[1] The fact that such theories could be formulated, even though they were felt to be out of harmony with Tradition and the Tridentine decrees, is adduced not as evidence either for or against them, but simply as a proof that the nature of Inspiration was still an open question, which it was possible to discuss while remaining faithful to the severest traditional form of dogma.

It is very commonly believed that the doctrine taught by the Reformers was that of verbal, literal, inspiration—that against the Catholic doctrine of the Scriptures interpreted by the tradition of the Church, they set up the authority of the Bible alone as an infallible guide. This is a view which, though common enough, contains grave inaccuracies, and is decidedly misleading. That there were various opinions amongst the Reformers, and that many of them do appear to have countenanced such an extreme view, may be admitted; but of most of them —and particularly of Luther and Calvin—it is true to say that they worked on critical lines so far as they understood criticism, neither recognizing nor formulating any explicit doctrine on the subject of Inspiration, but simply taking the Scriptures as the principal evidence on which the facts concerning a divine revelation rest, and, for the most part, clearly keeping in view the important distinction between the "revelation" and the "record," the "matter" and the "form," while they emphasized a fact which is hardly fully and adequately recognized even in these

[1] *E.g.*, the "Propositions" of Lessius and Hamel at Louvain in 1586:

(i.) That for a book to be Holy Scripture it is not necessary that every word of it be inspired by the Holy Ghost.

(ii.) It is not necessary that every truth or sentence be immediately inspired into the writer by the Holy Ghost.

(iii.) A book (such as perhaps the second book of Maccabees) written by human industry, without the assistance of the Holy Ghost—if the Holy Spirit afterwards testify that nothing false is contained in it—becomes Holy Scripture.

(See Cardinal Manning, "Temporal Mission of the Holy Ghost," chap. iii.)

The reference to the second book of Maccabees is based on the words in 2 Macc. ii. 23-32.

days—namely, that not all Scripture is inspired in an equal degree, but that some parts have a far greater religious value than others, and that their degree of inspiration is to be measured by their effectiveness in setting forth the personality of Jesus Christ, whether, as in the case of the Old Testament, by preparing the way for the fulness of the revelation to be given in Him; or, as in the case of the New Testament, by interpreting His character and the effect of His life and work. That we may dissent from many of the conclusions at which they arrived, and *must* dissent from the language in which those conclusions were oftentimes expressed, does not detract from the importance of the fact that they recognized and exercised the right of criticism, and made the Christian consciousness—the *sensus communis* of the faithful—the highest criterion of inspiration. And this they did without formulating any precise and hard theories to pass on as a *damnosa hereditas* to their later disciples, and if the doctrine which characterized the Protestant Orthodoxy of a later day was, what is best described and summed up in that maxim of Chillingworth, "The Bible and the Bible only is the religion of Protestants," it can only be said that such a doctrine was due not to an adherence to, but to a distinct departure from, the principles enunciated by the Fathers of the Reformation.

The fact, then, that no one dogma as to the nature and extent of Inspiration has ever obtained a general and permanent place in Christian thought, leaves us free to consider the question from a point of view which permits due regard to be paid to such conclusions as are arrived at on a basis of sound scholarship, and it is noteworthy that the position to-day in regard to the entire question is almost identical with that of the Church during the first four centuries; that is to say, opinion is practically unanimous as to the position which is to be given to certain books of both Testaments, "of whose authority there was never any doubt in the Church"; and also as to the liberty to determine by the canons of literary criticism that of others, and of portions of those "commonly received," when there is reason

to believe that they do not form parts of the original documents. Regarded from this standpoint, it will be evident that the idea of "Inspiration" is closely allied to that of "Canonicity," and, further, that Canonicity, like Inspiration, admits of a recognition of degrees, as, for instance, when we speak of some books as Proto-, others as Deutero-Canonical, and others, again, as Ecclesiastical and Apocryphal.

It was very natural—indeed, almost inevitable—that Jewish views of Inspiration and Canonicity—so far as the latter term had any equivalent in Jewish thought—should have had an incalculable influence in determining the attitude of the early Christian Church towards Holy Scripture in general, and particularly towards the Old Testament; for, as Hebrew learning was, to all intents and purposes, the exclusive possession of the Jews, Christian scholars, like St. Jerome, were very largely indebted to their traditions in determining questions of authenticity, though, of course, as might be expected, the influence of the LXX was undoubtedly very great. Now for Israel, the Torah—the law of the Pentateuch—was the Canon *par excellence*. It was of supreme divine authority, and in this respect was what we may term the Proto-Canon, so that when, in the interests of Alexandrian Judaism, the Hebrew Scriptures began to be translated into Greek, it was the Torah which alone was considered of sufficient importance to engage the labours of "The Seventy." The formation of a Second, and even of a Third, Canon gradually grew up from the writings of the Prophets, and from the collection of the Psalms, the "Wisdom," and other literature, so that when the Canon was at last completed, the natural division was one according to religious importance and historical value.[1]

[1] The division of the Hebrew Bible is as follows:

I. *The Law* (Tōrāh), comprising the Pentateuch—the "Five Books of Moses."

II. *The Prophets* (Nĕbī'īm), including:

(*a*) *The Former Prophets*, viz., Joshua, Judges, Samuel, and Kings.
(*b*) *The Latter Prophets*, viz., Isaiah, Jeremiah, Ezekiel, the Book of the Twelve (Minor Prophets).

III. *Writings* (Kĕthūbīm), called by the Greeks "Hagiographa," viz., Psalms, Proverbs, Job, Canticles, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra-Nehemiah, Chronicles.

In this division the Law stood first and alone; it was written on a separate roll; while the Prophets and other books, though regarded as inspired, were valued only in so far as they were "authoritative interpretations and applications of the Law, and in strict conformity with it."[1]

But while Palestinian Judaism was rigidly conservative in regard to the strictly national character of its sacred literature, and limited its Canon to writings which were of purely Hebrew origin, Alexandrian Judaism, from being brought into contact with the influences of Greek thought, adopted a wider outlook, and showed a disposition to regard as inspired—though in an inferior degree—books which are known to us under the general term "Apocrypha." So, when, owing to the missionary endeavours of the Apostles, and particularly after the fall of the Jewish State, Christianity passed beyond the boundaries of Palestine, and made its home in Greek-speaking countries, it was this Greek Version which became the Bible of the Church, and consequently we find a frequent and indiscriminate use made of the "Apocryphal" writings, which are sometimes quoted as though they belonged to the Canon proper, and are even referred to by writers of the New Testament itself. There is nothing in this which need occasion surprise or difficulty when it is remembered that those writings were held in high veneration by the Jews of the Dispersion, with whom the Church had now principally to deal; and the fact that New Testament writers show an acquaintance with them is no more an indication that they placed them on a level with the strictly Hebrew Canon, than that they so placed those pseudepigraphical works from which quotations may actually be found in the New Testament.[2]

It must be said, however, that, "in defining the number and limits of the sacred books, the Jewish doctors started with a false idea of the test and measure of sacredness. Their tradition, therefore, does not conclusively determine the question of the Canon, and we cannot permanently acquiesce in it without subjecting their conclusions to a fresh examination by sounder tests" (Professor Robertson Smith, "Old Testament in the Jewish Church," p. 147).

[1] See Professor Robertson Smith, "The Old Testament in the Jewish Church," pp. 146, 159, etc.

[2] The Apocrypha and pseudepigraphical Jewish books are not cited in

What *is* of significance, however, is that as soon as the scholarship of St. Jerome was brought to bear upon them with the definite purpose of re-editing and revising the old Latin version, those books were consigned by him to a position greatly inferior to those of the Canon as received by the Jewish Church according to the testimony of the Rabbis.[1]

Now practically the same process is noticeable in regard to the manner in which the Canon of the New Testament became finally settled. Like the Jewish Canon, that of the New Testament was the result of gradual development. Writings which claimed high authority on account of their reputed authorship, and from other circumstances, such as local associations, were read in the churches, and it is well known that many which are now by common consent rejected as uncanonical, were frequently read and referred to as Holy Scripture, such, *e.g.*, as the Epistles of Clement and Barnabas, and the Shepherd of Hermas.[2]

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the New Testament as Scripture, and with the exception of St. Jude v. 14 (Enoch i. 9) are not *directly* cited at all, although in the Eschatological portions of the New Testament (particularly in the Apocalypse) allusions to Jewish Apocalyptic are frequent and obvious; this is clear from such works as Dr. R. H. Charles's "Eschatology."

[1] On this question Bishop Gibson, "The Thirty-Nine Articles," says: "Especially important is the testimony of St. Jerome. He gives a complete and accurate list exactly coinciding with our own, and ends by saying, 'Whatever is without the number of these must be placed among the Apocrypha' ('Prologus Galeatus'). Contemporary with Jerome was Augustine, and it is to his varying and uncertain language that the claim of the Apocrypha to be ranked as Canonical must be traced. Not only does he freely quote (as others had done before him) books of the Apocrypha as Scripture, but (as others had *not* done before him) when formally enumerating the books contained in the Canon of Scripture, he includes these books without drawing any distinction between them ('De Doctr. Christ.,' II., viii.), although elsewhere he seems occasionally to use language which implies that he recognized a distinction ('De Civ. Dei.,' xviii. 33; 'C. Faustum,' xii. 43), from which it has been inferred that possibly he differed from Jerome only in language" (Bishop Gibson, *op. cit.*, vol. i., art. vi., pp. 256 *et seq.*)

[2] In some of the Fathers there is a distinction between "Apocryphal" and "Ecclesiastical" books. Rufinus, *e.g.*, classed among the former those to be wholly rejected: among the latter, those which were read in the Churches. His division, therefore, falls into three parts: *Canonical*, those which are now received into the canon; *Apocryphal*, those which were altogether rejected; *Ecclesiastical*, amongst which he reckons Wisdom, Ecclesiasticus, Tobit, Judith, Maccabees, the Shepherd of Hermas, and the like. Other writers make a like distinction, though some of the Fathers make only

Jewish ideas of Inspiration having been largely inherited by the Church, it was natural that the Gospels—the narratives of the Life of our Divine Lord, containing, as it were, the Law of the New Covenant—should, like the Pentateuch, though of later date than other portions of Scripture, form a kind of Proto-Canon, round which writings of an exegetical character came to be grouped. That the Pentateuch was itself a development, and had been subjected to frequent redactions before it

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a twofold division, into Canonical and Apocryphal—*e.g.*, St. Cyril Hier., Cateches. iv., § 35, where he calls all Apocryphal which are not Canonical. (See Bishop Harold Browne, "Exposition of the Thirty-Nine Articles," p. 183.) This threefold division of Rufinus into "Canonical," "Ecclesiastical" (or "Deutero-Canonical"), and "Apocryphal" is especially useful as applied to the New Testament, since it enables us to classify and place in their relative positions those portions which are undoubtedly authentic; those which are doubtfully so, but are, nevertheless, Canonical—*e.g.*, 2 St. Peter, St. Jude, the Epistles to the Hebrews, the Apocalypse, the last twelve verses of St. Mark's Gospel, etc.; and those, again, which are of admittedly spurious origin—*e.g.*, the statements regarding the Heavenly Witnesses (1 St. John v. 7, Authorized Version), the Moving of the Water (St. John v. 4) and others.

But of paramount importance is the testimony of Eusebius, who gives a list of the writings of the New Testament, classifying them according to their degrees of importance and authority. "First," he says, "must be placed the holy quaternion of the Gospels; following them the Acts of the Apostles. After this must be reckoned the Epistles of Paul; next in order the extant former Epistle of John, and likewise the Epistle of Peter must be maintained. After them is to be placed, if it really seem proper, the Apocalypse of John, concerning which we shall give the different opinions at the proper time. These, then, belong to the accepted writings (ἐν ὁμολογουμένοις). Among the disputed writings (τῶν ἀντιλεγομένων) which are nevertheless recognized (γνωρίμων) by many, are extant the so-called Epistle of James, and that of Jude; also the so-called second Epistle of Peter, and those that are called the second and third of John, whether they belong to the Evangelist, or to another person of that name. Among the rejected writings must be reckoned the Acts of Paul, and the so-called Shepherd (of Hermas), and the Apocalypse of Peter; and in addition to these the extant Epistle of Barnabas, and the so-called Teachings of the Apostles; and besides, as I said, the Apocalypse of John, if it seem proper, which some, as I said, reject, but which others class with the accepted books" ("Hist. Eccl.," Book III., chap. 25).

In the above catalogue no special mention is made of the Epistle to the Hebrews, which is evidently included among the Epistles of St. Paul. In chap. iii. of Book III., however, after speaking of the *fourteen* Epistles of St. Paul, he adds: "It is not, indeed, right to overlook the fact that some have rejected the Epistle to the Hebrews, saying that it is disputed by the Church of Rome on the ground that it was not written by Paul." That this Epistle was not written by St. Paul is, as is generally known, now regarded as absolutely certain.

assumed its final form after the return from the Exile, had not prevented its being regarded as the kernel—the life centre of Judaism. So was it with the Christian Gospels : Writings and oral traditions of anterior date unquestionably gave a "tendency" to the form in which our four Canonical Gospels should finally become the corner-stones of the Christian Scriptures, but the exact position and value of such influences can only be determined as time and circumstances enable scholars to arrive at settled conclusions in regard to them.

