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A table of contents for *The Churchman* can be found here:

https://biblicalstudies.org.uk/articles_churchman_os.php

The Churchman Advertiser.

SEPTEMBER, 1902.

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1 TIM. i. 15.

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THE
CHURCHMAN

SEPTEMBER, 1902.

ART. I.—THE PASTORATE OF SERVICE: AN
ENTHRONEMENT SERMON (Nov. 1, 1901).

WE preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake (2 Cor. iv. 5). Or, to render the apostolic Greek a little more exactly and a little more fully: *We proclaim not ourselves, but Christ Jesus as Lord, and ourselves as your bond-servants for our Jesus' sake.*

So speaks, for himself and his fellow-workers, unfolding the inmost and ultimate secrets of his purpose and ambition, the greatest of all pastors, the Apostle Paul. He is writing an Epistle which pre-eminently discloses to us himself, the very man, the human heart beating at the centre of that immense circumference of enterprise, and only quickened into warmer and more manifold sensibilities by the indwelling of the Holy Ghost. To the Corinthians, whom he loved, and who loved him well, yet perplexed and grieved him too, he presents his whole self, without even the thinnest artificial veil. Affection, hope, disappointment, indignation, irony, bitter rebuke, tenderest entreaty—all comes out precisely as it is felt, in the utterance of a devotion to them which has nothing to conceal. To be sure, all is dominated by a purpose. The Second Epistle to the Corinthians is no fitful rhapsody of troubled feeling. All bears upon the rescue of the disciples back from misbeliefs to the eternal truth, from confusion to a strong cohesion in the Lord, from themselves to Christ, to holiness, to heaven. But into the line of that great purpose the Apostle pours not his reasonings only, nor even his entreaties, but himself. He spends upon his converts his own innermost being. He gives to them his soul.

In the course of such a message so delivered he comes to the paragraph before us. And here he dilates awhile upon

the great phenomenon of the Christian Ministry—its message, its motives, the divine energies which can alone sustain the minister, the illumination which his own spirit must needs receive if he is to shed the light of Christ around him. Particularly he indicates now the one, the solitary and all-controlling ambition with which he is to labour and to preach. What has he to do? What has he to say? A thousand things, from one aspect; from another and a higher, only two, which fuse themselves after all into one. He has first to present, to proclaim, to magnify to men, a Person, in the splendour of His love and grace, and in the majesty of His claim. He has then to announce himself to his brethren as indeed the commissioned messenger of that Person, sent veritably by that august Sovereign, claiming their loyalty and their love. But he makes that claim, not for himself, but for Him who has sent him. The very last thing he is authorized to do is to assert an autocratic position, to dictate, to terrorize—nay, he is bound expressly not to assert himself as himself at all. His whole and unreserved ambition is to proclaim Christ Jesus, and to proclaim Him Lord. And his entire and unartificial purpose, under that ambition, is to present himself to his brethren, not as lord over the heritage of which he is himself only one ransomed member, but as being, for Jesus' sake, because of that all-beloved name, the servant of the saints.

“Ourselves your bondservants for our Jesus' sake.” Such is this great clergyman's central and ultimate conception of the Christian Ministry. He has much to say about it elsewhere from other sides, about its commission and authority, and about the moral dignity of its idea. But here he lays his hand upon its very heart, and gives us the central glory of the thing. And the words denote the most absolute anti-thesis possible to every thought of an ecclesiastical assumption, to all such self-exaltation of a ministerial class or order as can harden it into that far different thing, for which the Christianity of the Apostles has no place, a hierarchical caste. The words delightfully negative all that is connoted by that term of mournful omen, as of mournful history, “clericalism.” They present to us in short a conception not magisterial, but altogether ministerial. The pastor, teacher, and guide in things Divine has here no ambition outside the glory of his heavenly Master. And within that sacred limit his supreme ambition is to be, in Christ, the bondservant of his brethren. He belongs to them, not they to him. He recognises ever, and with joy, that the Church is greater than the Ministry; the Bride of the Lamb is greater than the bondman of the Bride.

So the man's whole life is at once chastened and dignified by his call to a high ambition, which, by the law of its nature, is altogether pure. To "proclaim Christ Jesus as Lord," that is the hope which animates him every day. He lives to make Christ Jesus great to human hearts. He lives "that Christ may be magnified in his body," that Christ may look out at the windows of his life, and may beckon from its doors, that his word alike and his example may persuade men, with an indefinable but strong attraction, to "taste and see how gracious the Lord is," and never so gracious as when He is most absolutely Lord. To this man all interests are subordinated to these; he rises up with this aim in the morning, and he lies down with it at night. His life is manifold in its contents; he is a man, "a man in Christ," and therefore all the more a man; nothing that is essentially human is alien to his sympathies. He is citizen, neighbour, friend; he is brother, husband, father; he is thinker, he is reader, perhaps over large ranges of the mental realm. But all these many things are governed for him always by the one thing. Christ Jesus is his dominant, unifying interest and ambition, his ruling passion, his track and goal. To himself the Son of God and Man, the Lamb of Calvary, the Prince of Life, the indwelling Master, the longed-for Lord of the Return, is the inward all-in-all. He knows that for himself, in a "sober certainty of waking bliss," Christ Jesus, embraced by faith, has become victory, and law, and hope, and heaven begun. He knows how for himself Christ has given a new significance to all that is most present in human things, a new interest to the common day, a new greatness to the ordinary task, a new sacredness to every man he meets, and to all that makes the life of man. He knows meanwhile that Christ has transformed for him the thought of the unseen and eternal from a pallid cloud into "the beautiful gate of the city," where he will taste the bliss of for ever serving, in an action released at last from friction, the Lord who died for him and rose again. So the man has something to say, and, indeed, he has something to do, for the brethren to whom he is called to minister. He has to give himself up to the enterprise of "making Jesus King" for them also and in them. He lives, not to dictate to them a faith forced upon the soul from without, but to introduce them to the joy of a faith in which repentance and reliance clasp the crucified and living Lord, and welcome Him in to mould the life outward from its depths.

It is to be his to lead them, or rather to win them to go along at his side, in the path which has come to be his own delight, the path of self-surrender to the service of God in the service of others in His name. Slowly, perhaps, but

in measure truly, the man has learnt for himself that great lesson of the Gospel that "it is more blessed to give than to receive." He begins to know for himself that "to be ministered unto" is infinitely less like the regal greatness of the King of Saints than "to minister," to "love and serve." He begins to see what he will experience perfectly in the life of glory, that our finite being can never expand and sun itself fully into the fair ideal of power and beauty for which it was created, and for which now it was redeemed, till it goes out and upward from the bondage of self-seeking into the large and holy freedom of a self-sacrificing love to God, and to man in Him. Therefore, he is bent upon the enterprise of "making Jesus King" in the souls of others too. He knows that it is the absolute right of his Redeemer that He should reign in them wholly and for ever. He knows equally that it is the due of the souls for which He died that they should be invited to find their own amplest development and fullest joy in entire surrender to His will.

