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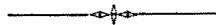
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sakes and then for the sake of the Church generally, we should do well to preach far more urgently the Person, the offices and the work of the Holy Spirit of God. As I laid down my pen at this point for a moment, I lighted on words by the late Dr. Westcott much to the purpose. Speaking at Cambridge some time ago, he said: "What we need for the fullness of our spiritual life—and the need is urgent and growing—is that the apostolic idea of discipleship should be restored. We cannot find rest until all Christians can be addressed as saints—men wholly consecrated to God—and till all alike who confess the faith are recognised as charged with spiritual duties towards the whole body to which they belong." "Thirty years ago," he added, "Bishop Thirlwell, a man far removed from any false sentiment or mysticism, said in his last sermon before the University of Cambridge (Whitsunday, 1869): 'The great intellectual and religious struggle of our day turns mainly on the question whether there is a Holy Ghost.'"

Yet we are living in the dispensation of the Spirit, of Him whom Tertullian calls the Vicar of Christ. Can any topic be more worthy of our pulpits, any subject more important for our private study? Our strength lies not in a poor imitation of others' ritual, nor even in a more elaborate organization, but in a closer personal and practical knowledge of the free Spirit of God. For this we need deeper study of our New Testament, greater application in prayer, fuller obedience to His Divine motions, richer experience of the riches of His grace.

Then the old Scriptures will burn in our hearts, and the old message will be in new power in pulpit and pew. Then there will be an atmosphere about our lives that men will recognise as the breath of the kingdom of God. Our beloved Church will share its gracious influence, Church Defence Societies will become of less account, for will not men say of her, "Destroy her not, for a blessing is in her"?

A. E. BARNES-LAWRENCE.



ART. VI.—THE CURE FOR ANARCHISM.

THE familiar reading of St. John's great words in the Authorized Version, "Sin is the transgression of the law," does not convey his full meaning. The term *lawlessness* is almost an exact reproduction of the thought contained in the word which he uses. Lawlessness is the disposition towards God's appointed order of which actual transgression of the law is the result. Sin consists, says the Apostle, not only, or first, in deeds which violate the law, but in a spirit and attitude of

revolt towards it, which really determines the conduct of life. "Sin is lawlessness," an evil fountain whence flows an evil stream, a lawless temper which inevitably issues in outbursts of lawless acts. With characteristic insight St. John tracks sin back into its inmost lair, and drags it out into a place where it is seen in its true light.

"Sin is lawlessness." It is impossible to read these apostolic words to-day without associating them with the recent calamity which has sent a thrill of horror through the civilized world. They remind us inevitably of the fact that the gates of the grave have only just closed behind a third American President struck down by the weapon of an assassin. They recall the fact which has been pressing upon all minds, that at the dawn of this new century, in the country which of all others may claim to be in the van of progress, lawlessness, civil and social lawlessness, has still a terribly potent influence, and is liable at any time to claim fresh victims and strike new terror into the very heart of human life. The assassination of President McKinley has been a stern reminder of the volcanic passions which are heaving under the surface of modern civilization and at intervals break into eruption. As at all such crises, the whole question of Anarchism has been engaging universal attention. The thoughts of many are debating the question whether an end cannot be put to these national calamities. Cannot the pestilence of Anarchism be stamped out? What are its causes? and what—if it has one—is its cure? The answers given to these questions are naturally many. Some regard the whole case as hopeless; some think that much might be done by stern repression and severe enforcement of law; some view Anarchism as one of the necessary evils which a highly-developed civilization induces, destined eventually to die of inanition; some do not hesitate to say that it is a matter for the directors of lunatic asylums, affirming that Anarchism is a form of insanity which happens to be specially prevalent at this juncture of human history.

And as Christians we cannot but ask what light our religion throws upon this sorrowful and momentous problem. We are growing out of the habit of thought which views all such matters as alien from Christian faith. One of the debts which, with many others, we owe to the late Bishop Westcott is a clearer conception of the relation in which we, as a Church, stand to social life and social questions. To use his own weighty words, we can "never forget that eternal life is present and not future only, a power which is possessed only in use." It is our "work to hasten the coming of the kingdom of God, the heavenly city which is in its idea a Holy of Holies."¹

¹ "Lessons from Work," p. 178.

Christianity, we well know, is mainly responsible for some of the greatest changes and reforms which have improved the lot and lifted the standard of human lives. The abolition of slavery, to name only one of them, is confessedly the work of Jesus Christ and those who in His service have sought to contend with all that is opposed to His Spirit in the present order of our earthly existence. And so, I say, we naturally ask, What light does the Christian faith throw upon this distressing question, which on every hand is agitating the thoughts of civilized men?