In view, therefore, of doubts and difficulties which may be occasioned by questions which arise as to the genuineness of certain passages of supreme doctrinal importance, it is well to remember that "*Inspiration*" *and* "*Canonicity*" *are not to be confounded with* "*Authenticity*"—that a book or passage may still properly belong to the Canon of Scripture, the actual authorship of which is open to question, its position in the Canon being due not so much to the belief that it was written by this or that individual, but to the vastly more important circumstance that it expresses and is in consonance with, the doctrine which, at the time of its final redaction, had become the settled faith of the Christian community.

From what has been said it would appear, then, that some books were received with unhesitating consent because the instinct of Christian faith recognized in them a true interpretation of the Person of Jesus Christ. Others there were, however, which gained only a tardy recognition, partly because of doubts as to their origin, and partly because of certain Jewish elements contained in them which were thought to be scarcely consistent with the spirit of Christianity. That such books did eventually obtain Canonical rank goes far towards proving that the Christian consciousness was not fettered by hard or mechanical theories of inspiration, but that that spiritual perception which could penetrate beneath the outward "form," and recognize in them the "matter" of a true revelation, was the ultimate ground of their acceptance. It came to be felt that Holy Scripture was not merely for all time, but also for all times, and

that for this reason certain books might have a higher religious value for one age than for another, according as lower or higher conceptions of Divine revelation seemed to prevail. The varied sentiments with which the preaching of the first Apostles and Evangelists had been received, were repeated in the case of their writings. The teaching of St. Paul, for instance, had caused a natural revulsion against the narrowness of the Judaizing school of Christians, and it might well be that writings which appeared to favour the one party would be regarded with suspicion by the other. But as the Church slowly emerged from controversies concerning the demands of the "Circumcision" and the "liberty" of the Gospel as interpreted by St. Paul; and as disputes about the binding force of the Law fell into the background, a wider outlook was obtained, and writings which had appeared to an earlier generation as tainted with "Legalism," were, by the clearer light and fuller experience of a larger faith, perceived to be the products of a time of half-lights, when the shadows were dissolving and the rays were breaking through—before the old had fully passed away, and before the new had fully come. Let anyone take the Synoptic Gospels, and diligently compare with them the Gospel of St. John, and he will see what a change the passing of a generation had effected in the conception of the Christ; nor will he any longer wonder that the records by which the progress and development of the conception may be traced, should betray the varying phases through which it had passed; and that as manuscripts multiplied in the hands of the "initiated," glosses and additions should have been inserted with the pious intention of making clear to later times truths which had hitherto been but half comprehended or but half expressed. When this has been said, the solution of many a difficulty may, perhaps, be seen to lie in the fact that the New Testament is, after all, the outcome of the growing faith of the Church from whose hands we have received it; and that since it is, even with its possible developments and emendations, the heaven-inspired message of those whose spiritual perceptions had been quickened by that "anointing which

teacheth all things," and by intimate association with those chosen ones "whose eyes had seen and whose hands had handled that which was from the beginning concerning the Word of Life," it comes to us as the fullest and sublimest expression of Christian belief and experience, and as such will be received so as to become for us the touchstone of our faith and the object of our most reverent love.

A Way in the Desert: The Tasks and Temptations of the Modern Ministry.

By the Rev. CANON MACNUTT, M.A.

"The voice of one that crieth, prepare ye in the wilderness the way of the Lord, make straight in the desert a highway for our God."—Isa. xl. 3 (R.V.).

So to Israel in exile, uplifted by an undying hope, yet stricken with impotence which could look for help to none but God, the clear voice rang out its urgent call of appeal and promise. So also, centuries after, on the banks of Jordan, it spoke by the lips of John the son of Zacharias, to announce to the multitudes which thronged to hear him the coming of Christ. It is the ancient cry of the Ageless One which is always modern; like all His words to men, not the mere promulgation of a doctrine, but the declaration of an advent and a claim for man's co-operation in bringing it about. To the Babylonian exile it was a challenge to gird up his loins to welcome his redeeming God; and with a like demand it broke in upon the religious slumber of Jerusalem, as the Baptist called the spiritless Israel of his day to prepare to meet Messiah. And so to-day to men who come to undertake in Ordination the high duties and responsibilities of the Christian ministry, it speaks once more its imperative summons, to make straight in their own time a highway in the desert, and to prepare in their modern wilderness the way of the Lord.

I.

A way in the wilderness! A highway through the desert! Is this indeed a true description of the task and mission of the Church's ministry to-day? Or is it only reminiscent of what they were in bygone ages, whose flagrant contrasts and blatant antagonisms are strangely different from the smooth and featureless commonplaces of the modern world? Perhaps to some young man fresh from his theological college who comes to be

ordained there is some unreality, and even grandiloquence, about a view of his vocation which describes it thus. The parish he is going to work in, with its prosperous organizations and progressive activities—what has that to do with a wilderness? The well-bred congregations which will listen to his sermons might be, it is true, more sensitive than they are to the claims of their religion. But on the whole they are composed of excellent people, who will sometimes invite him to dine with them and otherwise make themselves pleasant. Or if he is designated to a slum parish, he anticipates no very formidable opposition—at least, nothing that he cannot face with the good, sturdy British pluck which has often served him well in his college games. If he does get run down or weary, a day or two on the golf-links will quickly put matters right, and he will soon be busy again in the duties of a profession which, if it has little of the heroic about it, and nothing of martyrdom, is at any rate a highly useful and civilizing influence in modern society, and worthy of all the training that has prepared him for it.

A few years ago such a forecast of ministerial life was possible even to more or less serious men. But there can be few now, and there will be fewer still in days that are coming, who do not realize that it is not with such thoughts as these that they dare undertake the office of priest or deacon of the English Church. It will not be long, my brothers, before you discover that beneath the familiar surface of modern conditions there is a heaving, seething life which will test your vocation to its very heart. Happy are you if you already know it, and cherish no expectation of, or desire for, the facile amenities of an uninspired clericalism which implies no sacrifices and contemplates nothing more aggressive than a respectable career.

For the task of the ministry of God's Word and Sacraments in the new age into which we are swiftly passing is a work which can only be attempted by men who know what it is to have received a real call from God. There is nothing petty or commonplace about the work to which you are being separated and set apart to-day. Yours is the high trust to serve the

Church in a time when scope and room are afforded for a fellowship of service with the highest and best that has been wrought for God and His Christ in ages past. I am thinking now not so much of the increasing strain of the parochial clergyman's work, though that often demands a real if unrecognized heroism worthy of the noblest Christian manhood. I am thinking rather of something which transcends all that is merely parochial, though it affects all our parishes, each of which is in its own degree and way a microcosm in which are stirring the forces which produce this wonderful modern world. We live so closely in touch with our age, and are so much its product, that most of us cannot feel its real complexity, and do not discern the extraordinary changes which are taking place before our very eyes. But those who see farthest tell us that it is pregnant with larger issues than any that have preceded it in the history of the Church. Its social changes signify the rapid passing away of an old order, and a steady set in the world's life towards a new order from which has vanished much that for ages has been taken for granted as permanent and unchanging. Not only religion itself, but the very foundations of common morality are seriously imperilled by tendencies which are at work in all departments of our life. Beyond the limits of European civilization, old nations like China, Japan, and India are being altogether transformed under the pressure of education and contact with the stream of western influences which are pouring in upon them; and new civilizations are swiftly being built up on the outskirts of our own Empire. If ever the voice rang clear to call men to prepare God's way in the desert, it rings out now for all who have ears to hear it!

For with all its boasted progress, its wealth, its power over nature, its education, and its eager and expectant life, this is still the sinful and unsatisfied world for which Christ died. It has not outstripped Bethlehem, nor has it outgrown the need of the Cross. Rudolf Eucken,[1] in his recently translated work, "The Truth of Religion," tells us its inmost secret when he says:

[1] R. Eucken, "The Truth of Religion," chap. xvii.

"This is an age afflicted with an immense contradiction. Wonderfully great in its mastery of, and achievements within, the environing world, but, on the other hand, deplorably poor and insecure in regard to the problems of the inner life and the inner world. We are as poor in the midst of all the external plenty which surrounds us as if we were not the possessors of it at all." It is still a world which cannot save itself, a world whose heart is weary and hungering for the Bread of Life. Among all its discoveries it has found out no new cure for its disease of sin, nor has it learned how to realize the purpose of its existence without the self-manifestation and redemption of God. It may build better houses, and educate its poor, and furnish itself with all the material contrivances which make living easy and pleasant and swift and free; it remains a world of human spirits which are restless till they rest in Him who made them in the image of Himself. Struggle though it may to do without Him, it sadly returns upon itself from every expedition into selfishness with a cry for the Eternal Love. And still, as in every preceding age of its long chequered story, it is waiting for the men who love, and think, and pray, waiting for the voices that will tell it the truth about itself, and prepare through the wilderness a highway for their God.

These are days when there is less and less room for an uninspired ministry without a sense of its dignity and mission. In the general landslide of establishment and authority a merely ornamental ministry can find no foothold at all. If the Church has a message, the world will listen; but there is no place in twentieth century society for the polite weaver of platitudes, who entrenches himself behind a set of shibboleths, which to the modern man are only the relics of a dead past. More than this, the priest whose faith is only a form or an inheritance will find it growingly difficult to maintain that faith in himself against the disintegrating forces of modern thought. He will probably end in losing it altogether if he does not rediscover in it God's eternal message to his own life, and through himself to the heart and life of his generation. That, and only

that, can transform him from the dumb formalist he tends to become into a true prophet of the Most High.

II.

And if the Christian ministry is thus forced to-day to attempt great tasks, it is compassed about with the great dangers which always attend them.

It has to be on its guard, first, against the temptation into which the poet Lowell felt that the lazy versifiers of his day were falling, the temptation to be

> "A cunning rhymer
> Who lies with idle elbow in the grass,
> And fits his music, like a cunning timer,
> To all men's prides and fancies as they pass."[1]

The parish priest is no longer pelted with the worldling's ridicule as in days gone by, because there are happily now very few incentives "to go into the Church," as it was called, for an easy living. But he is daily face to face with the subtle temptation to become a mere secular official, a municipal figure and not a minister of God. There will be scores to congratulate him upon his excellent social service for everyone who will help him to remember that he is to tune his message to the passion music of Calvary. "Not too other-worldly, if you please, sir priest," is the ominous warning of the many nowadays for whom salvation is decked out in the brave tinsel of mere material betterment, not dyed with redeeming blood and signed with the cross of sacrifice. The Christian ministry, it is true, alike in its origin and in its history, is steeped in ideals of social service. But St. Stephen and his brother deacons, if they were called to minister in the Portsmouth or Guildford of to-day, would quickly afford drastic evidence that their mission was energized by spiritual motives remote enough from the secular conceptions of the modern clergyman, who has never known what it is to be, as they were, filled with the Holy Ghost. To an apostle, social service was an expression of spiritual vocation;

[1] J. R. Lowell, "Ode."

and it was as far removed from a purely materialistic socialism as the burning prayers of St. John the Baptist, kneeling under the stars at midnight in the desert to claim a message for his next day's preaching, were from the vain repetitions at the street corners of the Pharisee, who with proud look and high stomach came out from Jerusalem to hear him. To us of to-day social reform is becoming almost as fashionable as once was a certain type of obsolete Churchmanship; and for Christ's ministering servant to divorce it from its true spiritual associations is to enter upon a degeneration which is as certain as it must be fatal to his true vocation.

The temptation to us modern clergy to exchange the high aims of ministry for what is lower and less exacting is real and pressing. But there is another danger to which we are specially prone, which arises, like that of which I have just spoken, from the increasing difficulties of our calling in modern life. We have to fear a mood like Hamlet's, which weakly bewails that "the times are out of joint," and bitterly resents "the spite that we were ever born to set them right." A young curate plunged into his work in the midst of a modern city, where every day he will meet either vigorous denials of his faith, or, worse still, a pre-occupation with other interests which will not stop to listen to his message, is tempted to play the coward as he thinks of a time when every decent Englishman accepted religion as part of the outfit of a complete gentleman, and the commonalty would as soon have denied the Church's claims as it would have questioned the right of the gentry to be richer and more fortunate than itself. He has come to his kingdom, but why is it that it is for such a time as this? What a wilderness of thought! What a desert of problems! What a poor, thin little voice he has; he can hardly make it heard at all amid the noise of the inhospitable world, which refuses all that he is anxious to give it! In the midst of it he feels like a pedlar at Christmas, who tramps the city streets and struggles to find buyers for his wares, knowing that he has nothing to offer which can compete with the garish attractions of the brilliant shop-windows that

win the ready attention of the passers-by. Perhaps he opens his Church papers and looks for strength in their evidence of common purpose and common faith. What he finds instead is a discussion about miracles, which he had thought were of the very essence of his creed. And here are men, with the same vocation to minister Christ's Gospel, who are resolving even the facts of his Lord's Virgin-birth and bodily resurrection into myth which has grown around the original Christian story. What is he to make of a modernism which struggles still to see in its tattered Gospels Christ's unutterable smile after it has ruthlessly evicted from them the Divine human face? Why this ebb and flow of opinion? Why this shaking of the heavens and the earth? How much more comfortable to live in a world where fundamentals were universally accepted, and the only work for the ministry would be to get them applied to experience! This welter of uncertainty, these multifarious claims to accomplish somehow all kinds of difficult work, this long, hard struggle to climb up the steep slope of duty, which sometimes seems strangely unreal, and veils itself except to the most earnest search for vision! "Oh, that I had wings like a dove, that I might fly away to some quiet sphere where there would be space and freedom and leisure to grow wise!"