To that end the Minister is their bondservant. He exists for them, he belongs to them, he is at command for them, that they may yield themselves to Jesus Christ, for this world and the world to come, and so may live indeed.

My brethren, I have presumed to unfold this apostolic word to you in order that I may, in your presence, here and now, in this day of my induction to my seat among you, impose its message above all upon myself. What to me, now wedded to this great charge till my working life is done, is the meaning of this day, with its moving pomp of ceremony, its choral songs, its majesty of worship in this old and awful house of God? To the man whom you thus solemnly welcome to be no more a stranger it means an unspeakable humbling, and a call, as from heaven itself, to live henceforth for nothing but the service of the Lord and you. He must be unwise indeed who, having reached the verge of threescore, can yet dream that such a day as this is to contribute one atom to the miserable thought of self-esteem. Rather it tremendously contrasts his littleness with the greatness of his charge, and drives him to the dust, and to his God. He presents himself humbly before you, weak, unworthy, a redeemed sinner annexed by Jesus Christ, who hopes that his one conscious ambition is to be somehow used for you, in any path of dutiful service that the Lord shall open to him; to serve you, to be your bondman, daily given over to you anew, not seeking vainly to strain himself into a hopeless rivalry with predecessors who have been great indeed, but to live in lowliness and love, no longer to himself, but to his Saviour, and, under

Him, to you. His deepest longing is to be in some sort the evangelist and the pastor among you, proclaiming, while he can, Christ Jesus his Lord as King, and presenting himself as altogether yours to serve you for Jesus' sake. You will second his purpose with your prayers, as already you have sustained him with them, in your lovingkindness, in the prospect of this hour.

For me, in this ambition, may the eternal First Cause of peace and power be ever the life of life, "the rock of my heart, and my portion for ever." Yet may not a new and unworthy Bishop of this illustrious see thank God that he finds, under that First Cause, a cause second and subsidiary, to move his devotion and desire, as noble in its kind as man can know? To succeed in any sense to a Cuthbert of old, and, of the later time, to a Cosin, to a Butler, to a Baring, to a Lightfoot (Lightfoot remembered with ineffaceable love and reverence since those dear distant days when the pupil sought the kindest and wisest of tutors in his Cambridge rooms), to occupy the seat to which a Nicholas Ridley was designated, and intercepted from it only by the martyr's fire—is not this enough to keep the will awake to the glory of pastoral service? And when I muse, in the long line of predecessors, precisely upon two names, the first name and the last in the long procession, the very faces and voices of the Blessed on this All Saints' Day seem to carry to the attentive soul the burthen of our apostolic text. Thirteen centuries away, yet present to us still in God, stands gracious Aidan, the conqueror by sympathetic love, the ruler by service, holy, humble, strong for Christ, because full of Him and void of self. And close beside us, just landed dryshod on the immortal shore, behold a saint as true, a servant of the Lord and of his brethren as memorable, as the great Culdee. With looks of light he points his poor successor to "the love of Christ" for his motive and his power, and to all the human needs of Christ's brethren for his field of service. Admirable master of knowledge and of thought, leader of movements and of men, he was greater yet as the lowly follower of his incarnate Lord, the wholly self-forgetting bondman of his brethren, for Jesus' sake.

HANDLEY DUNELM.



ART. II.—EMPIRE-BUILDING: A LESSON FROM
A PSALMIST.

WE do not know why Psalm cxxvii. is associated in the inscription with the name of Solomon, but its opening verse, *Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain*, expresses a conviction which is eminently characteristic of the wise King, and which often finds pointed utterance in the Proverbs collected under his name. "Trust in the Lord," they say, "with all thine heart, and lean not upon thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths." "A man's heart deviseth his way, but the Lord directeth his steps." "The lot is cast into the lap, but the whole disposing thereof is of the Lord." "There is no wisdom, nor understanding nor counsel against the Lord." "The horse is prepared unto the day of battle, but victory is of the Lord." Some coincidences with the language of the Proverbs are noticed by commentators. But it is forcibly urged by Luther, whose great gift it was to penetrate to the heart of the portions of Scripture which he treated, that the association of the name of Solomon with the Psalm points to a deep connexion of thought. Solomon was before all things a wise ruler, a statesman, and a political teacher. "Give me," he prayed at the outset of his reign, "wisdom and knowledge, that I may go out and come in before this people; for who can judge this Thy people, that is so great?" It is, accordingly, for the practical wisdom of life that he is renowned, and it is in the treasures of this experience that the writings ascribed to him are so rich. "Through wisdom," he says, "is an house builded, and by understanding it is established," and this is the special wisdom with which he was endowed, much as he may have failed to act upon it in his later life. Bearing this in mind, the Psalm may well have been regarded, by those to whom the inscription is due, as embodying the sum and substance of the wise King's experience of life. He is represented in another book as despairing of all the labour that he had taken under the sun, exclaiming *Vanity of vanities, all is vanity*, but as content at last to leave all results in the hands of God, and pronouncing, as the conclusion of the whole matter, *Fear God and keep His commandments, for this is the whole duty of man*. Prosperous and honoured as he had been, his experience of life is represented as having taught him, above all things, the shortness of human foresight and the weakness of human wisdom, and man's complete inability to command the course of events. He knew that his own wisdom and his

success were gifts from on high, and not the results of his own labour or ability; and the deepest conviction of his life might thus be regarded in finding an appropriate and pregnant expression in the words: *Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain. It is vain for you that ye rise up early, and so late take rest, and eat the bread of toil; for so giveth He unto His beloved in sleep.*

It is remarkable that a feeling akin to this, though too rarely animated by a similar faith, is characteristic of men who have had a large experience of life, especially of great rulers or commanders. Men like Cæsar, Constantine, Marlborough, or even Napoleon, have been the most deeply impressed with the conviction that the issue of their momentous enterprises had depended on a power utterly beyond them and above them. Lord Bacon says in his *Essays* that "all wise men, to decline the envy of their own virtues, use to ascribe them to Providence and Fortune. So Cæsar said to the pilot in the tempest, 'Cæsarem portas et fortunam ejus.' So Sylla chose the name of Felix, the fortunate, and not Magnus, the great. And it has been noted," he adds, "that those who ascribe openly too much to their own wisdom and policy end unfortunate." Fortune was personified as a goddess in the wisest and most powerful State of ancient times, and her worship, as is observed by the elder Pliny, took a deep hold on Roman life. The Roman State itself, says Dollinger, raised from its petty beginnings to world-wide sovereignty, seemed the bosom child of the goddess. Some sentiment of this kind is, in fact, the verdict alike of the most general and of the deepest human experience. It may take the form of despair and cynicism, as in the bitterer moments of the Preacher in the Book of Ecclesiastes, or of a superstition, as in some of the cases just mentioned; but everywhere it emerges, so to speak, as the general result of the observation and experience of life. The conviction is the more striking as it seems to arise in spite of a strange illusion under which men too generally commence life, and to which they too long adhere. The mystery of life, its difficulties, its perplexities, its strange and baffling issues, seem hidden, as by a kindly hand, from youth and early manhood. Were it not so, men and women would hardly, perhaps, have the courage to face the ordeal before them; but the truth only grows upon them as their wills become firmer, and their principles settled enough to endure the strain. It is an observation of Paley that if our skins were transparent, and we could observe the infinitely delicate construction of our bodies, we should scarcely dare to move; and certainly if a man who was destined to play any important

part in public, or even in private affairs, were to have exhibited to him at the outset the main course of his life, with all that would depend upon it, and all the hazards he would run, for others as well as for himself, there are few who would not shrink back. But, as a matter of fact, men are ever starting afresh, full of confidence and enterprise, and the conviction we have been considering is forced upon them by the stern realities of life. It is like the unimpeachable testimony borne by an adverse witness.

