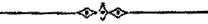


ever gradually unfolding fresh truth, were the hopes of the whole nation constantly fixed.

With regard to the future of the Church, they teach continual progress; as a whole, the world is continually going forwards rather than backwards. The older prophets appear to have been almost silent with regard to the future life; they taught the Divine support in the present life, but the future seems to have been hidden from their view. To the Christian prophets of the New Dispensation was reserved the glory of making known to men the life beyond the grave.

A. HERBERT DUXBURY.



THE MONTH.

ECHOES of debates in Convocation seldom reach the world of the secular press, but a very decided exception must be made of the recent debate in the Upper House of Canterbury on "The Moral Witness of the Church." The Bishop of Birmingham moved the appointment of a Committee to consider what could best be done to strengthen "the moral witness of the Church on certain current abuses of commerce, on gambling, and on certain other prevalent offences against the moral law." In the course of the discussion some very plain things were said, especially by the Bishops of Birmingham, St. Albans, and Ely, with reference to commercial morality. Instances were given of the immoral methods of trading forced upon young men in many houses of business. This very definite speaking was quickly taken up by the alert and enterprising *Daily Mail*, which obtained from the heads of several leading firms a full and emphatic denial of the Bishops' charges so far as their houses were concerned. Then, for over six weeks, letters on both sides appeared in the paper, and the net result of the correspondence seems to show that while large and well-known firms are entirely guiltless of the charge of commercial dishonesty, the same cannot be said for many of the smaller houses. The keenness and severity of competition leads to "shady," and even immoral, transactions, which fully justify the strong language of the Bishops of Birmingham and St. Albans. And clergymen who are brought into contact with young men in business know well that employés are often called upon to say and do things which are plainly untrue and dishonest, unless they are prepared to face the certain consequences of refusal. The correspondence in the *Daily Mail* has, we feel sure, been of genuine service to the cause of integrity in

business, and we hope the results of the work of the Joint Committee of Convocation and the House of Laymen will serve to show that the Church is plainly alive to the evils in question, and is determined to do all in her power to counteract and destroy them. Many young men and women now fighting the battle alone will be strengthened and encouraged to persevere by the consciousness that a great body of public opinion is gathering force in the direction of honesty and uprightness in business life.

The Bishop of Manchester's Evangelistic Mission at Blackpool during August was a noteworthy and successful attempt to bring the Gospel to bear on the huge crowds that frequent that popular seaside resort. Supported by his suffragans and a vigorous body of other helpers, consisting of clergy and undergraduates, Bishop Knox held a series of services during the first fortnight of August, which were attended by very large numbers of people, and the witness for God under such circumstances must have been productive of great and lasting good. These efforts, coming after the Bishop of London's West-End Mission, will also be of real service in reminding people that when a man becomes a diocesan Bishop his whole life is not necessarily transformed thereby into a mere organizing machine. It certainly is one of the weaknesses of the present condition of things that a Bishop has to spend so much of his time and strength in matters of diocesan administration that they leave him comparatively little opportunity for public efforts such as the Bishops of London and Manchester have been making. And yet the value to the Church, to say nothing of any higher motive, of evangelistic work of this kind will be of the very highest, and will tend to give "the man in the street" a true idea of the primary elements by means of which our Church stands. We hope we may soon hear of similar efforts in other dioceses. Whether at the seaside, or in our large centres of population, the needs and opportunities of direct aggressive evangelistic work are well-nigh endless, and in view of the profound interest awakened by the Welsh Revival and the Torrey-Alexander Missions, we trust that evangelistic work on a large scale by the Bishops and other leading Churchmen will be attempted on every hand. In the London diocese arrangements are being made for special missions to non-church-goers, to be held at different centres during the autumn and winter. It will be good news to hear that other dioceses are planning to "do likewise."