III.

It is under conditions like these, and with such temptations, that the parish priest has to do his work to-day. Do I paint a stern and menacing picture, because I refuse to deck out the sphere of ministerial service in fine colours, and to give to the severe features of fact the insipid smile of unreality which soon disappears in the glare of experience? Dear brothers, it would indeed be a cynical task to describe the stress of your future if it were not that this is the background against which may shine all the brighter the glorious hopes and the magnificent promises of the ministry to which you are called. I need not now ask you to foresee or to think of what you will certainly learn to find out for yourselves, the great, the unspeakable rewards which do

come to the man who, in spite of all that threatens to daunt him, turns his face to the east and bravely performs his tasks. For the present I am more concerned to affirm that it is an experience never to be forgotten in a man's life when he begins to see something of the possibilities of his mission, by measuring them over against the magnitude of his difficulties. That is the experience which brings forth true prophecy, and awakens the voice which cries aloud for a way in the desert, and prepares through the wilderness a highway for God.

Prophecy! That is our supreme need, and such a world as this in which you are pledged to minister is the very wheel on which God shapes His prophets, and moulds them for their work. Yes, believe me, though we need much in the Church to-day, there is nothing we need so much as a prophetic ministry. Not an order of self-satisfied dogmatists who ape infallibility, and skim over the surface of the burning, aching human problems with easy solutions which have nothing in them but the evidences of prejudice and pride. Not this, but men who have travelled far into the tangled forests of life, and following still the kindly light that led them "o'er moor and fen, o'er crag and torrent," have found that it has broadened into a vision of the face of God; men who have felt in themselves the awful loneliness of the last silence, and have heard that silence broken by the voice of Christ; men who having shuddered amid the bewilderment of a material world-process have turned with a cry of despairing appeal to the Eternal Spirit which uprose within them, and have learned how to sing *Veni, Creator*, to Him who has done in their own souls the work of illumination for which He came at Pentecost to fill the Church; men to whom the holy name of "Father" is not a picturesque description of the unknowable Power behind creation, but the sacrament of an eternal heart, and the Son not a Greek ideal of Godhead, but the everlasting utterance of incarnate grace and truth, and the Spirit not an influence of unintelligible deity, but a divine Life-Giver and Comforter and Friend; men to whom atonement is the last best word of an infinite readiness and ability to save,

and justification by faith as real and as deep an experience as the poignant tragedy of their own sin; men, in a word, who have been taught in the strong conviction of faith to cry with St. John, "ἐγνώκαμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην—We know and have believed the love." Ah! for such as these what a sphere lies open in the world which we clergy find throbbing and wistfully inquiring behind the thin veil which conceals it from eyes that have never learned to see it! If we could but attain to that clear vision it would transform the drudgery of a barren and ineffective service into the rich and potent ministry of the true prophet of God.

"If we could but attain to it." With this I close, but not in the subjunctive mood.

It is not the literary and historical criticism of Sir William Ramsay and others which is doing most, though it has done much, to confirm for faith the history of the Acts of the Apostles as the true story of the earliest life of the Church. It is rather our sense, as we read that book in full view of modern thought, that it embodies, as only a true story could, the new, divine life of the Christian society when first it was filled with the Holy Ghost. It is the evidence which it offers to us still of the inrush of the Spirit into human lives, making new men and women, and kindling in them a fire of devotion and a clearness of vision which are just the power that we sadly lack to-day. Look at the Church in her glorious childhood, with the dew of heaven's morning on her brow, and the smile of God's youth in her eyes. What a quest she is bent upon! What power she wields! What an elasticity there is in her step, and what blows she strikes at the strongholds of sin! What a faith she has in the exalted Christ! Where did she get it, and can we get it too? The Church is a feeble and weary old man now, compared with the sublime Church of the first days. Can we win back that splendid youth? Can we learn again the secret that made her once so invincible as she went forth to serve her Lord? Aye, we may learn it as the Apostles and earliest Christians learned

it, in a new experience of the power that already worketh in us, the power of the Holy Ghost.

Down, then, with all those self-built fences that keep Him out of your soul! Fling wide every chamber of your being, that He may enter in! God holds the keys of your unknown future. Where and how He will call you to serve Him He alone knows. It may be that all your life through you will be an obscure parish priest. Perhaps there is that in you which He may shape to larger ministries, and use to rule a diocese or to speak on a large scale to your fellow-men. It matters not. What matters is your consecration of yourself to Him. Shake off the clinging fetters of your unbelief. This is St. Thomas's Day, the birthday of a doubter's faith, and there come back to the memories of many sons of Cambridge the words of Prince Lee to one of her greatest teachers: "*μὴ φοβοῦ μόνον πίστευε.* Ah, Westcott, mark that *μόνον.*" Make the great Scholar-Bishop's answer your own: "*Κύριε, πιστεύω· βοήθει μου τῇ ἀπιστίᾳ*—Lord, I believe; help Thou mine unbelief."[1] Here, above you and within you, already in possession but with more still to give, God waits to equip you for your service. Lift up your heart, accept the unspeakable gift, and then go forth, humble but courageous and believing, out into the great world which awaits your work. "Prepare ye the way of the Lord; make straight in the desert a highway for our God."

[1] See "B. F. Westcott," by A. Westcott, i. 249.

The Parables of the Lost.

By the Rev. H. J. WARNER, M.A.

CRITICISM, unfavourable to the divisions in the Bible, called Chapters, is very widely spread, and by no means of modern date. It is universally recognized, as is evidenced by our Revised Lectionary and our Revised Version, that these divisions, so far from being a help to the Bible student, are in many instances a positive hindrance, and break both narrative and argument. But scarcely ever is a complaint uttered against the *titles* to the Parables—titles which are intended to express briefly the subject of the Parables, but which often are quite misleading. Only once, for instance, does Archbishop Trench, in his standard work on the Parables, find fault with their Biblical titles, and that solitary instance is the Parable of "the Rich Glutton and Lazarus the Beggar." The object of this paper is to show, that with regard to one particular group of Parables, at any rate, the accepted titles not only obscure the sense and teaching of each separate Parable, but also destroy the connection which He, Who spake as never man spake, was most careful to make. The Parables to which we refer are those contained in St. Luke xv. and xvi., but which really form one group, and should have been contained in one chapter, like the corresponding seven in St. Matthew xiii., illustrating the inner characteristics of the Kingdom of Heaven, as the former group illustrate rather its outer activities. Our contention is that there is one leading idea common to all these five Parables in St. Luke, and that that idea is "loss." This, indeed, is recognized by the common title of the first—the Lost Sheep, but is quite ignored in the remaining four. The Piece of Silver conveys no leading thought at all. Likewise the Rich Glutton and Lazarus the Beggar. On the other hand, prodigality and injustice in the third and fourth are details of by no means primary importance, and are not the sins chiefly condemned in

these Parables respectively. We propose, therefore, to substitute the following titles: (1) The Lost Sheep; (2) the Lost Silver; (3) the Lost Son; (4) the Lost Situation; (5) the Lost Soul. Nor can it be justly urged against this proposal that it sacrifices for unity of idea the variety of teaching which the ordinary titles emphasize and preserve. Our Blessed Lord is not merely repeating the same truth, with the object of impressing it upon us, "lest we forget." That, indeed, would be perfectly justifiable in a teacher, but it is not the case here. He Who came to seek and to save that which was lost shows various ways in which loss may occur; how that which is lost may be recovered; and how, in some cases, loss is irrecoverable.

But what *is* loss? We must clear our way before we can proceed. In one sense it may be said that nothing can be lost;[1] nothing can vanish utterly and absolutely from the sight, reach, and knowledge of God. That which has once had an existence must be somewhere, and therefore the utmost which can be said is that "loss" is change of place. And this may help us to a right apprehension of what Christ meant when He spoke, for instance, of a lost sheep. Dirt has been defined as "matter in the wrong place"; and so a thing may be said to be lost when it is in the wrong place, with the additional suspense that we do not know where that place is, and the additional anxiety lest that which is lost is in distress. This suspense and anxiety are intensified in proportion to the love we bear for the lost. Hence a double motive constrains us to set forth to seek and to save: we want to get rid of our own pain, and we want to rid that which was lost of its pain. To find the lost is to restore it to its original state. When God finds that which was lost, He brings it out of a position which is foreign and dangerous to itself. It was not made for that position. It pains Him Who made it, Who has done so much for it, and Who knows supremely its true value, and loves it still with a yearning, burning love. To others, perhaps, the thing lost is not worth the trouble of searching for it, but not to Him Who is the Creator and Pre-

[1] *Cf.* "In Memoriam," liv.

server of all mankind. It is related that a diamond merchant of Hatton Garden, London, was crossing the street with a precious diamond in his hand, when a passer-by unconsciously and accidentally jerked it out of his hand into the gutter. Marking the place with his eye, the merchant hastened to his office, and returned quickly with some clerks, armed with brooms and buckets and shovels. Very carefully they began to collect the mud into the buckets. People were astonished, and some voted him to be mad; and others asked, "Why all this trouble? It is only mud." "Yes," answered the owner of the diamond, "but it's precious mud."

In attempting to ascertain the relationship of the "Parables of the Lost" to each other, the first thing which strikes us is the principle of proportion. In the Parable of the Lost Sheep the proportion is that of ninety-nine to one; in the Parable of the Lost Silver, nine to one; and in the Parable of the Lost Son, one to one; when we come to the next, that of the Lost Situation, the steward does not lose one situation and gain another, but secures, or at least manœuvres to secure, a substitute, a make-shift dependency upon the problematic favour of others. It is one to x. But in the last, the Parable of the Lost Soul, even this compromise is excluded. There is no alternative open, even at a sacrifice. There is no second chance, in the minutest degree. There is no crisis to negotiate. The proportion is one to nothing.

Again, as this principle of proportion is seen in the "losing," so also in the "finding." The attempts at the recovery of the lost are in an ascending scale of toil and trouble. The sheep is lost and is found. The simple fact is stated. There is a suggestion of perseverance in the πορεύεται ἕως, but it is not dwelt upon. But to find the lost silver, the woman lights a candle and sweeps the house and searches diligently. Clearly the search was a long and laborious one, begun in the inconvenient hours of darkness, and involving shifting of furniture. In the third, the lost son returns from a far country, and that after some years—as we may infer from the fact that the father

had given up hope of ever seeing him alive. But in this case, there is no "seeking." The son works out his own "salvation with fear and trembling," although at the same time the father's love was "working in him." Now, for the first time, that which was lost contributes to its own recovery, yet cannot be said to be wholly responsible for it; for the remembrance of what his[1] father is and has, and the reflection upon what the son is and has *not*—the contrast between the two leads him to make the resolution to "arise and go." In the fourth Parable, that of the Lost Situation, the lord of the steward is at first personally unaware of the loss he has suffered; others call his attention to it. We may conclude, therefore, that the "wasting of goods" had been going on for many years, more than in the case of the prodigal son. And when the discovery is made, when the steward comes to himself, not voluntarily as in the previous parable, but by compulsion, by detection, and impending dismissal, he ponders long in discovering some means of escape. All his knowledge of business, all his knowledge of human nature he brings to bear upon his position, so that he may save himself—*i.e.*, make the best of it—*φρονίμως ἐποίησεν*. He goes to work cleverly, brainily. His recovery depends partly upon his own resourcefulness and partly upon his master's goods. But what he does, when once his course of action is decided upon, must be done "quickly," and that which is done quickly must be done secretly; for the lord would not consent to a *further* wasting of his goods. The steward's plan must be expeditious and private, all demanding the exercise of a shrewd and careful mind, but involving great anxiety lest some slip or some *διάβολος* should expose the measure which *ὁ οἰκονόμος τῆς ἀδικίας* was taking to save the situation. In the last Parable of the five, the Lost Soul, the effort at recovery is desperate, frantic; Dives is content, if only he can be relieved of the torment of the flame by a minute drop of water falling upon his tongue from the finger-tip of an ulcerous beggar. And when he is told

[1] No commentator appears to have noticed the pathetic and tender affection expressed in the *ἑαυτοῦ* (not simply *αὐτοῦ*) in v. 20.

that even this is impossible, he abandons not his efforts for alleviation, for while the "physical" ὀδύνη must remain, the mental would be relieved if he could be assured that his brothers would not share his doom. Hence, he pleads that Lazarus might warn them, and if not Lazarus, then τὶς ἀπὸ νεκρῶν, "*anyone* from the dead."