It may well be considered, indeed, whether, even apart from this general illusion—an illusion, however, which, as will be seen in the sequel, may be but a mistaken form of a true conviction—there be not too generally prevalent, in spite of the experience thus described, the strangest degree of confidence in human power over the government of life in its various departments. From the days when Socrates so effectually cross-examined the brilliant young Athenian, who proposed to enter public life in the same spirit as that in which he entered for the races at Olympia, and extorted from him the confession of his utter incompetence for the task, there has certainly been a disposition in men to act as if the most momentous and difficult of all duties—those of the government of States and the organization of human life—were the most completely within their own power. At the present day in particular, men are as ready as ever to frame or remould constitutions, to urge ambitious policies, to lay down new laws for the organization of human relations, and to recast according to their own ideas the very elements of society and of the family. Yet this is the age in which science has rendered us more sensible than ever of the infinite complexity and subtlety of Nature, and in which men are learning every day how imperfect are their anticipations and their knowledge respecting the simplest of natural objects. But what is even the most complicated of the objects of Nature compared with man, with a human family, and still more with human society? That society now embraces, in an ever-increasing degree, all nations of men on the face of the whole earth. The truth announced by the Apostle, but so hardly learned, that God has made them all of one blood, grows upon us from day to day and from year to year. Europeans and Asiatics, white men and black, civilized men and savages, all are becoming united by the agencies of modern life into one vast organism, of which every part affects every other part. Our various religions, social habits, physical and moral qualities, no less than our political conduct, are acting and reacting one upon another; and the effect of a war or a revolution, or the silent modification of national character, of a moral decay or renovation in one corner of the world,

must needs sooner or later be felt at the Antipodes. History moreover, and literature bind the past with the present, and it is not merely all men who now live on the face of the globe, but all men who have ever lived upon it, who combine to form the vast, and even infinite, body of human society—nay, of our own Empire. If ordinary Nature has secrets which baffle the most prolonged and careful investigation; if a distinguished naturalist has to devote years of labour to the study of a crayfish, before he can explain its structure; if modern medicine, with all its resources, still stands baffled before the problems of our mere physical frame, who shall deem himself sufficient even to analyse human life, still less to put his hand to the momentous task of guiding, governing, and reorganizing it? Yet how often is the task undertaken, in its simplest as well as in its highest forms, from the duties of marriage and household government to those which influence public affairs, in a spirit too well described in our Marriage Service as “unadvisedly, lightly, or wantonly”—if not to satisfy passion or ambition, yet without any adequate sense of the responsibility and difficulty incurred. Well may such enterprises, whether in the humbler sphere of the family or in the vaster sphere of the State, end, as they too often do, in disappointment and dismay, or at least in errors which have to be bitterly required.

Thoughts like these have of late years been brought very closely home to Englishmen, and should be deeply impressed upon us in presence of the great facts which are so vividly exhibited in the great ceremonials of the Coronation. All thoughtful men, whatever their political opinions, must often be overwhelmed by the consideration of the momentous responsibilities involved in the present position of this country, and of the vast issues for weal or woe to the multitudes under our rule, and through them to the whole human race, which are dependent upon our conduct, and upon the acts of all who have a share, whether small or great, in determining the manner in which our power and influence shall be exerted. Did the issue, indeed, depend upon our own wisdom, and were we really responsible in our own strength for these vast multitudes and these stupendous consequences, we might well adopt the language of a ruler still greater than Solomon, and exclaim with Moses: “Wherefore have I not found favour in Thy sight, that Thou layest the burden of all this people upon me? Have I conceived all this people? have I brought them forth, that Thou shouldest say unto me, Carry them in thy bosom, as a nursing father carrieth the sucking child, unto the land which Thou swarest unto their fathers? . . . I am not able to bear all this people alone, because it is too heavy for

me. And if Thou deal thus with me, kill me, I pray Thee, out of hand, if I have found favour in Thy sight; and let me not see my wretchedness." That is a cry too often wrung from really great souls, capable, like Moses, of appreciating the momentous importance and the immense difficulties of the task laid upon them. Even in private life, and in the management of the family, there are burdens and perplexities not less bitter; and the education of a child, or the discharge of true and loving duty to a husband or to a wife, too often extorts a similar cry from suffering lips. There is no remedy for these distressing anxieties and perplexities in any form of mere political or moral philosophy—certainly not in one which, like that which is now very prevalent, can only take into account the ultimate results of development, and leaves individuals and particular societies to be crushed out or left to ruin, with a mercilessness or an indifference far greater than that of the most predestinarian theology. If we would maintain courage and confidence amidst all the difficulties of life, if we would keep our sympathies and our hopes alive for every soul, however weak, for every race, however struggling, we must cling to the faith of the Jewish and Christian Church, and to the grand truth of that faith exemplified in this Psalm.

We should grasp that truth very imperfectly if we regarded it as merely asserting the need of God's interposition or special assistance in order to prosper the work we have in hand, or to protect it from failure and to shield it from misfortune. That there are such special providences, as they are called, is, indeed, one of the deepest convictions of the Christian heart, and is daily confirmed by experience to the eye of a reasonable faith. But this is only a particular aspect of the great general truth which the Psalm embodies, and it is in the light of that general truth that it receives its main justification. The Psalm, in conformity with the general tenor of the Scriptures, represents the whole of human life as under the control and conduct of God, and places our labour and skill in a complete subordination to His direct personal action. It is not, as men are too apt to talk, man who builds the house and keeps the city, and the Lord who assists him; it is the Lord who builds the house, the Lord who keeps the city, and except so far as we are building with Him and for Him we labour and we watch in vain. He has His own great design for mankind. His kingdom is established, is being gradually developed, and is sure to come nearer and nearer; and every house that is builded, every family that is established, every city that is protected, and every state or empire that is prospered, is under His immediate governance, and is being