We have received the second number of *Deutero-Canonica*, the organ of the newly-formed International Society of the Apocrypha, the chief object of which "is to make more widely known the spiritual, ecclesiastical, and literary value" of the books of the Old Testament Apocrypha. The Council for Great Britain and Ireland contains some well-known and honoured names, both from within and outside our Church, and the quarterly paper before us includes a scheme of study, a list of recommended books, and various notes of interest. The Warden of the Society (Rev. Herbert Pentin, Milton Abbey) has issued a popular paper on "The Value of the Apocrypha," in which he gives several reasons for the study of these books. We hope one result of the formation of the Society will be to bring into clearer prominence than ever the difference between the canonical books and the Apocrypha, as well as the grounds on which our Church refuses to accept the latter as part of the Word of God. This position, which has the threefold sure warrant of history, scholarship, and experience, is one that needs emphasizing afresh to-day for several reasons, and to the furtherance of this and other similar ends we wish all success to the Society of the Apocrypha.

We have great pleasure in calling attention to the proposed memorial to the late Bishop of Liverpool, Dr. Ryle. It is rightly thought that so well-known and honoured a name and so powerful a writer should have some permanent memorial whereby the influence of his vigorous Churchmanship and the value of his various writings may be continued in succeeding generations of men and women. The memorial is to take a threefold form, and gifts can be allocated to any of the following objects: (1) A monument in Liverpool Cathedral; (2) exhibitions to Wycliffe and Ridley Halls; (3) provision of books suitable for candidates for the ministry. Nothing could be more fitting than these objects, and (speaking for immediate needs) especially the second and third. We believe the Committee will take special care that in any gifts of books the Bishop's own books and tracts shall have a prominent place. We venture to say that there are few books more worthy of study, or more likely to be useful in the ministry, or more characterized by genuine learning and wide reading, than Bishop Ryle's "Commentary on St. John." It is a mine of wealth, even to those who possess Westcott, Godet, Reynolds, and other standard works. And as to "Ryle's Tracts," to give them their familiar title, there are few more telling, forceful, pungent presentations of the Gospel and of Christian truth generally. They deserve to be studied for their style alone, and a generation of clergy trained on

Bishop Ryle's pure Biblical teaching and clear, definite Saxon would never be complained of for being without a message or without power to make it clear. All contributions to the fund should be sent to one of the Honorary Secretaries—Archdeacon Madden of Liverpool, or Sir C. R. Lighton, Bart., 324, Regent Street, London, W.

The proposal of the Lower House of Canterbury to form a Province of London seemed to meet with very little encouragement from the Archbishop of Canterbury when it was brought before the Upper House. And yet it represents a view which has very strong support in the Church. The unwieldy size of the present Diocese of London, and the utter impossibility of any Bishop fulfilling the usual requirements of the see, call for some very serious alteration of the present condition of things. No one can regard the present arrangement of suffragan Bishops under a diocesan Bishop as anything but a temporary makeshift. The clergy and people do not and cannot feel that the suffragan Bishop is in any true sense their own "Father in God." If, however, the areas worked by the suffragans were made into dioceses, and the diocesan Bishop of London made into an Archbishop, the conditions would become so changed as to afford a worthy example of what Episcopacy could do. It is this lack of the power of adaptation to modern needs and the complexities of modern life that tends to make many people, loyal Churchmen among them, impatient even to the point of despair. As the Lambeth Conference in its famous Declaration on Reunion spoke of the Episcopate "locally adapted" as one of the essentials to reunion, it would be well if we could show a little of this capacity for adaptation. We shall, of course, be met with appeals to precedents, and reminded of the motto, "*Festina lente*"; but there is such a necessary thing as a bold, statesmanlike attempt to cope with admitted difficulties, and it is for this reason we welcome with all heartiness the raising of this question of a Province for London. We desire to see the fullest possible proof given to the non-Episcopalians around us of what Episcopacy is capable of doing, and that when we say we believe Episcopacy to be for the *bene esse* of the Church, we are prepared to justify our statements. We may be perfectly certain that it will only be by some such practical proof that we shall ever commend our Church system to those outside her pale. *Solvitur ambulando.*