Let me first point out the likeness between sin and Anarchism which is suggested by St. John's definition of sin. Sin is in the religious sphere what Anarchism is in the social sphere. Sin is the repudiation of the law of God in spirit and in act. Sin is a deliberate violation of the Divine ideal of life contained in the laws which are the declaration of God's will. Those laws are written on the conscience—wrought into the very warp and woof of human nature, and reason asserts and experience confirms their fitness. Sin is the assertion of human wills against the Divine will, of selfishness against godliness; and the human soul by this self-assertion has become contaminated at its centre, and its conduct is a constant violation of the Divine ideal in thought, in word, and in act.

Now, what sin is in relation to the law of God, that Anarchism is in relation to the law of man. It is an entire rejection of the law and government which control and direct and indeed make possible the course of human life. It makes lawlessness a creed; it lays down as its first principle that all authority is a usurpation, and adds to this as a necessary corollary that as far as possible it ought to be overthrown. It refuses to credit the experience of history with any weight, and only uses the past to take from it its tales of tyranny and wrong to justify its own senseless and immoral doctrine of civil and political lawlessness. The patient student of history finds in the records of the past a story of the gradual regulation of authority. Men have learned by experience how to assert and where to place authority. The Anarchist breaks away from history and only sees in it an argument for an entire social upheaval which will lead to the disappearance of all the familiar landmarks and the destruction of the laws and institutions which are the pledge and safeguard of the liberty and welfare of mankind. Sin opposes God's moral and religious laws; Anarchism opposes and violates the social and civil laws which God-given human reason and experience have approved and established as the basis of the life of man. Sin is the lawlessness of men viewed in their relation to God; Anarchism

is the lawlessness of men viewed in their relation to each other.

I have pointed out this parallel with a special object in view. Christianity reveals what is God's cure for the lawlessness of sin; and we are to seek for the cure for Anarchism and kindred social evils along the same lines. What has been God's cure for the lawlessness of sin? He has asserted the law in the experience of life, marking the guilt of sin by the suffering which sin entails. He has asserted His law with tremendous emphasis in the Revelation of Sinai and the Revelation of Conscience, which corroborate each other and work hand in hand. But, after all, that is prevention and punishment, and not cure. God is law, says Nature, through the whole circle of her majestic order. God is law, says Conscience, by its witness to righteousness and its threatenings of punishment to all who have sinned. God is law, says the Revelation of Sinai, as it lays down the rules of life and affirms the penalties which are affixed to their violation. But where is the cure for sin? What is God's answer to the lawlessness with which men meet His law? Does He enforce the unmitigated law, and thereby reduce humanity to a hopeless failure, and sweep the whole race of sinners into a common pit of punishment? What is God's answer to the lawlessness of men? It is the Incarnation, the Atonement, the Resurrection, the Ascension of Jesus Christ, and the outpouring of His Spirit in the world. God meets human lawlessness with Divine love. The inward conditions which have produced sin are changed by the Cross of His dear Son. He makes the law-breaker a penitent; He pursues him with mercy; He appeals to him with loving kindness; He subdues him by grace.

God cures and removes sin by love, by a process of redemptive discipline, which with the Cross as its centre, achieves the actual salvation of the sinner and removes the inward conditions which cause sin. He vindicates His law not by crushing those who break it, but by stooping in the Person of His Son to the lowest depths of suffering which the breaking of the law has brought about, thus rescuing the law-breaker and bringing him over from lawlessness to the side of law. Selfishness is the motive which has led men to violate God's laws; selfishness is the spring of lawlessness, and God kills the lust of selfishness in the human heart by the self-sacrifice of the Cross. That is what wins men to God in Christ. Not the moral beauty of the life of the Jesus of the Gospels; not the purity of His ethical teaching; not the strength and suasion of His moral influence over men—not any of these or all of these combined, but the Atonement of His Cross, the gift of forgiveness which His Passion insures, the Divine appeal of

love which in its victorious grace proves itself capable of bearing the last strain which sin has laid upon it to compass human blessing and salvation.

“Thou hast no power, nor may'st conceive of mine,
But Love I gave thee, with Myself to love,
And thou must love Me who have died for thee.”

This is how God conquers lawlessness and cures sin. And the real cure of Anarchism and every other social evil must be on the same lines. The first impulse of society—the first impulse even of Christian men—on hearing of such a crime as the recent assassination is to appeal to violent repression. Anarchism plainly provokes a contest of two forces: of law on the one hand and lawlessness on the other. Only the mentally or morally insane Anarchist could doubt which must ultimately prevail. Law must somehow overcome and entirely eradicate lawlessness. But how? How and when is that great consummation to be brought about, and by whom?