used by Him for His purposes. Human nature, in a word, is no less under His command and direction than all other Nature, and we can no more determine its course than we can control the motions of the stars or the currents of the ocean. The ebbs and flows of human affairs, the attractions and gravitations of human societies, have alike motives and objects, of which by nature we have but a dim apprehension, and they are vitally affected by spiritual realities and spiritual beings not open at present to our ken. None knows them but He who is their Creator, in the hollow of whose hand they lie, and who is moulding us all, individuals and societies alike, at once with the love of a Father and with the unsearchable counsels of a great Creator, to some glorious, but invisible, destiny. He has been pursuing this design throughout history. It has been revealed in its main features through holy men of old, who spake as they were moved by the Holy Ghost; and there is no more amazing evidence of the truth of the Scriptures than the manner in which the course of the world and its condition at this day correspond to the predictions of Prophets and Apostles. That the Jewish revelation and a Jewish Messiah should be the central and supreme force of human life and of history—this, at the time it was first prophesied, was the most improbable to human eyes of all suppositions; but it is the most visible fact at the present day to all impartial observers. It is the Lord who has been building and watching through all the long centuries of human existence, and the builders of houses and keepers of cities have toiled successfully, or have watched in vain, in proportion as they have or have not co-operated with Him.

Moses, therefore, was in error in his complaint that the Lord had laid the burden of the whole people of Israel upon him, and that he was called upon to carry them in his arms as a nursing father carries a sucking child. It was the Lord Himself, as the prophet says, who was carrying them in His arms, and leading them through the wilderness. Moses was but His instrument, and his sole responsibility consisted in doing his duty to the best of his ability—an arduous task enough, no doubt, but one which is relieved of its greatest burden and dread when a man feels that he is not acting of himself, or in his own strength, but that he is the instrument of God Himself; that in proportion as he submits himself to God, and puts his trust in Him, he will be guided and supported, and that in any case, whether it be God's pleasure to grant him apparent success or failure, the ultimate result is safe in the Divine hands. We may relieve ourselves of the deepest of all anxieties by assuring ourselves that we and all we do are in God's hands, and that He is working out His own

purposes through us. Every work thus performed will contribute to His great design. It will serve His purposes here, it will contribute to His perfect kingdom hereafter, and it will be the means of helping our own souls forward in the way that leads to everlasting life.

The eminent French preacher, M. Bersier, has employed a fine image on this subject, which is in striking harmony with the language and the associations of this Psalm. "When I reflect," he says, "on the Divine plan which is pursued amidst the confusion of history, a familiar scene from the Old Testament is recalled to my mind. When Solomon built the temple of God on Mount Zion, we are told that all the materials which served for this immense work had to be prepared far from Jerusalem, in order that the sound of axe or hammer might not be heard in the Holy City. And thus, for a long time, in the valleys of Judæa or on the hills of Lebanon, workmen were felling cedars or cutting stones, whilst no one knew the plan of the great architect. But every one had received the order to complete his own task, until the day came when the temple at length arose in its majestic beauty. I have often thought," says M. Bersier, "that it was a striking image of the destinies of humanity. God, the Supreme Architect, is constructing, in the course of long centuries, a grand edifice, of which the plan is concealed from us, but which will be hereafter the living sanctuary in which we shall adore Him. It is being prepared far from heaven, far from the holy hill of Zion, far from the abode of peace and glory. It is here below, sometimes in the obscure valleys, sometimes on the mountain-tops of human life, that the materials are being fashioned; for the sound of suffering and toil cannot be permitted to penetrate into heaven. Every one of us has his own small part of the work committed to him, and it is enough for us to know that that work, if faithfully done, will be accepted by the Master Builder, and will find its place in His design. The day will come when all the materials, which now seem to us dispersed in a fatal confusion, will be united in a perfect order; when human sufferings, sacrifices, perplexities, will be seen to have all done their work in fashioning the stones of the great edifice; and all things, whether in our own lives or in the great scenes of history, will be seen to have been working together for the great purpose of God, and for the good of those who love Him."

It is in the light of this truth that we may best comprehend our Lord's command, in the Sermon on the Mount, that we should seek the kingdom of God and His righteousness, and all other things will be added unto us. It has sometimes

been made a ground of objection to the teaching of that discourse, and of the New Testament in general, that it takes too little account of the greater social and political interests of life, and that it concentrates attention unduly upon spiritual perfection and future salvation. The objection greatly exaggerates the characteristic which it notices; but so far as that characteristic exists, it depends upon the recognition of the great truth now in question. The Lord is known to be building the house and keeping the city, just as He arrays the grass with a glory greater than that of Solomon, and feeds the birds who neither sow nor reap. The temporal affairs of human life will develop under His guidance, and will pass, in ever-varying forms, from one condition to another. Few permanent rules can be laid down respecting them; for the conditions of national and social life will vary from age to age; nations assume different forms, and the nature of their relations is continually shifting. But certain great moral and spiritual realities remain permanent amidst the perpetual flux; and so far as we are faithful to them, shall we be sure to fulfil our part aright, in whatever position we may be placed. The permanent principles, on which the Lord is building the house, have been revealed to us in the Scriptures, and are embodied for us in the Christian Creed and the Christian standard of duty. Our part is to study those Scriptures; to imbue our minds with the revelations they contain of the will and purpose of God; to submit ourselves more and more, day by day, to the law of Christian life which they exhibit; to live as God's servants and children, in humble trust, in the faithful endeavour to do our duty in His sight, in the patient endurance of any difficulties or trials He may lay upon us; and doing this, to rest in the calm assurance that He will build the house, and will use us to carry out His great designs.

One and the same rule, in short, applies to national and imperial and to private affairs. As we review, at great turning-points in our lives, or in the history of our country, our discharge of our duties in the past, we must have occasion to feel, in the spirit ascribed to Moses in the ninetieth Psalm, the grievous imperfection of our labours. We may have reason to exclaim, like him, "Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance. For all our days are passed away in Thy wrath: we bring our years to an end as a tale that is told." Entering more and more into the momentous character of our responsibilities and anxieties, we may be appalled, like Moses, by the burden which weighs upon us. But in proportion as we can join in the faith expressed in his prayer, "Lord, Thou hast been our dwelling-place in all generations," so far may we find rest in the thought that the

Lord is building the house and keeping the city ; and at the end of our meditations and confessions we may confidently add the words : " Let Thy work appear unto Thy servants, and Thy glory upon their children. And let the beauty of the Lord our God be upon us : and establish Thou the work of our hands upon us ; yea, the work of our hands establish Thou it."



ART. III.—OUR LORD'S TEACHING CONCERNING HIMSELF—II.

(2) *Jesus is the Son of God.*

1. **I**N considering the application of the title—" Son of God"—to Jesus, let us first glance at the usage in the Synoptical Gospels, and then in St. John's Gospel.

(1) In the former there is no passage in which Jesus explicitly calls Himself " Son of God." Nevertheless, He does so by implication, and He accepts the title when given to Him by others.