A correspondence of no little interest has been proceeding in the *Times* on the subject of "Politics and Christianity." It arose out of a letter which called attention to an address

at Whitefield's Tabernacle, the very successful Congregational Mission led by Rev. C. Silvester Horne. The address was on "How we won East Finsbury," and was delivered by the successful candidate, now Mr. J. Allen Baker, M.P. On the face of it, the address could hardly help being as much political as religious, and that in spite of some of the moral questions, such as temperance, which formed part of the address. There will always be a difference of opinion as to the precise lines of demarcation between the political and religious aspects of certain questions, and consequently as to the appropriateness of particular topics for treatment in the pulpit. For instance, the religious aspects of the Establishment would be regarded by many Churchmen as suitable for bringing before their people on Sunday in Church, and we must therefore allow Dissenters equal liberty to preach on what they believe to be the religious advantages of Disestablishment. But apart from this, and lying far deeper, is the question of what is fitting and unfitting for a service on Sunday in a place of worship. It is well known that Dissenters do not take the same view that Churchmen do as to the uses to which places of worship should be devoted. No one, for example, would dream of the possibility of our churches being used for the purpose of Church of England M.P.'s telling people "how we won" this or that seat. We go farther, and say that we cannot imagine any definite Churchmen like Lord Hugh Cecil or Sir John Kennaway taking up such a topic on Sundays at all. In these days, when the line between Sundays and week-days is being rubbed out on every hand, we view with regret and strong disapproval anything which tends to further that dangerous movement. And the matter is all the more serious because when quasi-political addresses are given on Sundays in Dissenting Churches they invariably represent one political party only. We have never heard of a Conservative M.P. addressing a Nonconformist audience on how he won his seat. There are other aspects of the same subject which are well worth consideration, such as the rightfulness of the use of places of worship for political gatherings, when, as is well known, such buildings are only exempted from payment of rates because they are used for worship. It is impossible not to endorse Prebendary Baker's words in the course of the correspondence now referred to when he says:

"Mr. Guinness Rogers speaks of 'the peddling objection to the exception of Dissenting chapels from the rates.' I do not think that any Christian man entertains any such objection. What some of us do object to is not the exception of the chapels from rates, but the open and flagrant violation of the conditions under which such exemption is granted. What

causes many of us surprise—I hope I may say it without offence—is the strange elasticity of the Nonconformist conscience, so sensitive in such a matter as the payment of a trifling rate for the support of secular teaching in denominational schools, so dull in regard to receiving exemption from rates under certain conditions, and yet not fulfilling the conditions of exemption.”

The controversy as to the use of the Athanasian Creed has received fresh impetus during the past month from the publication of the memorial of the Cambridge professors and tutors and of the memorial of the eighteen Deans to the Archbishops of Canterbury and York. Both documents are weighty in the extreme, and will go far to convince the great majority of Churchmen of the need of some modification of the existing rubric. No one can fail to sympathize with the attitude of those who fear that any relaxation of the rubric at the present juncture will be misconstrued into a plea for some modification of the faith enshrined in the Creed. At the same time, these two memorials, as well as the resolutions of the Upper Houses of Convocation, make it perfectly clear that those who plead for the change are as loyal and devoted to the full Catholic faith as are any of their opponents. In view of the pressing need of a settlement of the controversy, we cannot help regretting that the subject is to be shelved until the Lambeth Conference of 1908. Especially do we feel this because it does not seem likely that an expression of the views even of that assemblage can settle the matter, either one way or another, for English Churchmen. We already know the position of the American Church as well as that of the Church of Ireland, and we do not suppose that the opinions of Scottish or Colonial Churchmen can be a decisive voice with us at home. It is a matter for settlement by us ourselves according to our own needs and by means of our authorized tribunals. Meanwhile we cannot help expressing our strong conviction that, as the Bishop of Chester writes in the *Times*, the Irish Church has shown us the way out of the difficulty. Let the Creed be retained in its place in the Prayer-Book, but let the rubric ordering its use on particular days be omitted. This would at once testify to our continued adherence to the doctrines of the Creed, and also afford many clergy and laity the relief they need. The testimony of the Archbishop of Armagh and the late Dr. Salmon of Dublin, as adduced by Dr. Jayne in the letter now referred to, is very weighty and significant. Here are two resolute defenders of the public use of the *Quicumque vult* led to change their views, and to believe that the Irish Church “has found the one true solution of a great difficulty.” We hope the day will soon come when the Church of England

will arrive at the same solution. The advantages to our Church would be immediate, immense, and far-reaching.