Conversely, if the *effort* at recovery is in an ascending order, the *success* of the efforts at recovery is in a descending order. In the first two Parables in the series the success is complete: the sheep is brought back to the flock, the silver replaced in the purse. In the third, the Lost Son does not aspire to be restored to the *status quo ante*, nor was it possible to regain that "portion of goods" which he had already squandered. Unworthy to be included again in the family circle, as the sheep in the flock, or coin in the purse,[1] the returned prodigal would be more than content if he were privileged to be numbered amongst the lowest grade of menials, yet still in the father's service. If he secured even an occasional engagement, it would be solely on his merits as a worker, and not on his relationship as a son. All that he asks for is that he shall be treated as a stranger within the gates, and as such take his chance of getting sufficient employment to keep him in food and clothing, so long as it was in his *father's* service. The father, indeed, showered upon him the riches of his grace, but the elder brother refused to acknowledge him as a brother. Thus the unity, peace and concord of the family were only partial, and the recovery of the position as one of that family was incomplete. In the fourth Parable the unjust steward entertains from the beginning no hope whatever that he will recover his position. "My lord taketh away from me the stewardship." There is no prospect of his being retained in the service of that lord, even in a lower office. His dismissal is absolute. What his foresight aims at, and, we may assume, ultimately obtains, is a substitute; not another situation where fair work would secure fair wages, as in the previous Parable, but

[1] Or, on the necklace. It has been suggested that the lost piece of silver belonged to the necklace which the bridegroom of the peasant class gave to his betrothed, who would be as distressed at the loss of any part of it as an affianced girl of an engagement ring.

a dependency bestowed by one dishonourable person upon another. Only one stage lower than this can be conceived, and that is where even a substitute is impossible. This stage is reached in the last Parable. Dives has not wasted another's goods—father's or master's—he has wasted his own, inasmuch as "we lose what on ourselves we spend." He has wasted his life, and from the first instant in that other life the recovery of the lost is *per se* irretrievable. There is no passing the impassable gulf, no mitigation of the torment. And any messenger from that other world to this would be profitless to those who refuse to profit by what they already have.

Again, it is interesting to observe that in this group of Parables there is a gradual rise in the social scale. The first two are on much the same level. The shepherd with a hundred sheep, and the woman with ten pieces of silver, to whom respectively the loss of one is a matter of much concern, are poor working people. We reach a higher social circle in the third Parable—a prosperous farmer of broad acres, with many "hands," regular and occasional, and wealthy enough to provide festivities on a large scale at short notice. Not, however, until we reach the fourth Parable do we leave the working classes and reach the aristocracy. Here we have mention of a lord, whose estates are sufficiently extensive to necessitate the employment of a steward, and whose tenants contract enormous debts. But in the final parable we move in the very highest circle of opulence. Our Lord's description of Dives' manner of living obviously applies to one who had no business worries, but who commanded unlimited wealth, which he expended upon his purple and fine linen and daily sumptuous fare.

Further, we may inquire what effect these gains and losses had upon the principal persons concerned? At one end joy, at the other woe. The heart of the shepherd and of the woman overflows with joy, and they hasten to share it with their friends and neighbours. Therefore it extends beyond the house. The rejoicing at the return of the prodigal is confined to the household, but is not universal. The elder brother churlishly refuses

to take any part in it, and the joy of the father is in consequence interrupted. He must needs withdraw from the scene of gladness for the finding of one son in order to appease the anger of another. The dismissed steward has no ground for rejoicing. Here there is nothing but cold deliberate scheming. The crisis in his affairs leaves no room or time for the indulgence of feelings, whether sad or glad. But in the last the voice of joy has utterly ceased, to be replaced by the agonized cries of a soul in torment, intensified, in the impression they leave, by the contrasted παράκλησις of Lazarus; while in the background, so to speak, of the picture is the suspense as to the doom of the five brethren.

Finally, we must notice what is, perhaps, the most important feature of all in this group of Parables—viz., the gradation of responsibility. The great Shepherd of the sheep, He Who came to seek and to save that which was lost, places in the forefront the duty of the Church with regard to *Foreign* Missions. The sphere of the search is unlimited; the shepherd knows not where he may find the lost sheep, and when found he bears it home very gently and carefully. The second Parable deals with *Home* Missions. The coin has "lapsed" from its fellows, but it is still in the house somewhere, fallen into some corner or cranny of that house, hidden by the darkness and dust therein, and sought for and found by means which the house itself provided. This Parable deals with those who have been made "members of Christ, children of God, and inheritors of the Kingdom of Heaven," but who, through neglect of parents and others responsible for their spiritual welfare, have fallen from grace. Such "lapsed" ones are to be pitied, not blamed; the fault lies with others, not with them. "Rejoice with me, for I have found the piece which *I* had lost." There is no true Home Mission without a Heart Mission. In these two Parables, the briefest of the five, we are presented abruptly with the mere fact of the lost condition. But in the next the process of *getting* "lost" is dwelt upon. As we have already seen, responsibility is emphasized. The younger son has come to "years of discretion," to that age when the father gives him the "portion of goods that falleth to him"—viz., freewill, the age when a man may right-

fully claim to exercise his reason, and when he ought not to "make his judgment blind." In this third Parable, then, we *specialize* in Home Missions, and consider their more difficult problems—*e.g.*, how to deal with the Esaus and Jacobs of the Christian Church, the headstrong and the sanctimonious.

So regarded, the Parable covers a far larger ground than is usually understood. The expression ζῶν ἀσώτως means prodigality, extravagance. In that far-off country the younger son became one of the Smart Set. But there is no evidence to support the accusation of impurity made against him by his Pharisee brother. The A.V. and R.V. "riotous" gives a wrong impression. We have nothing to show that he was "rowdy." Moreover, he never succumbed to the temptation to adopt dishonourable means of getting a living. When extravagance and famine left him penniless, he got work—inconceivably offensive to a Jew, it is true, but honest work nevertheless. And he never begged, except for work, which, indeed, was *grudgingly* given him (ἐκολλήθη). His great mistake was that he supposed that "life" was to be found in the use of his endowments apart from his father. The word "οὐσία," ἅπ. λεγ. in the New Testament (as in the LXX.), demands special notice in this connection. He wasted—dissipated—his very being, all that constituted his being a son (*cf.* its later signification in the Arian controversy). His merit was that he realized and confessed this utter bankruptcy (εἰς ἑαυτὸν ἐλθὼν . . . οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός). Accordingly, in the following Parable, our blessed Lord teaches us that we are but stewards, and points how and why we are to use that which is entrusted to us. Here we have no foolish, pleasure-loving youth, but a shrewd and capable man of business, who, when he has come to the state reached by the prodigal, but by a different road—not thoughtlessly, but by deliberate fraud—does not confess his wrongdoing and throw himself upon the mercy of his master, but seeks by further dishonesty to save himself. This is a more difficult cast of mind for the Church to deal with than the previous one. The standpoint is that, if we use what God entrusts to us as faithful stewards, it redounds to God's glory and our advantage. Misuse

it, and both suffer loss. Courage, foresight, decision, energy, gratitude, are property common to the children of this world and the children of light. How to get them sanctified for the Master's use is the complex problem herein presented to the Church in her Home Missions. They are *natural* virtues, and therefore tainted; they are "the mammon of unrighteousness," which only loses its character when devoted to God and our neighbour. By doing our duty to them we best serve our own interests, here and hereafter. This is law—the law of Divine justice—a *quid pro quo*, a justice which rewards little with much, but still looks for that little. In the last Parable, therefore, we have that Divine justice presented to us in the hereafter, because it cannot be presented to us clearly and fully here. In this we see exhibited the great law of final retribution, which to every man of foresight must obviously prevail. Encompassed with a wall of wealth, within which he lived a life of refined selfishness,[1] Dives suffered no pains and penalties here. The state that he kept up was at his own expense and within his means. His clogged and corroded conscience did not give him a moment's uneasiness. If his heart did not move him to help Lazarus, whose needs were obvious, there was no law either of nature or of man that could compel him. Religion was outwardly observed by him; but there was only the form of godliness, without its power. Thus the series closes with the awe-inspiring revelation that those who have most refinement and culture and the highest worldly advantages *may* be farthest from eternal happiness.

And thus the circle of love is completed. "Love is the fulfilment of the law"—love for the bodies as for the souls of others. No one is too far off, no one is too insignificant, to benefit by it. We cannot withhold it without grave peril to ourselves; we cannot excuse ourselves with the plea that we have nothing to bestow. For—

> "Seas have their surges, and so have shallow springs,
> And love is love, in beggars as in kings."

[1] There is nothing to show that he was a "glutton," as the chapter heading in the A.V. calls him.

John Greenleaf Whittier.

By the Rev. CANON VAUGHAN, M.A.

IT is not our purpose in the present paper to write a biography of Whittier, whose life was an uneventful one, and passed for the most part beside the still waters of peace. We desire rather to dwell upon the various aspects of his poetry, to recognize the forces which lay behind his noble and fearless character, and to point out what seems to be of most permanent value in the not inconsiderable volume of his writings. And in attempting to form an estimate of Whittier as a poet, it may not be inappropriate to regard his writings under three distinct aspects: his poems of freedom, his poems of rural description, and his religious poems. But while the subjects are distinct, there is one characteristic which marks them all, and without recognizing which it is impossible to enter into the spirit of his poetry. We mean the deeply religious spirit which pervades them. With our own Wordsworth, he felt in Nature a presence that disturbed him with the joy of elevated thoughts. As a devout and earnest member of the Society of Friends he accepted as the essential points of Christ's revelation the two supreme doctrines of the Fatherhood of God and of the Brotherhood of man. This latter conviction lies at the root of his stirring and passionate appeals on behalf of the wretched slaves; while his unfaltering acceptance of the reality of God's Fatherhood, as emphasized in a large number of his poems, will probably remain as the most valued heritage of his teaching.

John Greenleaf Whittier came of a Quaker stock, the founder of which settled at Haverhill, near the Merrimac River, about the middle of the seventeenth century. The sufferings of the early Quakers in New England under the Puritan Fathers and their descendants form a dark chapter in the history of religious persecution, and must be borne in mind as an important factor in estimating that fierce hatred of tyranny and intolerance which

marks Whittier's "Poems of Freedom." The incidents of that persecution, of which we have illustrations in "The Exiles," the "King's Missive," and in "Barclay of Ury," grated, we are told, on the poet's memory, and he refused to regard as "saintly religionists the rigid oppressors who had wielded the scourge and the branding iron for Quakers, and at whose bidding Friends, male and female, dangled from gibbets." For many years the saintly Society of Friends had played an honourable part in the great movement for emancipation. Owing in a great measure to the life and labours of John Woolman, they had as a body emancipated their slaves. Their example however was not followed, and the appalling evil continued. In 1833, following the example of his friend William Lloyd Garrison, of whom Lowell sang—

> "In a small chamber, friendless and unseen,
> Toiled o'er his type one poor unlearned man,
> The place was dark, unfurnitured, and mean,
> Yet here the freedom of a race began"

—Whittier, at the age of twenty-six, threw in his lot with the Abolitionists. He published a pamphlet, entitled "Justice and Expediency," which marks his entrance into the fray. The story of the great Anti-Slavery struggle which ended in civil war need not be here dwelt upon, except to emphasize the part that Whittier took in it. That part lives in his poems and lyrics, written between the years 1833 and 1848, and published under the title of "Voices of Freedom," which, it has been well said, are animated with "the hate of hate, the scorn of scorn, the love of love." The first of these "Voices," was the noble dedication to William Lloyd Garrison:

> "Champion of those who groan beneath
> Oppression's iron hand."

These lines were quickly followed by a poem called "Stanzas," beginning "Our fellow-countrymen in chains!" a poem written in the white heat of burning indignation. Nothing, however, roused Whittier's anger more than the part taken by the clergy

in supporting slavery. In 1835, he tells us, a great pro-slavery meeting was held in Charlestown, on the fourth of the ninth month, when *The Courier* stated that "The clergy of all denominations attended in a body, lending their sanction to the proceedings, and adding by their presence to the impressive character of the scene!" This incident called forth the scathing indictment of "Clerical Oppressors," beginning—

> "Just God!—and these are they
> Who minister at thine Altar, God of Right!"

In the same spirit of burning indignation is written "A Sabbath Scene," in which the poet describes how an escaped female slave, "with dusky brow and naked feet," fled for refuge into a church during the performance of Divine service—

> "Like a scared fawn before the hounds
> Right up the aisle she glided,
> While close behind her, whip in hand,
> A lank-haired hunter strided."

With the help of a deacon who trips her up with a Polyglot, and of the parson, who acknowledges the right divine "to own and work and whip her," the hapless wretch is bound hand and foot, while shriek rose on shriek, and rent the sabbath air. And then—

> "My brain took fire: 'Is this,' I cried,
> 'The end of prayer and preaching?
> Then down with pulpit, down with priest,
> And give us Nature's teaching.
>
> "'Foul shame and scorn be on ye all
> Who turn the good to evil,
> And steal the Bible from the Lord,
> To give it to the Devil!'"

In a tenderer strain we have the pathetic farewell of a Virginian slave-mother to her daughters sold into southern bondage, one stanza of which may be quoted—

> "Gone, gone,—sold and gone
> To the rice-swamp dank and lone.
> There no mother's eye is near them,
> There no mother's ear can hear them;

Never, when the torturing lash
Seams their back with many a gash,
Shall a mother's kindness bless them,
Or a mother's arms caress them.
Gone, gone,—sold and gone
To the rice-swamp dank and lone,
From Virginia's hills and waters—
Woe is me, my stolen daughters."

Among other notable Voices of Freedom may be mentioned "The Christian Slave" and "The Branded Hand."