He names or addresses God as the Father in Matthew twenty-one times, in Mark thirteen, in Luke twelve. It is remarkable that in regard to His relation with God Jesus never classes Himself with other men. He says, " My Father" and " Your Father," but never " Our Father," except when He bade the disciples pray " Our Father." Nor is there a single instance in which Jesus includes man with Himself, as alike " Sons of God." Certainly, these things point to a uniqueness in the sonship of Our Lord.

In two parables—that of the Vineyard and of the Marriage Feast—Jesus represents Himself as the Son, and by implication the Son of God.

The title is applied to our Lord under very different circumstances, and doubtless with considerable variety of significance. Thus the demoniacs addressed Him as the Son of God, with some perverted sense of His power ; Satan challenged Him to prove Himself the Son of God ; the centurion, moved by what he saw at the cross, declared Him to be a Son of God, perhaps with his heathen conception of a hero or demi-god.

All the Synoptics relate the testimony of the Father, given at the Baptism and at the Transfiguration, in varying form—" Thou art my Beloved Son."

There were two notable occasions upon which Jesus accepted the title : First, when St. Peter made his first confession, " Thou art the Christ, the Son of God," and our Lord approved it as a truth divinely taught ; and, secondly, when, to the

high priest's solemn interrogation, "I adjure Thee by the Living God that Thou tell us whether Thou be the Christ, the Son of God," our Lord replied, "I am."

There were also two remarkable occasions when our Lord, at least by clear implication, asserted His sonship. The first was when He confounded the Pharisees with the dilemma they refused to face: "If David calleth Him Lord, how is He His son?" Even Strauss is compelled to admit in the words "the presupposition of a higher nature existing in the Messiah, in virtue of which He was, indeed, according to the flesh, a descendant of David, but, according to the Spirit, a higher essence proceeding directly from God."

The second was when our Lord gave utterance to the remarkable words recorded in Matt. xi. 27 and Luke x. 22: "All things have been delivered unto Me of My Father; and no one knoweth the Son save the Father: neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal Him." Some, like Renan, unable to evacuate these words of their profound significance, set them down, in the teeth of all testimony, as a later interpolation. The words, as Bruce affirmed, "take us out of the historical, incarnate life of the Speaker into the sphere of the eternal and divine" ("Expositor," vi. 79). They express, as Fairbairn notes ("Studies in the Life of Christ," pp. 193, 194), "not simply a figurative, but an essential filial relation to God."

Another indication that it was well known that our Lord received and accepted the title is given in the taunt of the Scribes before the cross: "He trusteth on God; let Him deliver Him now, if He desireth Him: for He said, I am the Son of God" (Matt. xxvii. 43).

(2) Let us turn now to St. John's Gospel. Here we find Him calling God "Father" 34 times, and "the Father" 70 times — together 104 times. Here, also (John xx. 17), we find our Lord's express discrimination of His own relation to the Father from that of others in His message to the disciples by Mary Magdalene, "Go unto My brethren and say unto them, I ascend unto My Father and your Father, and My God and your God."

The title "Son of God" is frequently used of our Lord both by Himself and by others. John uses *υἱός*, Son, of Christ alone; men are called *τέκνα*, children.

Twice our Lord calls Himself the only-begotten Son of God, the strongest assertion of His unique relationship to the Father (John iii. 16, 18). The name is also given Him by the Evangelist (John i. 14, 18).

2. Let us now inquire into the origin of the title. This, without controversy, is allowed to be in the Old Testament.

Passing over its casual application to the angels and to men, as God's offspring, made and sustained by Him, we find a two-fold use of the title—the one ethical, the other official and typical.

(1) *The Ethical Use of the Title.*—God's relationship to Israel is thus described. For it was a relationship of grace, of undeserved favour. This was the message Moses bore to Pharaoh: "Thus saith the Lord, Israel is my son, even my first-born, and I say unto thee, Let my son go." And Jehovah's words to Hosea (xi. 1) emphasize the grace shown to Israel, "When Israel was a child, then I loved him, and called my son out of Egypt." Israel, then, was God's son as the object of His love, the people whom He chose and trained for Himself, and this sonship placed the nation under the obligation of obedience. On this ground Jehovah, through Malachi (i. 6), pleads with His people, "A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear?"

From the nation as a whole, which failed in its filial obligations, it was natural that the title should pass to individuals who walked in the fear of the Lord and rendered Him true filial reverence and obedience. And thus in the New Testament it came to be the designation of Christians whose sonship depends upon their relations to the only-begotten Son of God.

(2) The official use of the term seems to have been limited to the Kings of Israel. To some of them, at least, the title was expressly given.

It is probably with reference to David that the Lord, in Ps. lxxxix. 26, 27, says: "He shall cry unto Me, Thou art my father, my God, and the rock of my salvation. I also will make him My firstborn, the highest of the kings of the earth."

And of Solomon God said: "I will be his Father, and he shall be to Me a son." And so far as Ps. ii. refers to any earthly prototype of Him who was to come, it is to Solomon that the reference must have been made. But if such a reference existed, the type is merged at once in the great ideal which never was and never could be realized except in *One*. It is noteworthy that in this Psalm the divinely-chosen Ruler is called both "Son of God" and the "Lord's Anointed," the Messiah. This of itself determines the original Messianic application of the designation. This passage stands in the same relation to the title "Son of God" as Dan. vii. 13 does to the correlative designation "Son of Man."

The use of "Son of God" as a synonym for Messiah in the late Jewish apocryphal books is doubted by some, while confidently affirmed by others.

3. We are now in a position to discuss the significance of the designation "Son of God" as applied in the New Testament to our Lord. Is it official, or ethical, or metaphysical? Is it nothing more than a synonym for Messiah? Or does it express in addition His pre-eminent goodness, and the singular favour and love God had towards Him? Or, back of these, does it express that which is the ground and reason both of His mission and of the good pleasure of Him who sent Him, a certain, unique, incomparable, mysterious, and eternal relationship of life and being with the Father—in a word, what we may conveniently designate a metaphysical relationship?

Now, there is no doubt, as we have already seen, that the designation "Son of God" was used by the Jews as the equivalent of Messiah. But this does not exclude its higher and unique meaning. The Jews understood our Lord to claim something far beyond the Messiahship when they charged Him with blasphemy. They on one occasion, we are told, "sought the more to kill Him because He not only had broken the Sabbath, but said also that God was His own Father, making Himself equal with God." And upon another occasion: "The Jews answered Him, saying, For a good work we stone Thee not, but for the blasphemy; and because that Thou, being a man, makest Thyself God" (John v. 18; x. 53). At our Lord's trial before the Jewish Council His enemies were forced at last to the great issue, and it was for blasphemy and because He declared Himself to be the Son of God that He was condemned. And before Pilate, with all their pretexts and false accusations set aside, the Jews were again forced to the same issue: "We have a law, and by our law He ought to die, because He made Himself the Son of God."