It is obvious that, when crimes like these are committed, there must be an enforcement of law. The law must take its course; the stern hand of Justice must work its will; the assassin must be punished, and the horrible cause which he serves must be loaded with its proper obloquy and shame by the righteous indignation of mankind. And surely it is a question whether liberty of speech, the palladium of English freedom, in cases where it involves treason and practically implies conspiracy, should not be suitably curtailed. But all this is secondary and on the surface, and does not suggest a cure. Nor is there any ground for supposing that natural evolution contains the cure of Anarchism and its kindred social evils which disturb the peace and threaten the welfare of human society. Fifty years ago it was widely held and loudly asserted that in the course of social evolution the dawn of the twentieth century would see an end of war, that wars would have become impossible—a mere dream of a half-forgotten past. To-day Europe is an armed camp; the greatest pageants of modern life are always military, and a few false steps on the part of some statesman would bring about a conflict without a parallel in the history of man. It is true that much may be done by the removal of the external conditions which produce Anarchism. Human life is very far from being purged of injustice, and injustice is one of the torches of Anarchism. The contrast between wealth which flaunts itself in license and luxury on the one hand, and squalid and degraded poverty on the other, is a fruitful source of that discontent which gives birth to the feelings of jealous hatred

which in their turn inspire murder and other crimes. The systematic relief, and as far as possible banishment, of poverty, and a new conception of the responsibility of wealth, would partially overcome these feelings and so avert their terrible results. And education which aims at cultivating the humane in man must eventually convince all but the insane of the fatuity of doctrines which bear on their very surface their own refutation. But the accomplishment of these great ends presents difficulties which baffle the most able and whole-hearted philanthropists who think patiently over the world's needs. The truth is that the real cure must be sought elsewhere than in the civilizing influences which I have indicated. The axe must be laid at the root of the tree before it can be finally cut down. Beneath Anarchism is Atheism; beneath social lawlessness is the deeper lawlessness of sin. Build whatever civilized fabric you may on that soil, it is liable to overthrow at any time by the upheavals of sin. Moreover, it is easy to theorize on the absolute removal of the conditions which produce Anarchism; but without religion, without the regenerating Gospel of Jesus Christ, it is a mere dream. The authority of love supreme in every department of society, which will make Anarchism impossible, can only become a fact in the kingdom of God. Anarchism is the sprouting of an evil stem which can be killed by the love and fear of God alone. Civilization may lop off the stem; nothing but the religion of Jesus Christ can uproot it. It is the Christian Church which holds the key of the position, not Parliament which can legislate and direct movements which make for progress, nor the law itself which often provokes where it is intended to cure. The doctrine of hate must be met and silenced by the gospel of love. If the Church will patiently persevere in doing her Master's work, if her mission to the poor and the fallen and the ignorant is more and more realized and fulfilled, if the self-sacrifice of the Saviour's Cross is reproduced in His followers amidst the conditions of modern life, the cure of Anarchism will become complete. The process may be gradual; the coming of the kingdom of God is slow and long-delayed; the triumph of love through the whole order of things may be far away. But in Christ we know it is possible—nay, as sure as is His victory over death and the grave. And meanwhile patiently and hopefully and as those who know that there can be only one result to their labours, we are to work and wait for the coming of the day.

And if we are told that this is the attitude of the visionary, that they do but dream who are looking for that golden age, we reply that it is the promise of God's Prophets and the declared purpose of Jesus Christ. Listen to the words of "him who

saw the Apocalypse" of that eternal consummation "to which the whole Creation moves." "Behold the tabernacle of God is with men, and He shall dwell with them and be their God: and He shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain any more: the first things are passed away. And He that sitteth on the throne said, Behold I make all things new." There will be no Anarchism there, for society will be moulded on love; there will be no refusal of authority, for authority will everywhere prevail in love.

Let us therefore silence in ourselves and discourage in others that vindictive spirit which calls for vengeance over the dead President's grave. Let us remember that we are all of us who are members of Christ's Church pardoned law-breakers, that we have been saved by the love of the God whose government we have opposed, that we are unworthy to claim or to expect the grace which folds us in its everlasting arms and will never let us go. Subjects of His kingdom, we are working by His Spirit to assert and extend throughout the whole of His world that authority of love which, wherever it prevails, unites all men as brothers in the common bond of love to each other and to Him, and kills at their root the hideous growths of lust and passion which in so many directions overrun the fair garden of life.

F. B. MACNUTT.



ART. VII.—PATRONAGE IN RELATION TO THE SUPPLY OF CANDIDATES FOR HOLY ORDERS.

A CORRESPONDENCE in the columns of the *Record*, originated by one of the best known and most learned members of the Evangelical School, suggests a possible reason for the falling-off in the supply of candidates for Holy Orders. It is a cause which, I think, has been very generally overlooked, and yet one which should have seemed more or less obvious. Broadly speaking it is this: that the present system of patronage warns off from the ministry many young men who themselves know, or whose parents know, that they lack two important aids to advancement—means and powerful connections. As discussed by Dr. Henry Gee and others, the allegation is made only in a restricted form. It is the Evangelical School which is said to be losing recruits, and the persons upon whom it is sought to lay the responsibility for its losses are the trustees who administer so much of the patronage in Evangelical hands.