A few words only will be necessary with regard to Whittier as a poet of Nature. It is, of course, impossible to compare his writings with those, for instance, of our own Wordsworth. Still, in his descriptions of quiet landscape, and familiar home scenes, of "simple life and country ways," he has secured a high place among his contemporaries. As illustrations of his powers in this direction we would instance "The Grave by the Lake," the opening verses of "The Witch's Daughter," and the fine poem on "The Merrimac," beginning "Stream of my fathers!" Neither would we forget to mention what is probably the most distinctive and popular of Whittier's poems. In the winter idyll, "Snow-Bound," dedicated to the memory of the household it describes, the poet paints in exquisite colours the home of his early days. Few more perfect pictures of quiet rural life exist in the language. It has been compared with Goldsmith's "Deserted Village," and with Burns's "The Cotter's Saturday Night," and it hardly loses by the comparison.

Beautiful, however, as are many of Whittier's descriptions of scenery and simple country ways, it is as a religious poet that his name will be chiefly remembered. His sympathetic Introduction to "The Journal of John Woolman"—an autobiography declared by Channing to be "the sweetest and purest in the language," and of which Charles Lamb said, "get the writings of John Woolman by heart,"—strikes the note of his religious teaching. John Woolman's religion, we are told, "was love. His whole existence and all his passions were love." And his "Journal" deals with the practice of Christian benevolence—the life of Christ manifesting itself in purity and goodness—

rather than with the dogmas of theology. He wrote, says Whittier, as he believed, from an inward spiritual prompting, and he evidently felt that his work was done in the clear radiance of that

"Light which never was on land or sea."

And "the entire outcome of this faith was love manifested in reverent waiting upon God, and in that untiring benevolence, that quiet but deep enthusiasm of humanity which made his daily service to his fellow-creatures a hymn of praise to the common Father."

These words from Whittier's appreciation of John Woolman exactly describe his own religious position. No man ever realized more clearly the deep responsibility of life, and the accountability of the individual soul to God. Witness such poems as "My Soul and I," and "Ichabod," which has been called "the purest and profoundest *moral* lament in modern literature, whether American or European." And with Whittier, as with John Bunyan, "the essence of Religion is the practick part,"—in doing justly, in loving mercy, and in walking humbly with God. He recognized with the old Greek Father that "it is the heart and not the head that makes the theologian," and he would have endorsed the words of William Penn, that "The true and the just and the pious and the devout are all of one religion, and they shall see and recognize each other when their masks and liveries are stripped aside." In the fine ballad of sweet "Mary Garvin" he makes the old father say—

"Creed and rite perchance may differ, yet our faith and hope be one."

For the service that God requireth at His earthly children's hands is not "the poor offering of vain rites, but rather the simple duty man from man demands." This conception of "true worship" is nowhere more emphatically taught than in the following striking stanzas:

"Our Friend, our Brother, and our Lord,
What may Thy service be?
Nor name, nor form, nor ritual word,
But simply following Thee.

"We bring no ghastly holocaust,
We pile no graven stone,
He serves Thee best who loveth most
His brothers and Thy own.

"Thy litanies, sweet offices
Of love and gratitude;
Thy sacramental liturgies,
The joy of doing good.

"The heart must ring Thy Christmas bells,
Thy inward altars raise;
Its faith and love Thy canticles,
And its obedience praise!"

And the foundation of this service to man was the belief, which no apparent contradictions could shake, in the loving Fatherhood of God. This faith was the rock on which he anchored his hopes. That God is the Father of all men, that He hateth nothing that He hath made, that "His nature and His Name is love," that "His erring child may be lost to himself, but never lost to Him"—this with Whittier was the cardinal revelation of the Gospel. Any dogma, no matter how strongly supported by authority, which seemed to contradict this fundamental proposition, stood with him self-condemned. "His human hands were weak to hold such iron creeds." In the light of Christ's teaching, "he dared not fix with mete and bound the love and power of God." Hence the following beautiful lines of unruffled confidence and peace:

"And so beside the Silent Sea
I wait the muffled oar;
No harm from Him can come to me
On ocean or on shore.

"I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

"And Thou, O Lord, by whom are seen
Thy creatures as they be,
Forgive me, if too close I lean
My human heart on Thee."

And this knowledge of the love of God as the Universal Father led him without hesitation to adopt those views of the

future which have come to be associated with the teaching of Eternal Hope. It was, perhaps, easier and more natural for a Quaker to arrive at this conclusion, than for those brought up in more rigid schools of thought. For, as he remarks in a note to one of his poems, as believers in the universality of the Saving Light, the outlook of early Friends upon the heathen was a very cheerful and hopeful one. God was as near to them as to Jew or Anglo-Saxon; as accessible at Timbuctoo as at Rome or Geneva. Not the letter of Scripture, but the spirit which dictated it, was of saving efficacy. Robert Barclay, he adds, "is nowhere more powerful than in his argument for the salvation of the heathen, who live according to their light, without knowing even the name of Christ. William Penn thought Socrates as good a Christian as Richard Baxter; and early Fathers of the Church, as Origen and Justin Martyr, held broader views on this point than modern Evangelicals." As a firm believer, then, in that "Light which lighteth every man that cometh into the world," and holding fast to the doctrine of the Fatherhood of God, the popular opinions about hell were to Whittier inconceivable. In one of his most beautiful poems he represents the famous German preacher, Tauler, walking one autumn day without the walls of Strasbourg, pondering the solemn miracle of life. And as he walked, he prayed, "While teaching others, I myself am blind; send me a man who can direct my steps." And among the dry dead linden leaves that lay along his path he heard a sound as of an old man's staff, and looking up he saw a stranger, "weak and poor and old." "Peace be to thee, father," Tauler said. "God give thee a good day." The old man raised slowly his calm blue eyes. "I thank thee, son. But *all* my days are good, and none are ill." Wondering, the preacher spoke again, "God give thee happy life." The old man smiled. "I never am unhappy." And then the aged stranger spoke of God's will, and God's love, and of his own calm trust in "the Holy Trinity of Knowledge, Goodness, and Almighty Power." Silently wondering, for a little space, stood the great preacher; then he spake as

one who, grappling with a haunting thought, drags it into light. "But what if God's will consigns thee hence to hell?"

> "'Then,' said the stranger cheerily, 'be it so.
> What Hell may be I know not; this I know—
> I cannot lose the presence of the Lord:
> One arm, Humility, takes hold upon
> His dear Humanity; the other, Love,
> Clasps His Divinity. So where I go
> He goes; and better fire-walled Hell with Him,
> Than golden-gated Paradise without.'"

Tears sprang to Tauler's eyes. A sudden light clave the dark shadow of haunting fear. His prayer was answered. God had sent the strange old man to teach him by his simple trust wisdom the weary schoolman never knew.

Such was the sublime faith of the saintly Quaker poet of America. Accepting with all his heart the revelation of God as seen in the life and teaching of the Son of Man, that belief became the touchstone of his religion. It explained the burning hatred of intolerance and wrong which found expression in his poems of liberty. The enthusiasm of humanity was but the logical outcome of a living faith in the all-loving Fatherhood of the Creator. The service of that Creator, as outwardly manifested in the world, was found to be identical with the service of man. And in the light of this great central revelation that "the All-Great is the All-Loving, too," there crept into the poet's soul a peace that no earthly contradictions could disturb. "What is dark below is light in heaven." And "heaven is love as God Himself is love."

> "All souls are Thine; the wings of morning bear
> None from that Presence which is everywhere,
> Nor hell itself can hide, for Thou art there."

And this faith remained unshaken to the end. In some exquisite lines, entitled "At Last," written not long before his death, which occurred in September, 1892—lines which, it is interesting to remember, cheered the last days of Dr. Vaughan, the Master of the Temple and Dean of Llandaff, in his weary

waiting for the end—we note the same calm and holy confidence that had marked his earlier years:

"I have but Thee, my Father! let Thy spirit
Be with me to comfort and uphold;
No gate of pearl, no branch of palm I merit,
Nor street of shining gold.

"Suffice it if—my good and ill unreckoned,
And both forgiven through Thy abounding grace—
I find myself by hands familiar beckoned
Unto my fitting place.

"Some humble door among the many mansions,
Some sheltering shade where sin and sorrow cease,
And flows for ever through heaven's green expansions
The river of Thy peace.

"There, from the music round about me stealing,
I fain would learn the new and holy song,
And find at last, beneath Thy trees of healing,
The life for which I long."

A Plea for Extemporaneous Preaching.

By The Rev. HAROLD FORD, M.A., LL.D., D.C.L.

AS an evangelizing power the Church of England is weakest in one of her main functions—viz., that of preaching. Not that human souls are not hungering now as ever for the Gospel of Christ, but that men inadequately equip themselves as ambassadors of Christ, and the kingdom of God is immeasurably the poorer for it.

A prominent leader of thought in the Church of England says, speaking of the clergy in general: "Until the Church pays more attention to her preaching, she must be content to see men drift, as they are drifting, away from her fellowship. The Church is bleeding to death among the masses, mainly on account of her incompetent preachers." Many causes combine to make present-day preaching morally and spiritually inefficient; but if there is one cause which more than any other detracts from the power of the pulpit, it is the stereotyped practice of *reading* sermons—that servile adherence to the manuscript—which stifles every germ of eloquence, thereby weakening the preacher's power of impressibility for good.

"Depend upon it," said Dr. Döllinger to Mr. Gladstone, "if the Church of England is to make way, and to be a thoroughly National Church, the clergy must give up the practice of preaching from written sermons."

Much of the teaching of the Church of England is by the aid of a symbolism through which devout spirits can the better discern their Lord, and the absence of which would denude its services of an element in worship which is at once beautiful, impressive, and devotionally serviceable. But if the Church is to be, as she is destined to be, that mighty moving force—the evangelizing power of the world—it is by the ministry of the Word, and not by her ritual, that that end is to be accomplished. Powerful, too, as is the influence of music, yet music with all her charms does not, and cannot, possess the subtle, irresistible power of the human voice as the exponent of the Divine will—*i.e.*, of preaching, when the preacher becomes the mouthpiece of God.

And is it not by the *spoken* word that the evangelization of the world is to be accomplished? The written word will never supersede the spoken utterance. There is a power, a potency in a living man and a living voice which, in a like degree, is possessed by nothing else in the world, as a method of communicating thought and feeling. Spirit reaches spirit through the *spoken* word more potently than is possible through the printed page, or through the medium of a manuscript, which interposes a more or less impenetrable barrier between the preacher and his hearers.

"The manuscript," says Bishop Boyd-Carpenter, "acts like a screen, and seems to keep the fire off. A man needs a great deal of personal force and fire to make himself felt through it." That extempore preaching carries with it a far greater power of impressibility than a sermon read from a manuscript is too obvious to need confutation. In preaching from a manuscript there is almost invariably a stilted manner, or unnaturalness of delivery, resulting in a drowsy uniformity of tone and cadence, which is more or less inseparable from the manner of a *reader*. Moreover, a reader as such never excites the same sympathetic impulse in the minds of his hearers; whereas, a *speaker*, untrammelled with a manuscript, has ample scope for the expression of the personal element in thought and feeling; hence he will speak with true naturalness, greater vivacity, and intenser earnestness and warmth of expression—qualities in which alone lies a speaker's power of impressibility and influence over his hearers.

This is, of course, based on the assumption that he has to his utmost prepared himself, intellectually and otherwise, else he will court the failure he deserves. Further, a sermon preached without a manuscript must perforce be mentally absorbed before it can filter through the mind of the preacher. And it is this mental absorption and filtration alone that can impart to it the preacher's vital force and intellectual energy which, to the same extent, is impossible to him who is rigidly confined to the use of a manuscript.

The real danger which besets most preachers who read their

sermons is that of not re-absorbing them in their minds. Such sermons have no vital virtue in them.

The tendency of reading habitually from a manuscript is to suppress the personal element in preaching, thereby weakening a preacher's power of impressibility.

To preach without manuscript is, moreover, the more Apostolic way of preaching. We cannot conceive of St. Paul taking out a Greek manuscript when he addressed the cultured and critical Athenians on Mars' Hill. "Oh, but St. Paul was inspired!" says an objector. Granted. So is every true preacher of the Gospel inspired, though not in the same degree. "There are diversities of gifts, but the same spirit;" and that self-same spirit which inspired St. Paul operates in and through every man who has at heart the salvation of human souls, the passionate desire to preach the living Christ. Not that every man may become a pulpit orator, or even a great preacher, for there are "diversities of gifts." Yet it is within the power of every man to become not only an impressive but an eloquent extempore preacher, if he fulfil the necessary conditions, and if by eloquence we mean no mere tricks of speech, or artifices of oratory, but the speaking out from the inner man of soul to soul with that burning fiery eloquence which is flung direct from the heart of the speaker into the heart of the hearer. We are well aware that the very word "extempore," and more particularly when applied to preaching, excites in the minds of many a feeling of suspicion, if not a positive prejudice against it, since it is too frequently associated with that fatal and debilitating fluency of words behind which there is an abject mental poverty, than which nothing is more disastrous to successful preaching. Nothing in a preacher is more deserving of condemnation than the miserable fluency of the mere hack of the rostrum.