The Jews themselves then clearly perceived the difference between their conception of the sonship of Messiah and the claims of Jesus. Their meagre idea of the Messiah will not, as Dörner says ("Doctrine of the Person of Christ," Div. I., vol. i., 53), justify us in reducing the Christian idea of the Divine sonship to the same narrow limits. It could easily be shown that the inadequacy and erroneousness of their conception of the Messiah and their rejection of Jesus were due to the externalism of their view, to its narrow and formal officialism, and their disregard of the ethical character of the sonship of Messiah. He is the Holy One of God, the sinless man, in whom the Divine law is perfectly manifested, and by whom the Divine will is completely fulfilled; and it is because of His perfect goodness that in Him God the Father is well pleased. The perfect holiness of Jesus, His absolute submission to God's will, His supreme love for the Father and for

sinner, had their great and crowning manifestation on the cross. "Therefore," He says, "doth My Father love Me, because I lay down My life that I might take it again."

But as the ethical is the basis of the official sonship, so it in turn demands a foundation broader and deeper than humanity itself could yield. The sinlessness of Jesus is not compatible with any humanitarian theory of His being. The sinless Son of Man can be none other than the Son of God. As the official sonship rests upon the ethical, the ethical rests upon the metaphysical, without which it cannot be explained and could not exist.

But this supreme and essential sonship is not a mere inference: it rests upon the self-revelation of our Lord, upon His manifestations of Himself in His incarnate life and teachings. Let us glance at some of these.

Consider :

(1) *Christ's claim to pre-existence.* Conversing with Nicodemus, He describes Himself as the Son of Man who had come down from heaven. In the synagogue at Capernaum He calls Himself "the Bread of Life which had come down from heaven"; and He repeats this again and again in various forms. When the Jews objected that they knew His father and mother, and cavilled at His claim to have come down from heaven, He answered that they needed Divine teaching in order to receive Him, and went on to reassert His pre-existence in the same terms as before. When the disciples complained of our Lord's teaching, He appealed to His coming ascension as a corroboration of His pre-existence: "What and if ye shall see the Son of Man ascend up where He was before?" "The Living Father," He declares, "sent" Him. "I am from Him"; "neither came I of myself, but He sent Me." "I proceeded forth and came from God." "I know whence I came and whither I go; but ye cannot tell whence I come and whither I go." It was with this marvellous consciousness of His origin and dignity that He humbled Himself to the most menial of services: "Knowing . . . that He was come from God and went to God, He . . . began to wash the disciples' feet." Wendt would interpret all these assertions in a figurative sense, and compares them with His words to His disciples: "Ye are of God," . . . "begotten of God," and such like. But, as Stevens points out, Jesus never applies to Himself this language about being begotten from God which He applies to others; and He never applies to any others the descriptions which He gives of His own coming from God. When Wendt seeks to apply his canons of interpretation to what we may regard as crucial passages, their failure is evident. Turn first to the great intercession recorded in

John xvii. : "I have glorified Thee on the earth," not in sentiment and thought merely, but in the activities of a life of perfect love and obedience; "And now," He prays, "glorify Thou Me with Thine own self, with the glory which I had with Thee before the world was." It was, as Westcott notes, glory which He had in actual possession, and not merely as the object of the Divine thought. Clearly the words express Christ's expectation of His return to a mode of existence which He had before the world was. Now, Wendt admits that the language naturally bears this meaning to us, but he describes this as a modern mode of thought which he distinguishes from the New Testament mode. He says that, according to the mode of speech and conception prevalent in the New Testament, a heavenly good, and so also a heavenly glory, can be conceived and spoken of as existing with God and belonging to a person, not because this person already exists and is invested with glory, but because the glory of God is in some way deposited and preserved for this person in heaven," just, he illustrates, as treasure was said by Jesus to be laid up for the disciples in heaven. There is no evidence that New Testament language ever confused a past participation with a promise of future blessedness. No instance can be shown of the application to disciples of such language as our Lord uses with reference to Himself. Moreover, in this passage our Lord does not speak of the existence of a glory destined for Him, but He speaks expressly of His own existence in a past condition of glory: "The glory which I had with Thee before the world was."

Let us next turn to what is, perhaps, the most conclusive assertion of our Lord's pre-existence: "Before Abraham was, I am." The Jews had reproached Jesus with claiming to be greater than Abraham. So far from disavowing the claim He maintains it, and brings it out at last in the most startling form: "Before Abraham was born, I am"—not "I was," but "I am." "I was" would have expressed simple priority; but "I am" expresses what is beyond all limitations of time. It draws the contrast between the temporal and the eternal, between the creature and the uncreated, between Abraham and Abraham's Lord. To interpret this of a mere ideal existence in the thought and counsel of God obliterates the distinction between "I am" and "I was." Besides, such an unconscious, impersonal existence could have been predicated of Abraham and of every man. The Jews, instead of taking up stones to stone Jesus might have said: "So also were we" (Reynolds). Such idealistic interpretation makes our Lord to be an empty visionary, giving needless provocation by an unintelligible jargon. Unlike the critics, the Jews took our

Lord in earnest, and, grasping the significance of His utterance, stamped it as blasphemous; and blasphemous it must be, unless it is, as we believe, the "I am," the Jehovah, of ancient Israel, Who here unveils His consciousness of Eternal Being.

(2) The *self-assertion* of Christ is one of the most startling features in the Gospel portraiture of His life and teaching. He confronts all the sorrow and weariness of the world, and points men for help and comfort not to God, but to Himself: "Come unto Me, and I will give you rest." "I am the Light," which shines forth into the dense darkness of sin and ignorance which broods over the world. "I am the Truth," not merely one perfectly truthful, but the very substance of truth itself; "I am the Way," the only way by which men can find God and happiness and safety; "I am the Life," not merely as having life, but as dispensing it, the only source of life, without which men must die eternally.

He claims to be the only way of access to God; no man can come to the Father, except through Him. He offers Himself as the supreme object of men's trust; men are to believe in Him as they believe in God, to honour Him as they honour God, to love Him that they may be the objects of God's love.

The mere enumeration of Christ's claims would compel us to traverse the whole extent of His utterances; for they come forth naturally, inevitably, out of His self-consciousness. He claims to do in His own name and by His own authority works which are competent to God only. He claims to control alike the forces of Nature and the powers and existences of the invisible world. He claims absolute knowledge of the human heart, and power to forgive sins. He claims that He alone knows God, and that He is the only medium of that knowledge to others. He claims absolute and binding authority and perpetuity for His own words.

In St. John's Gospel He makes five remarkable claims to equality with God—the equality of co-operative agency and co-ordinate power: "My Father worketh until now, and I work," "What things soever the Father doeth, these also doeth the Son likewise"; the equality of commensurate knowledge, "As the Father knoweth Me, even so know I the Father"; the equality of mutual in-dwelling, "I am in the Father and the Father in Me"; the equality of common possession, "All Mine are Thine, and Thine are Mine"; the equality of essential being, "I and My Father are one," not in a mere unity of will and affection, but a unity of life and being, a substantial oneness of essence. Certainly such a unity, if not expressly asserted, is implied. The complete ethical unity of will and purpose, which is the lowest meaning

the words could bear, carries with it the underlying implication of the unity of being. Combine the Lord's assertions of eternal pre-existence with His claims to equality with God, and the demonstration is complete, that He is no created being, but the only-begotten Son, very God of Very God.