A somewhat unexpected contribution to the Vestments controversy appeared last month in a letter to the *Times*, giving an extract from a letter written by Bishop Stubbs immediately after the Ridsdale judgment thirty years ago. Dr. Stubbs characterized the judgment in unmeasured terms as "a very disgraceful affair to English lawyers," as "a most barefaced falsification of history," and as "a falsification of documents." This is pretty strong even for the pronounced High Church bias of Bishop Stubbs. The letter was, however, promptly and conclusively dealt with by the Hon. and Rev. W. E. Bowen, who pointed out that the judgment was the decision of seven judges, including two such different Churchmen as Lord Selborne and Lord Cairns. It is, indeed, astonishing that Dr. Stubbs could have allowed himself to use such extreme language of a tribunal of this calibre. Mr. Bowen also quoted from Lord Selborne's "Memorials" some telling passages, in which he expressed his adherence to the judgment :

"Nothing which has since been written, said, or done by Dr. Pusey himself, or by anyone else, upon this subject has shaken my conviction that the judgment in the Folkestone case was right" (Lord Selborne, "Memorials," i., c. i., 393).

For our part, we are quite content to place Lord Selborne's judgment against that of Bishop Stubbs. Readers of the Bishop's Charges are well aware that his profound historical knowledge was associated with very strong and pronounced Church views which (as, for example, on evening Communion) no one could call impartial. We are therefore sorry that the Bishop's strongly-worded opinion on the Ridsdale judgment should have been unearthed at all, and more particularly at the present juncture, when the forthcoming Report of the Royal Commission will call for the most careful and impartial consideration of the legal aspects of the Vestments controversy. As the Bishop of Exeter said in his recent Charge, what we want is a clearer understanding as to the law of the English Church, and as to the means of ascertaining that law. This is not the time for the publication of extreme and strongly-worded statements, even of eminent men, which were expressed under cover of the freedom of personal and friendly communication. The cause of truth and peace is not served that way.

The Bishop of Bristol is clearly not afraid of creating precedents, and he created a very interesting one by welcoming

in person the Wesleyan Conference at Bristol. Hitherto such greetings have been by letter only, but this personal visit was a novel and welcome change. The Bishop's words, too, were of the heartiest possible kind. It was he himself that suggested coming to "hold out to them in the very heartiest and most cordial way the right hand of Christian fellowship." An interesting reference was made to the way in which the Bishop's great predecessor dealt with John Wesley, and the subject of Christian unity was naturally touched upon with great point and appropriateness :

"He trusted that in their deliberations, as in their prayers, they would have kindly regard to their external relations with the Church of England. Who were the real heirs? who would enter upon the inheritance if there was such strife amongst their denominations and Christian Churches that real injury and damage was done to one side or the other? There are two heirs, and only two—atheism and superstition. He never forgot those two tremendous dangers for the realm of England when he was considering episcopal duties, privileges, and actions."

Nothing could be truer or better timed. The Bishop's action has, of course, incurred the disapproval of the *Church Times*, but the great majority of Churchmen fully realize that the Bishop did the very best service to that cause of Christian truth and unity for which we daily pray. With no sacrifice of principle, Dr. Browne showed that true spirit of large-hearted love and practical wisdom by means of which alone our religious difficulties should be approached and our problems considered.

Notices of Books.

Village Sermons. Second Series. By the late F. J. A. HORT, D.D.
London: Macmillan and Co., Ltd. Price 6s.

It is difficult for many people to associate village preaching with the great Cambridge scholar to whom the world of theological learning owes so much, and yet we have here a second series of sermons preached in the little village where Dr. Hort was in charge for so many years. We have in them a striking illustration of the simplicity of a profound mind. There are very few words or statements which could not be perfectly understood and clearly followed by any village congregation. The characteristic of all the sermons is patient instruction. The teaching is given with great distinctness and applied with earnest faithfulness. Young preachers could hardly do better than study these sermons in order to know "how to do it." The subjects are, perhaps, too uniformly on the practical side to present a complete view of pastoral preaching, and we