Before proceeding further, let us endeavour to arrive at an accurate definition of terms. The connotation of the term "extempore preaching," as popularly understood, presupposes the absolute mastery beforehand of the substance of the sermon, leaving the language to the inspiration of the moment. To preach without any preparation whatever is "like a schism,

either a necessity or a sin." At times, of course, unforeseen circumstances may arise which justify it. But, in all other cases, it is little short of profanity to offer to God that which costs us nothing.

It is an unmistakable law that "in the sweat of thy face shalt thou eat bread." And to nothing is this law more applicable than to that of extempore preaching. There is no greater fallacy than to suppose it will save the preacher labour. It involves infinite labour to achieve anything approaching success. Now, there is a numerous class of men who, without submitting themselves to that patient, laborious preparation which is absolutely indispensable, attempt to preach without notes, but who ignominously fail, as they deserve to do. These either culpably neglect efficiently to prepare themselves from sheer intellectual indolence, arising from a low conception of the ministerial office; or, they are those who, not without presumption, rely upon the unpremeditated speech which was promised to the Apostles in *emergencies*, as a gift of special inspiration. "But it is presumption, not faith," as Bishop Gott observes, "to expect help when we have neglected to prepare our best."

St. Paul's exhortation to Timothy conclusively indicates that premeditation and study were needed *ordinarily*. No uninspired men can, therefore, presume on the same promise without diligent study and prayerful meditation on *ordinary* occasions. It is the abuse, not the right use, of extempore preaching which has merited the scorn it so justly provokes.

Let a preacher bring to the pulpit a tithe of that preparation which is deemed indispensable for any other profession, and without which they dare not consider themselves duly qualified, and we shall soon cease to hear the outcry against the deficiencies and delinquencies of modern preaching. Let every minister henceforth regard himself as consecrated for the loftiest and most glorious purpose of proclaiming the Gospel of Christ, and the evangelization of the world will be immeasurably nearer its accomplishment, "when the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Religion and Theology.

By the Rev. W. ST. CLAIR TISDALL, D.D.

PARADOXICAL as it may seem, a great many of the religious difficulties of our day do not really affect the substance of the Christian religion at all. They affect *Theology*, not *Religion*. Theology is to the great truths (*i.e.*, facts) of the Christian Faith what Natural Science is to the facts which confront us in Nature. Theology is not Religion any more than Natural Science is Nature. No man of understanding would for a moment confound the Universe in which we live and of which we form a part with our *explanations* of some of the phenomena which we observe in that Universe. Yet not a few men of much ability do confound Theology with Religion. The mistake in each case is the same. Theology, as we have said, is not Religion; it is merely our attempt to explain the facts upon which Religion is based and to co-ordinate them with one another and so systematize our knowledge of them. Just in the same way Natural Science is not Nature but only our way of stating what we conceive to be some of the laws which operate in the material world and affect matter. So also Mental Science is the summary of the laws which men think they have discovered to underlie the operations of the Mind, or, to put it in a slightly different manner, men's theories about the Mind's method of working. As Nature and Mind exist quite independently of the correctness or otherwise of our theories about them—that is to say have an actual existence in no wise dependent upon Natural and Mental Science—so the Christian Religion has a very real existence quite apart from the Science of Theology. It is possible for a man to doubt some or many of the statements of physicists without his having the very slightest inclination to follow Bishop Berkeley in his philosophic doubts about the existence of the material world—the existence

of which, by the way, it may be admitted, is clear enough to us, though incapable of actual demonstration. A man may honestly and reasonably dispute much of Bain's "Mental and Moral Science," many of Bentham's "Principles of Morals and Legislation," and yet have not the slightest hesitation in admitting the great fact of the existence of "the Moral Law within," as Kant terms it, and the reality of the other subjects dealt with by these and other philosophic Scientists. It is well known to every student of Western Philosophy that, from Thales to Hegel and even Eucken, one School has succeeded another, each disputing many of the statements and theories of its predecessors. This has occurred in the East also, as the six great "Orthodox" and the two chief "unorthodox" Schools of Indian Philosophy—not to mention hosts of less important ones—amply prove. We find much the same thing in China. Yet all this by no means proves that there is nothing in Philosophy, and much less does it demonstrate that the *facts* upon which all these speculations were based have no real existence. No amount of difference of opinion regarding the proper Theory of Legislation can affect the fact that legislation exists and in some form always has existed.

If we turn back to Physical Science the same thing holds true. In Astronomy the Ptolemaic Theory once held undisputed sway. Ultimately it became largely discredited and gave way to the Copernican. That again in its turn has been much modified by Kepler, Newton, and later Astronomers. The Science of Astronomy, like every other true Science, is changing almost every day, because it is progressive, and progress implies change. Without change, without questioning and testing the conclusions of previous observers, no advance can be made in any branch of Science. But the modification of some Astronomical theories and the total overthrow of others, in favour of more accurate ones, rendered necessary by advance in observation and knowledge, by no means renders doubtful the existence of the Sun, Moon, and Planets, and of the vast Universe of which our Solar System forms such an infinitesimal

part. Whatever errors may yet be detected in our present Science of Astronomy, yet the Universe exists and will continue to exist. The Laws of Motion are quite independent of our successful or unsuccessful attempts to formulate and explain them.

Science may be said to be human knowledge founded on the observation of certain facts, whether these facts occur in the material, the vital or *zoic*, the mental, the moral, or the spiritual world. If the facts are wrongly ascertained or erroneously correlated to one another in our way of treating them, then errors must necessarily occur in the Science founded thereon. As all Science as such is of human origin, it must always be defective and imperfect, and must therefore always be capable of correction, improvement, and development. This applies to the "Mater Scientiarum," the highest of all Sciences, that of Theology, as well as to every other.

There have been and still are different Schools of Theology as well as different Schools of Mental and Moral and even of Physical Science. No School has exhausted the subject, no School has had a monopoly of the truth. Error may be detected in each, and hence every theologian worthy of the name has to master the leading theories of each distinctive School of Theology, and test for himself their correctness. He will probably find truth in some form in all, something he can learn from all, yet none that can be honestly accepted *in toto* as perfectly accurate, no theory incapable of improvement and so clearly stated as not to give ground for misunderstanding. This will be evident if for a moment we consider only a few of the different theories which have been held on such important matters as, for example, Freewill and Necessity, the methods and limits of Inspiration, the way of Salvation, and, perhaps above all, the multitudinous Theories of the Atonement. None of these does it fall within our present province to discuss, but we may take the last subject to illustrate what we are endeavouring to show.

When any *theory* (of the Atonement, for instance) is rendered

doubtful or overthrown, the *fact* does not fall with the *theory* started to explain it. Facts remain while theories pass away.

> "Our little systems have their day;
> They have their day and cease to be:
> They are but broken lights of Thee,
> And thou, O Lord, art more than they."

The *fact* of the Atonement is proved by Christ's own teaching and that of His Apostles, to say nothing of the spiritual experience of Christians during nearly nineteen centuries. On the truth of the fact theories have been framed to enable us the better to grasp it and the better to bring it (to our minds) into harmonious correlation with other great facts and with the rest of our theological system. The *fact* of the Atonement is the common basis, the *datum*, the premise, of each theory. Yet a man may (1) either have no definite and precise *theory* of the Atonement, or (2) may have an imperfect or even more or less erroneous theory of it, and still he may be quite certain about the Atonement, may be resting his spirit on it and working on it and in the strength of his faith in it. Just in the same way a man may be an admirable miner and yet know nothing of geology or metallurgy, a great linguist and not be at all acquainted with philology, a truly earnest Christian and not a theologian. Alas! he may be an admirable theologian and yet not be in any true sense a Christian at all. "Correct knowledge is not saving faith."

Of course this in no wise lowers the value of Theology as a Science; it merely distinguishes between theory and fact in Religion. Any serious error in theory may have a very serious effect on belief and practice. An erroneous theory, especially if insisted on as identical with the truth of the fact, may repel people from believing the latter. This is as unwise as it would be to deny the existence of the Solar System because we now know that the Ptolemaic Theory is in great measure wrong, and that the Sun does not go round the Earth, and never did. This consideration, let it again be said, while encouraging us to test and perfect our Theological theories, should at the same time

lead us to be on our guard against confounding them with the *facts* they are intended to state and explain.

The object with which Theology busies itself is God Himself. He can be known only as He has deigned to reveal Himself to man in (1) the Universe, (2) Reason, (3) Conscience, (4) Revelation (including the inspired consciousness of Divinely chosen men), and, above all, in (5) Christ. On the facts about God thus revealed Theology is based. As God "changeth not," so the facts of true Christianity can never alter. Hence the few main doctrines of the Faith — those, for instance, summed up in the Apostles' Creed — are unchanged and unchangeable. This should be noticed, lest we yield to the unthinking modern outcry against "dogma." Dogma is doctrine, and doctrine is teaching. A "Christianity without dogmas" is therefore unmeaning and unthinkable. If the expression meant anything it would signify Agnosticism. What those who use the phrase mean, if they mean anything, is to protest against hard and fast theological *theories*, of whatever School, being considered as of the essence of the Christian Faith. In this, as we have seen, they are right.

The Wesleys as Church Musicians.

By CLEMENT ANTROBUS HARRIS.

MUSIC being the "Divine Art" and the "Handmaid of Religion," it is not unnatural that a leader of religious thought, and a "Chief Musician," to use the Scriptural title, should occasionally be found united in the same person or family. Ambrose and Gregory in the early church; Martin Luther and our own John Merbecke (both of whom adapted the music of Gregory to the vernacular Scriptures) during the Reformation period; and the Wesleys during the Evangelical revival of the eighteenth century, are conspicious examples,

It does not appear that either the founder of Methodism, John Wesley, nor the poet of the movement, his brother Charles, possessed any outstanding musical gift. They were interested in the adaptation of tunes to hymns, but nothing more. The latter's two sons, Charles and Samuel, therefore probably owed their musicianship to their mother. Unfortunately, the biographers say nothing of her in this respect. Of the poet's elder son and namesake little need be said. Reports differ as to his playing, though not as to his phenomenal memory: he knew all Handel's choruses by heart! In view, however, of his astounding precocity—he strummed little tunes with a correct bass when only two and a half years old—he was chiefly remarkable for what he did not do. But the great hymn-writer's younger son, Samuel, became the most eminent organist, and one of the greatest English composers of his day, and his son succeeded him in the position. The two dominated English church music for over half a century. "Old Sam Wesley," as he was called, to distinguish him from his son, composed an oratario, "Ruth," when eight years of age. Nor was it a mere piece of child's play, for in after years, presumably in a revised and enlarged form, it was performed at a Birmingham Festival! At eleven, he not only wrote, but published a book of harp-

sichord lessons, and was sufficiently renowned to call for a portrait of him being engraved. He composed sonatas for the harpsichord or piano ; organ concertos ; chamber music ; symphonies ; songs, duets, glees ; and sacred music for both the Anglican and Roman Catholic Churches—anthems and services ; masses and Latin motets. These latter are, perhaps, his best work. He also composed tunes for every metre in the Collection of Hymns, compiled by his father and uncle. His connection with the leaders of the great Evangelical revival makes it interesting to recall that he was strongly suspected of being at heart a Roman Catholic! Nor was the suspicion entirely without foundation. For in the Paris archives there are letters written by him in his youth to a young lady in a convent school at Bath, betraying a decided susceptibility to the attractions of Roman Catholicism—a susceptibility he kept in abeyance from respect for his father. But in later life he disavowed having ever contemplated a change of faith, saying, that though allured to the Roman chapels through his liking for Gregorian music, the tenets of Rome had never appealed to him.

It was, however, in Samuel Wesley's third son, Samuel Sebastian Wesley, born in London, August 14, 1810, that the reputation of the family among the sons of Jubal came nearest to equalling its eminence in the religious world. For though he wrote both less in quantity and in less ambitious forms than his father, his style was more distinguished. Music did not escape that wave of deadly dullness, that cult of the academic and formal, that worship of the stilted and conventional, which characterized the eighteenth century. Nor, happily, did it escape that rejuvenating influence known as Romanticism, which, beginning in literature and spreading to the plastic arts, has since left no handicraft untouched. And in this musical revival, this insistence on the spirit rather than the letter, Sebastian Wesley took a distinct, if only a small, and possibly unconscious, part. In that disregard of "form," with which the Romantic school is so often charged, Wesley had no part. He wrote nothing in the sphere chiefly affected by it—that of the

sonata and symphony. But he was an avowed enemy of conventionalism in harmony, and aimed at a dramatic expression new to Church music; and he met with the fate usual to a man ahead of his times. That throb of life, that truthfulness to Nature, without which no music would nowadays get even a second hearing, was in Wesley's day anathema. Those anthems and services of his, which are now everywhere regarded as models of Church music, were greeted on their first appearance as almost beneath contempt. "Dull, unmelodious, a tedious exercise, will not be heard again," are among the mildest of the epithets used. J. W. Davison, of the *Times*, was a personal rival of Wesley's, and used expressions hardly fit for reproduction. Wesley's masterpiece, "The Wilderness," failed to win the Gresham Prize as being "not cathedral music." Yet in 1888 or 1889 the Trafalgar Square rioters invaded Westminster Abbey, and interrupted the afternoon service in a way which an eye-witness prefers not to describe. Towards the end, however, the throng suddenly became quiet and orderly, and remained so to the end. It was due to the effect on these roughs of the last movement of "The Wilderness," the beautiful quartet, "And sorrow and sighing shall flee away." There are a few other movements, but very few, in the whole range of music which can claim a similar record.