J. P. SHERATON.

(To be continued.)

ART. IV.—HOW FAR IS MODERN CRITICISM CONSISTENT WITH THE INSPIRATION OF THE BIBLE?¹

THE subject I am invited to discuss is, How far modern criticism is consistent with the Inspiration of the Bible; and I shall endeavour to direct my observations strictly to that question. I shall not enter upon the vast question of the results, or alleged results, of that criticism, as it would lead us into far too wide a field for the present occasion. It is the more important, moreover, to keep strictly to this issue because it is greatly obscured in much of the current discussion on the subject. Take, for example, a book now widely read, Professor Adam Smith's recent volume, entitled "Modern Criticism and the Preaching of the Old Testament," to which it will be convenient frequently to refer in this paper, and you will find that the question of Inspiration is practically put out of sight, under the discussion of the very different question whether the Bible furnishes a record of God's revelation of Himself to the people of Israel. The question the Professor asks (p. 73) is, "What does criticism leave to us in the Old Testament; how much true history: and how much Divine revelation?" Roughly speaking, his answer is (p. 77) that "with the time of Samuel we at last enter real and indubitable history." Not that even after that date all the history is to be trusted. He says that the books of Samuel and Kings "are composed of narratives of very various worth. Some are plainly of an age long subsequent to the events they describe; there has been time for later conceptions to mingle with the facts on which they are based." But on the basis of the limited historical materials thus left to us he confidently maintains (p. 142) that "there are here the lines of an apologetic for a Divine revelation through early Israel, more sure and more clear than any which the traditional interpretation of the Old Testament ever attempted to

¹ A paper read before the Eastern Counties Clerical Conference at Ipswich on June 4, 1902.

lay down." "We cannot doubt," he says (p. 143), "that the history of early Israel, as critically interpreted, was an authentic and a unique stage in the process of revelation; that Israel were receiving, through their national God, real impressions of the character and mind of the Deity."

I confess I cannot understand his meaning when he says that the lines of argument on which he relies for this purpose are "more sure and clear" than the old ones, for he practically surrenders the facts on which the old interpretation relies. But it is, no doubt, a very simple and forcible argument to say, as he does in effect: Here you find in the prophets of the eighth century, such as Amos, Hosea, Isaiah and Micah, profound apprehensions of the nature and the will of God; but there is nothing in the natural character of the people of Israel to account for such apprehensions; and, consequently, we may be sure that God had been revealing Himself to their ancestors (pp. 142-144). It would seem, indeed, that this is rather a roundabout method for showing that some facts or other occurred of a similar nature to those which are recorded in the Old Testament narratives, and particularly in the Mosaic books. It thus confirms the probability of those narratives; but it would seem far less sure and clear than the evidence afforded by those narratives and records themselves. What I am concerned to point out, however, is that, whether Professor Adam Smith's view on this point be true or not, it, to say the least, abandons as unimportant the inspiration of the books of the Old Testament. It is content, in his words, to take a mass of narratives "of very various worth," and to argue that, whatever their trustworthiness or untrustworthiness, it is evident that God was gradually making Himself known to the people of Israel. This is an important conclusion, and justifies Professor Smith in his statement, during the recent debate in the Assembly of the Free Church at Edinburgh, that he fully recognised in the Bible a Divine revelation to men. But it leaves the question of the Inspiration of the Sacred Books entirely on one side, and practically says that that inspiration is a matter of no consequence.

Now, this is a point of view in which it would seem impossible for Christians to acquiesce, and in which we may be quite sure that the stress of controversy, both within and without the Church, will never allow them to acquiesce. A belief in the special Inspiration of the books of the Bible is indissolubly bound up with the faith of the Church; and if it could be proved untenable, the authority of the Evangelical and Apostolic writers—I must add, of our Lord Himself—would be grievously shaken. It is, indeed, a doubtful point how far the authority of our Lord can be fairly appealed to in

support of the actual authorship of the books of the Old Testament; and it is improper to rest any case on His authority unless that authority is quite clear and unmistakable. But His authority is thus clear and unmistakable in respect, at all events, to the possession by the Sacred Books of the Old Testament of that kind of special Divine authority which is implied by the description of them as inspired. His appeal to them in such words as, "*The Scripture cannot be broken;*" the fact that, after His resurrection, in conversation with disciples, "*beginning from Moses and from all the prophets, He interpreted to them in all the Scriptures the things concerning Himself*"—this is quite sufficient to show that He accepted the Sacred Books of the Old Testament, as they existed in His day, as the authoritative record of a Divine revelation. The fact is admitted by Professor Adam Smith, who says (p. 11) that "the Bible of the Jews in our Lord's time was practically our Old Testament," and adds that "He fed His own soul with its contents, and in the great crises of His life sustained Himself upon it as upon the living and sovereign word of God." Let us pass to the Apostles; and let us again take Professor Adam Smith's statements respecting their view of the Old Testament. St. Paul, he points out (p. 15), affirms that it had been the glory of the Jews "to possess a definite and authoritative expression of God's will in the Scriptures." He quotes the text, "*Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope;*" and he adds (p. 16): "These opinions of the abiding validity of the Old Testament were held by the Apostles along with a very strict belief in the inspiration of its text." Dr. Sanday, whose sympathies are to a great extent with the current criticism, admits, in his Bampton Lectures, that the view of Inspiration held by the Apostles appears to have been, in substance, the belief of the Christian Church until some fifty years ago.

Now, it cannot but be a matter of the utmost gravity if a belief of this kind, held by the founders of the Christian Church, recognised and asserted by the Apostles in their Epistles, is undermined; and any writer who puts forward new views on the subject is bound to reckon with it. Dr. Driver has attempted to do so in the Preface to his "Introduction to the Literature of the Old Testament," and in a very strange way. He says (p. xiii.) that "Criticism in the hands of Christian scholars does not banish or destroy the inspiration of the Old Testament; it *presupposes* it. It seeks only to determine the conditions under which it operates, and the literary forms through which it manifests itself." This seems

as much as to say that Inspiration is a mere word, by which we have agreed beforehand to describe any phenomena whatever which we may think we have discovered in the Old Testament. It implies that the word "Inspiration" has no settled meaning; that it is a sort of blank cheque, which the Christian Church allows the critics to fill up as they please. But this is a mode of begging the question which seems entirely inadmissible. Certainly, there is great difficulty in actually defining the term "Inspiration," and in determining the exact limits of the truth which it expresses. But that is the case with many, if not most, of the words we use to express great realities. It is difficult to define the word "Spirit" or the word "Person." But we have none the less a general idea what the words mean, and in each case there are certain phenomena which are incompatible with that meaning. It seems, in short, almost absurd to say beforehand, as Dr. Driver practically does, that there are no results of criticism which would be incompatible with our applying the term *inspired* to the Old Testament. The Church has had the idea from the first. The Apostles had the idea; they speak of Scripture *given by Inspiration of God*. There must be a great reality behind the term—a reality of which Christian men have a broad and general conception; and the question I am asked to discuss, whether certain results of criticism are compatible with it, must be a real and vital question.