Samuel Sebastian Wesley died in 1876. Despite the anxiety of Deans and Chapters to secure his services—he was organist of no fewer than four cathedrals—and the offer from Mr. Gladstone's Government of a knighthood, which he declined, and a Civil List pension, his last years were not wholly unembittered by a sense of disappointment, partly due, no doubt, to his erratic and nervous temperament. He had met with many rebuffs, but surely would hardly have felt them could he have foreseen the position his music would occupy when, so far as the outward ear is concerned, he had himself ceased to hear it.

The Missionary World.

DURING close of June and the whole of July, great Christian Conferences, embracing our own and other communions, are held; we need only instance those at Mildmay and at Keswick, and the Conferences of the Student Christian Movement at Swanwick. None of these is primarily missionary, yet each has a wide bearing upon the evangelization of the world. All that uplifts a standard of Christian belief and Christian service, all that tends to deepen the experience of individual souls, directly affects the spread of the Gospel. The barrier lies not in any disability in the Message, but in the fact that it does not sufficiently dominate men to convert them into messengers. Here is where these great Conferences help. Their force lies not so much in the meetings set apart for foreign missions as in the meetings where the great truths of the Gospel are livingly applied. If Mildmay and Keswick are charged with vitalizing power, they will forward foreign work.

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We ask the prayers of our readers that this may be so, and more especially that, at the Students' Conferences at Swanwick, the young men and women from our colleges may face the great fact of Christ, with all that its recognition involves. The issues which lie behind these Conferences, and indeed the whole work of the Movement, grow clearer every year. Some of the ablest of the younger leaders in the mission-field had their training as officials of the Student Movement, and its influence in the home Churches grows steadily stronger. It promulgates a living Christianity, and from the first trains those under its influence to see realities at home and abroad in the light of the teachings of JESUS CHRIST. Thus it is little wonder that from its ranks come strenuous home advocates of foreign missions, as well as a steady stream of missionary volunteers.

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A Conference widely different in character, but also charged with import, met at Swanwick from June 12 to 14. It consisted of representatives of the Missionary Societies of Great Britain and Ireland, and is an outcome of the Edinburgh Conference. This is the second time of its meeting, and already it has had a unifying and illuminating effect. Nearly all the leading societies were represented, and several topics of great importance were discussed. One of these the question of co-operation between men and women in missionary administration at home and abroad, on which a special committee had prepared a most valuable report. We understand that this will be embodied in the General Report of the Conference, which will be awaited with keen expectation.

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The work of the Baptist Missionary Society for 1911-12 is effectively surveyed in *The Herald* in a special anniversary number. The Society is working among non-Christians in India (Bengal, Behar, North India, and Orissa); Ceylon; China (the Provinces of Shantung, Shansi, and Shensi); and on the Congo. It has also small missions in the West Indies and on the Continent of Europe. Its staff of European workers consists of 187 men missionaries, 138 missionaries' wives, and 29 single women, besides the 89 European women workers in the Baptist Zenana Mission. The distribution in non-Christian lands is as follows: India, 81 men, 66 wives, 2 single women; Ceylon, 4 men, 3 wives, 6 single women; China, 49 men, 35 wives, 5 single women; Africa, 45 men, 27 wives, 12 single women. The Society closes the year "with a debt of £11,980," but nevertheless the survey gives cause for great encouragement. The same striking opportunities are reported as by all other societies, and the blessing of God is resting on the work. It is interesting to see that the recent Indian census shows that the Baptist native Christian community in India is only 1,000 less than the Anglican, and is larger by 114,000 than the Lutherans, which come next below it. The aggregate Baptist

membership in India has increased in the last ten years by 50 per cent.

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We have more than once suggested that the evidential value of the work of the British and Foreign Bible Society was far too little recognized. The facts concerning the circulation of the Bible, and its living force throughout the world, are recorded, but they appear to be far too seldom used. Here, for instance, are some mere figures which stir us to thought. Last year, over 1,400,000 copies of the Scriptures were distributed by Chinese colporteurs and Bible-women. In South Malaya, Scriptures were sold in 43, and in South Africa in 80, different languages and dialects. Since 1906 the circulation of the Scriptures in Burma has nearly doubled. In Japan, the circulation shows a large decrease. This is a call to prayer, though it may be partly explained by the fact that the colporteurs have here been working in the less populous country districts. The colporteurs of the Society last year sold a total number of 3,300,000 copies of the Scriptures. The number of versions on the Society's list now includes 440 distinct forms of speech, 8 new versions having been added during the past year.

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Then here is a story in brief: A Moravian missionary has been working since 1900 amongst a little-known tribe—the Banigika—numbering from seven to ten thousand, in German East Africa, north of Lake Nyasa. They are an industrious people, and make keen Christians. The work has spread to 14 out-stations; there are 26 village schools, 183 baptized adults, and 127 children of Christian parents. The only authority on their language—which can be read by some of the surrounding tribes—is this Moravian missionary. He has just translated the New Testament into their language, and the Bible Society has agreed to publish it. Hitherto the little Christian Church has only had St. Matthew's Gospel. Think of the glorious access of light they will shortly have!

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A fascinating little article in *The Bible in the World* tells of a new translation of St. Mark's Gospel into "Chinook Jargon," giving the story of the growth of the strange *lingua franca*—"two-fifths Chinook, two-fifths other Indian tongues, the rest English and Canadian-French"—which has sprung up through the contact of traders with remnants of scattered Indian tribes in British Columbia and the territory of Alaska. This language has no pretentions as to its past or its future, but it provides the best means of giving the Word of God to some 50,000 Indians, many of them illiterate, but capable of understanding what is read to them in Chinook Jargon by their children. It is difficult to say which best illustrates the power of the Bible to meet human need—the record of enormous sales among the thronging millions of the East, or the strenuous efforts made to put its living message into the hands of a little band of African Christians, or a few remnants of scattered Indian tribes.

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The current number of *Our Missions*, the quarterly paper of the Friends' Foreign Mission Association, contains an interesting description of Ceylon, where the Friends have a strong and well-worked mission. Of late special emphasis has been laid upon the importance of maintaining a high level of spiritual life amongst the men and women who are the native workers in the mission, and thrusting responsibility upon the more experienced of them in order to develop "a strong indigenous Christian community." To prevent the Church life from being inherently weak, we read:

"It is essential that the people in our districts should be made to feel that the Christian message is not an exotic, an outside influence . . . but a life, a fact of universal significance, absolutely essential to *their* best interests and the fulfilment of *their* highest religious ideals, an inward knowledge which gives to all experience a newer, a richer and a fuller content. When the tremendous worth and power of the Christian Faith is *felt*, when it becomes a vital part of the people's existence, financial support will not be lacking."

We ask ourselves whether the words do not bear as closely upon us as upon our native Christian fellow-workers in Ceylon?

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The Foreign Field of the Wesleyan Methodist Church contains in its June number some articles which should stimulate its readers. The Rev. J. H. Ritson contributes, to the series on "Africa," a paper on "The Bible in Africa"; the Rev. W. A. Cornaby of Shanghai, in the series on "The Non-Christian Religions of the World," writes on "Confucianism"; and there is a brief but suggestive paper on "The Hindu Labourer's Wife." In view of the approaching Centenary of the Wesleyan Missionary Society much space is being given to preparatory work. Mr. Goudie writes urgently and hopefully, and there is also an interesting reproduction of the "plan" drafted by Dr. Coke as early as 1784 for the establishment of missions among the heathen. From Dr. Stock's "History of the Church Missionary Society" (vol. i. pp. 58, 155) we learn the importance of the work of this great Wesleyan missionary leader who made "eighteen voyages across the Atlantic to carry the Gospel to the negro slaves in the West Indies," having been set apart by John Wesley for the work. Although the actual Centenary celebrations do not take place until October, 1913, it is not too soon for us to begin to uphold our Wesleyan brethren in prayer, that they may attain their hearts' desire, which Mr. Goudie has thus expressed:

"At those gatherings we hope to have with us representatives of all the branches of the great Methodist family across the seas, and the occasion should be one of joyous thanksgiving and thankoffering. . . . The occasion should be one of unalloyed gladness and thanksgiving as we review the past, and ungrudging and whole-hearted consecration as we face the future and take up the task of the new century. The Church must have a gift ready. The work requires that we should not fall a penny short of the sum requested —£260,000—with readiness to maintain the work of a larger programme with annual giving on a higher scale. But we aim in this Movement at making another and more acceptable gift to God in memory of His goodness through a hundred years—a gift of the entire Methodist Church, renewed and enlarged in the spirit of her mind, *fit* for service and consecrated to great world ends. In such an offering our fund, while it would be more than guaranteed, would be lost as an incident in a great spiritual movement."

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The ninety-fourth Annual Report of the London Association in aid of the Moravian Missions illustrates painfully the result

of the crippling of missionary finance. There is no lessening of earnest strenuous effort, but the splendid record of long-sustained work in the West Indies, in South California among the Indians, in Demerara, in Surinam, in South Africa, in Labrador, in Nicaragua, and on the Moskito Coast in Central America, in Little Tibet, in Alaska among the North Queensland aboriginies, and in East Central Africa, is shadowed by an almost piteous recurrence of despondent appeal. It is evident that God is blessing the work abroad, but the pressure of monetary need is great. This is the only depressing thing in the Report, which we have read from cover to cover. It may be that there is a special call to English Christians to come to the aid of this noble Missionary Church, and a call to those who speak and write on behalf of Moravian Missions to steep themselves once more in the glowing faith which abounds in their own past history.

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The linking together of the Anglican Missions in China, a full account of which is given in the *Record* for May 24, is indeed a cause for profound thankfulness, to be hailed as an earnest of greater things. But it is only a step on the long road that has to be travelled still before the true "Church of China" is attained. The united Anglican body in China has 28,561 members; the total number of baptized Christians in China, excluding Roman Catholics and members of the Russian Orthodox Church, is 214,546. The Anglican communicants number over 14,000; the total number of Protestant communicants over 177,000. It is good to know that "the hope of a wider and more comprehensive unity than that which has just been established was prominently before the Conference" at which the Chung Hua Sheng Kung Hui was constituted.

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Notices of Books.

APOSTOLIC SUCCESSION CONSIDERED. By Richard Whately. *Longmans, Green and Co.* Price 1s. net.

This is an abridgment from Dr. Whately's great book on "The Kingdom of Christ." It is a work of profound learning on a subject that is at the present time one of increasing importance. A right attitude to the Christian ministry controls almost every other department of belief, and we venture to believe that Archbishop Whately takes that right attitude. There is added to the book a series of quotations from present-day scholars. The book, though marked by great learning, is easily written and pleasant to read.

MODERN FISHERS OF MEN. By George Lansing Raymond. *Putnams.* Price 5s. net.

FISHERS OF MEN. By J. E. Watts-Ditchfield, M.A. *Robert Scott.* Price 2s. net.

It is unkind to put these two books together, but they have come to us together, and their titles forbid separation. One is American—very American—and presents us with a picture in story form of the way men are fished for in Chartville Church. There is much that is good in it, though the story is poor, and the good is often spoiled by its poverty. In our fishing for men we distinctly prefer the help of Mr. Watts-Ditchfield. His actual work has stood the test of time, for even now that he is in Australia the work at Bethnal Green is going on as well as when he is present, perhaps even better. There is no severer test of method than to see if it works without the originator. And more, the book has stood the test of time, for this is the third edition, revised and enlarged like the work. No man ought to attempt to work amongst men without reading and re-reading Mr. Watts-Ditchfield's book.

ROMANS VI.—XI. By W. H. Griffith Thomas, D.D. *R.T.S.* Price 2s.

This is the second volume of Dr. Thomas's Commentary on the Romans. That fact makes it necessary to say but little of it. We were able some little while since to warmly commend the first volume. We can repeat the commendation here. This volume deals with some of the most difficult parts of the Epistle. Dr. Thomas evades the great controversy of the seventh chapter by means of a happy suggestion of his own. He agrees, as all must, that St. Paul is thinking of himself, but declines to say whether he is thinking of himself as regenerate or as unregenerate. He contends that he is speaking of himself as a man, who is trying to be good and holy by his own efforts, and is beaten back every time by the power of indwelling sin. Hence the passage can refer either to the regenerate or to the unregenerate, but to a particular group in either class. Perhaps wisely, Dr. Thomas makes no effort to explain in detail the predestination passage in Chapter VIII. Of the three following chapters he generally accepts Godet's interpretation. The question is, how can God reject the Jew whom He has chosen? Chapter IX. answers, God preserves his liberty. Chapter X. adds that Israel's sin is the true explanation, and in Chapter XI. God vindicates His action by foretelling

future consequences. Here this volume ends. We are glad to place it by the side of the first volume, and are quite prepared to welcome the third. It is an excellent piece of work.

THE SORROW OF THE WORLD. By Francis Paget, D.D. *Longmans, Green and Co.* Price 2s. net.

HOURS OF INSIGHT. By William Collins, D.D. *John Murray.* Price 3s. 6d. net.

Both these books have a pathetic interest. They are both the work of Bishops, both scholarly men: one who laboured in a University Diocese, the other who watched over the scattered flock of Southern Europe. They both died, or seemed to die, before their time; they both gave themselves richly to the service of their Lord. We are glad to have something from their hands. From Dr. Collins we have some sixteen sermons, some preached in England, some in his Southern Diocese. They are simple, earnest, and suggestive—a worthy memorial of a useful life. From Dr. Paget we have an essay concerning "Accidie," and a sermon on "The Sorrow of the World." Both are written with the beauty of style, the depth of thought, and the intense devotion that marks everything that Francis Paget wrote.

JOHN THE LOYAL. By A. T. Robertson, D.D. *Hodder and Stoughton.* Price 5s.

Dr. Robertson has set out to write a monograph upon The Baptist, and the title indicates the point of view. At once and naturally we turn to the chapter which deals with the moment of doubt in the prison-house at Macherus. Dr. Robertson thinks that part of the reason for the mission to Jesus was for the help of the disciples of John; but he believes, and rightly so, it seems to us, that it was mainly for John's own sake. He was in doubt and he was impatient, and then Dr. Robertson proceeds to tell us why. The whole book is easily written and aptly illustrated. Dr. Robertson has studied the Baptist, and he has reproduced his study in an attractive and useful book.

CROCKFORD, 1912. London: *Horace Cox.*

For the forty-fourth time Crockford comes from the Press, and wins the warm welcome it deserves. We cannot all afford a new Crockford every year, but a Crockford of some kind we must have. It is as accurate as ever, and if possible even more complete. This year the preface is serious and deals with Disestablishment, Additional Bishoprics, New Testament Revision, the Insurance Act, Prayer-Book Revision, and such like weighty matters. We confess we rather miss the lighter torch. Still, so ponderous a tome needs to be weighty sometimes. It needs no commendation. Amongst other things, however, we would like to commend it to those who circularize the Clergy. The writer of this note frequently receives circulars addressed to a predecessor who has been dead for years.

THROUGH EVOLUTION TO THE LIVING GOD. By Rev. J. R. Cohu. Oxford: *James Parker and Co.* Price 3s. 6d. net.

"Its author is a thorough-going evolutionist," says the prefatory note, and the book itself offers abundant illustration. "We believe in the evolution of worlds from nebular molecules and in the evolution of life from protoplasm to man." "Dots of jelly are the direct ancestors of man. We see

little jelly-dots grow into plants or animals, fishes evolve into reptiles or birds, then into four-footed beasts, and eventually into man." Haeckel's *science* is swallowed wholesale and his influence is observed almost throughout the work.

But the very point of the book is that evolution, when accepted, leads to belief in God. The key to all locks, the solution of all problems, is "Directivity," the mysterious psychic force which our author observes in all that has life, "faintly present in plants, more definitely in animals, most pronouncedly in man." "Directivity" is the potent factor by which the seed strives to become a plant, by which the animal race evolves mankind. Directions from outside seem to have been given to the seed, the egg, the reptile, the ape, and they have unconsciously striven to rise and evolve. "Who gives these directions to the seed, etc?" Thus are we led to that "Reality in the background," "call it God, or Force, as you will," that "outside Reality," that "Supreme Mind," that "Unknowable Power" of Herbert Spencer, which "Science calls Force and religion calls God." Mr. Cohu's favourite definition for this Divine Personality is "Mind + Heart + Will," which, he claims, implies a living, personal God, the "Living God" of the title of the book.

Mr. Cohu has written for the "troubled and perplexed" that they may preserve a faith assailed by scientific difficulties, and we should not like to seem to disparage an object so excellent. He feels his subject keenly and the book reflects a personal struggle. But many will not approve the attitude towards the Bible, and many more will wonder what message of Good News the preachers of this "Gospel of Evolution" will have for the sin-stained and world-weary. Christ, indeed, remains as our "Great Pattern" in the eternal struggle against our lower nature which evolution compels, but we had thought of Him as far, far more than this.

W. Heaton Renshaw.

Introduction to the Synoptic Problem. By E. R. Buckley. London: *Edward Arnold.* Price 5s. net.

It is one thing to understand the nature of the Synoptic Problem, quite another to solve it. We do not think Mr. Buckley has solved it. In some directions at least we cannot follow him; but he has stated the problem clearly and simply, and he has told us the general lines along which others besides himself have tried to find the solution. He accepts the two-document hypothesis, but limits his acceptance by saying that it must not be understood to mean that these two sources were the only documentary ones employed. There we entirely agree; indeed, we doubt if any advocate of the hypothesis would disagree. But Mr. Buckley believes that Q was only indirectly used by St. Matthew and St. Luke; the intervening document in St. Matthew's case being a collection of sayings, in St. Luke's, another and unknown Gospel. It is true that an indirect use of Q by St. Matthew and St. Luke does solve some difficulties, but it makes more, and we cannot help feeling that Mr. Buckley has not proved his point. We agree, further, that for his independent matter St. Luke had a second source; but Mr. Buckley's effort to prove that the second source was a complete Gospel is quite unconvincing. Finally, Mr. Buckley is compelled, because of the considerable

amount of pre-canonical Gospel literature that his theory demands, to once again put the date of the Gospels late; and here we think that he too lightly brushes aside the arguments of Harnack for the earlier date. So much by way of criticism. But the problem is so difficult that we can hardly hope to get beyond the region of criticism. On these points some will agree with Mr. Buckley, some will agree with us; but we shall all agree Mr. Buckley has written an admirable book, a real introduction to the problem—just the sort of book which the Christian student who does not profess to be an expert has long wished to possess. F. S. G. W.

CHRIST AND HUMAN NEED. *Student Volunteer Missionary Union.*

A paper-backed, unimportant-looking book of 200 pages, packed from cover to cover with good things. We could wish that speakers at Church Congresses would give us such inspiring and helpful addresses as these, given at the Liverpool Conference last January. There are nineteen addresses, each by a different speaker. One Bishop, one lady, one Missions-Inspector, five laymen, and eleven clergy speak to us in turn, and excellently well they do it.

The whole book is a striking illustration of the fact that at last we are learning the lesson that God's work and man's need is one the wide world over. "The social and missionary problem is not two, or many, but one." If Christianity fails to influence our home life in Christendom, it cannot appeal successfully in heathendom. By paradox, it is also true that only as the Cross wins its way in India, China, and elsewhere, will it win its way through the slums of England and solve our social problems here. For a general view of "Christ and human need" this composite work is one of the best efforts it has been our good fortune to meet.

AFTER-THOUGHTS. By G. W. E. Russell. *Grant Richards.* Price 7s. 6d. net.

A volume of essays on personal, literary, and commonplace subjects, lightly written, but full of suggestiveness, most of them culled from the experiences of Mr. Russell's own life. Some of them are upon ecclesiastical subjects, and most of them will be of interest in circles where ecclesiastical literature goes. Mr. Russell reproduces an excellent letter by the late Prime Minister, Sir Henry Campbell-Bannerman. He says that Sir Henry knew no more of the Church of England than he knew of the Sandemanians, and apparently he told him so in connection with his ecclesiastical appointments. Later on Sir Henry wrote to him—

MY DEAR GEORGE,

This is a clear case of coals of fire. You keep blazing away into me and my poor secretaries. I want you to authorize me to submit your name for a Privy Councillorship. Will you? and make glad yours, H. C. B.

OTHER SHEEP I HAVE. By Theodore Christian. *Putnam.* 9s.

An imaginative book in the interest of Christian unity. The author is impressed by the fact that in the United States they have "Lutherans in sixteen kinds, Presbyterians in twelve kinds, Baptists in thirteen kinds, Methodists in seventeen kinds; in all, some one hundred and forty-three so-called denominations, to say nothing of at least one hundred and fifty varieties of congregations which have no denominational connection." From some of these a cry goes up to heaven for unity, and a "celestial moderator" comes down to earth and hears representatives of different denominations upon the rationale for their existence. A large number of witnesses are thus called, and their explanations are very brightly recorded by the author-scribe. The serious value of the book lies in the fact that the "opinions expressed by imaginary characters in the work are really the opinions of learned authorities in the churches represented by the speakers, or of persons of the type of character depicted, credit for which is given by footnotes." So far as we can tell by examining some of the footnotes, the promise of the book is well fulfilled.

JESUS SALVATOR MUNDI. By Rev. J. H. Beibitz. London: *Edward Arnold.* Price 2s. 6d. net.

Mr. Beibitz has written a series of Lenten addresses with Jesus as the Saviour for the central topic. There are some things in them with which we cannot entirely agree, but there is much that is good and useful. In his treatment of the Atonement he presses the idea of reconciliation to God to the entire exclusion of that great aspect which St. Paul and St. John emphasize in common, the aspect of propitiation. We are willing to admit that the view of Mr. Beibitz is fashionable nowadays, but fashionable doctrine is frequently one-sided, and this is no exception to the rule.

RANDOM NOTES AND REFLECTIONS. By Joseph Harris. Published by the author, 17, Lancaster Avenue, Sefton Park, Liverpool. Price 2s. 6d., carriage paid.

This book is the work of an old man. He is seventy-five years of age, and is a Jew. It deals with his experiences in Russia, and is a plea for giving to the Jew equal rights with the Gentile in the dominions of the Czar. The writer believes that thus the Empire can rid itself of the pogrom on the one side and Nihilism on the other.

SERVICE AND SACRAMENT. By Rev. A. W. Gough, M.A. London: *James Nisbet.* Price 1s. net.

We are very glad to welcome this new edition of Mr. Gough's excellent manual for Holy Communion. It is simple, it is short, and it is satisfactory. We wish it a wide sphere of usefulness.

FOUR NOTABLE MEN. By Rev. J. Gosset Tanner. London: *C. J. Thynne.* Price 1s. 9d.

The four notable men are Oliver Cromwell, Erasmus, Alexander the Great, and Cardinal Newman. The first three lectures were delivered in India; the first two before Christian audiences, the third before a mixed assembly; the fourth was delivered in London. Mr. Tanner has not attempted to detach these literary efforts from his great missionary object. And so the lecture on Erasmus comes to be a sermon to agnostics, and that on Alexander the Great a piece of Christian apologetic. If it is a defect at all, it is a defect due to the circumstances under which he spoke. The lectures are clear and interesting.

THROUGH DISCIPLINE TO VICTORY. By W. E. Chadwick, D.D., B.Sc. London: *Robert Scott.* Price 2s. 6d. net.

A series of sermons for Lent, Holy Week, and Easter, thoughtful and solid, perhaps a little heavy. Dr. Chadwick does useful service by his careful explanation of doctrines and practices. In this respect we would especially commend the sermon to which he boldly gives the title "The Eucharistic Sacrifice."

Received: THE COMING DOMINION OF ROME IN BRITAIN. By the Author of "The Great Pyramid," etc. London: *Stanley Paul and Co.* Price 6d. net. We do not believe the main contention of this book: at the same time we are doing our best to make it untrue. THE LIFE AND TIMES OF ST. DOMINIC. By Rev. de Lacy O'Leary, D.D. London: *S.P.C.K.* Price 2s. 6d. net. An interesting and useful account. APOLLOS, OR STUDIES IN THE LIFE OF A GREAT LAYMAN OF THE FIRST CENTURY. By G. Robert Wynne, D.D. London: *S.P.C.K.* Price 1s. 6d. Quite a suggestive study. FOUR APOSTLES: THE TRAINING OF CHRISTIAN MISSIONARIES. By James Philip Lilley, M.A., D.D. London: *S.P.C.K.* Price 2s. 6d. THE PATHWAY OF SALVATION. By Rev. T. A. Lacey, M.A. London: *S.P.C.K.* Price 6d. AN ENGLISH CHURCHMAN'S PROFESSION OF FAITH. By Rev. James K. Swinburne, B.A. London: *S.P.C.K.* Price 6d. FACULTIES. By Edward F. Emmet. London: *S.P.C.K.* Price 1d. CHATS ABOUT THE CHURCH. By Fred. Geo. Browne. London: *S.P.C.K.* Price 6d. A handy Church defence manual for working men. THE CHURCH QUARTERLY REVIEW. By Rev. Arthur C. Headlam, D.D. London: *Spottiswoode and Co.* Price 3s. A good number. The three most interesting articles are on a New Theory of the Book of Isaiah by Dr. Burney, on Bergson by Dr. Brown of King's College, and on Priscillian by Dr. Burn. THE ENGLISH CHURCH REVIEW for May. London: *Longmans, Green and Co.* Price 6d. net. THE BOOK OF RUTH. By R. H. J. Steuart, S.J. London: *David Nutt.* Price 3s. 6d. net. A literal translation from the Hebrew, with full grammatical notes and vocabularies. A HEBREW CHRISTIAN CHURCH. By Rev. Francis L. Denman. London: *C. J. Thynne.* Price 1d. THE PROPHETIC SCRIPTURES IN RELATION TO ISRAEL. By Rev. C. Abbey Tindall. Published by *London Society for Promoting Christianity among the Jews.* Price 6d. CONSECRATION AND THE CROSS. By Rev. J. G. Simpson, D.D. London: *Robert Scott.* Price 4d. net. CONSERVATISM. By Lord Hugh Cecil, M.A., M.P. London: *Williams and Norgate.* Price 1s. net.