But, of course, in order to answer it we must be prepared with some statement of that general meaning of the term *Inspiration* which has been in the mind of the Christian Church; and I would suggest that there is one principle respecting it which is impregnable, because it rests on a clear statement of our Lord as to what Inspiration would mean in the case of His Apostles. In His last discourse to them before His Passion, He said that "when the Spirit of truth is come, He will guide you into all the truth; for He shall not speak from Himself, but what things soever He shall hear, those shall He speak, and He shall declare unto you the things that are to come." Those words seem to describe sufficiently for our purpose what was to be the essence of the work of the Spirit upon the minds of the Apostles. It was to lead them into all the truth; and accordingly we believe that the effect of the gift of the Holy Spirit was, in the words of our Whit-Sunday Collect, to "give them a right judgment in all things," to enable them to apprehend, as they had never before done, the meaning of our Lord's teaching, to understand the ancient Scriptures and their references to Him, to penetrate into the meaning of the Law and the Prophets, and to grasp the truths which our Lord had

revealed to themselves. We believe that the writers of the Gospels had the aid of that Spirit to bring all things to their remembrance, whatsoever He had said unto them, and to enable them to produce those records of His words and deeds which have been the life of the Church ever since. We may surely conclude, therefore, that one unmistakable and indispensable mark of an inspired book is that it is specially guarded against error, that its writer is assisted to record what is true, and to guide its readers into an apprehension of truth. It is to be observed, indeed, that this guardianship does not seem to take account of small and unimportant details. It is a fact, which no one can dispute, that God has not deemed it necessary to protect the books which His Spirit had inspired against errors in transmission. There are doubtful points in the text of the New Testament, and still greater uncertainties in respect to the text of the Old. It would seem analogous to this fact that there are some uncertainties, and perhaps some inaccuracies, in the sacred narratives, in addition to those which arise from errors in the text. It may seem specially intended to be a lesson to us on this point, that we cannot be quite sure what was the exact form of some of the most important words spoken by our Lord. Although we are quite sure, for instance, of the substance of His words in instituting the Holy Communion, there is some variation in the exact expressions reported to us. All this seems a clear indication that the truth we are to look for in inspired books is substantial truth—that sort of substantial truth which is independent of minute details, and which is sometimes, in the evidence of witnesses, deemed to be even corroborated by variation in such details. But in the sense of truth of this kind, it would seem to be the clearest and most important of all the marks and effects of Inspiration that an inspired writer is guided to see the truth, and to utter it in words of truth.

Can it be doubted that this is the effect of Inspiration which has been chiefly prized by Christians in their Sacred Books? They have believed that, because those books are inspired, they are to be implicitly trusted; they have prized them as containing a solid foundation of truth on which they could securely build their beliefs respecting God's dealings with men in the past and His purposes for them in the future. The common phrase that a thing is "true as Gospel" embodies this cardinal meaning. If it can be shown that the statements in a book are not true, from that moment it must cease to be regarded as inspired.

Now let us look at the conclusions of modern criticism under the light of this consideration. It may be observed, in the first place, that unless a definite claim to authorship be

made in a book, explicitly or implicitly, the mere question of authorship may be discussed without affecting the question of Inspiration. As the late Archbishop of Canterbury observed, the question of the authorship of the Epistle to the Hebrews has always been as doubtful in the Church as it is at the present day, but the Inspiration of the Epistle is none the less generally acknowledged. There are cases, indeed, where the authorship is implied, though not explicitly stated, such as that of the Gospel of St. John, and in such cases Authorship and Inspiration become inseparable. But the question of the Inspiration of the books of Samuel and Kings does not depend at all on what may be definitely known of their authorship, provided we have sufficient reason to believe that their writers were under Divine guidance. Jews and Christians have always believed that their writers, whoever they were, were led by the Spirit of God to select such facts as are of vital consequence for the purpose of Divine revelation, and to record them truly. Apply this consideration to the authorship of the Pentateuch. It is now alleged that it is a composite work, not written throughout by Moses, but compiled from at least four documents of varying ages. Now, I do not here discuss whether this theory is true. Though the majority of Hebrew scholars accept it, there are also distinguished scholars who still doubt it—at least, in the definite shape now generally current. There are many who admit the claim put forward by some parts of it to have been actually written by Moses at God's command; and if it be allowed that he wrote, or may have written, some parts of the book, it is difficult to see why he may not have written more. But however this may be, what I am now concerned to point out is that the mere fact of the composite character of these books would be no presumption whatever against their Inspiration. The person who compiled them, whoever he was, may as well have been under Inspiration in his work as the persons who originally wrote the documents or records of which they are composed. One man may have been inspired to write the first chapter of Genesis, and another person, in subsequent times, to combine it with other inspired documents. As the late Dr. Liddon happily expressed it, there may well be such a thing as the "Inspiration of Selection." So long, therefore, as the question is merely one of the composite character of some of the Sacred Books, the reality of their Inspiration is not necessarily touched, and the discussion of such questions seems quite consistent with an acknowledgment of their Inspiration. Here, again, questions may arise similar to what was mentioned just now with respect to St. John's Gospel. Renan once said that either the author of that Gospel is St. John

himself or he is a forger. That seems to me to be substantially the case with respect to the Book of Deuteronomy. Either that book proceeded in substance from Moses, or it is inconsistent with that truth which is the first note of inspiration. But apart from such a case as this, very various opinions may be held as to the authorship of the Pentateuch without compromising its Inspiration.

But the case is entirely altered when we proceed to other contentions of criticism—those, namely, which involve the conclusion that the truth of the narratives in the Sacred Books is not to be relied upon. This is the plain and unquestionable effect of a great deal of the criticism which is now current. Wellhausen, as is well known, makes no scruple of stating this plainly, and his more reverent followers in this country may disguise it, but cannot escape it. Professor Adam Smith, for instance, says (p. 130) that “to whatever heights the religion of Israel afterwards rose, it remained before the age of the great prophets not only similar to, but in all respects above mentioned identical with, the general Semitic religion; which was not a monotheism, but a polytheism, with an opportunity for monotheism at the heart of it.” But this can only be regarded as a direct denial of the truth of the representation of the religion of Israel which is given in the narratives of Genesis, of Exodus, of Numbers, of Deuteronomy, and of the books of Samuel, in which the patriarchal leaders of the people, at all events, are clearly represented as having revealed to them the great principles of the religion which was afterwards enforced in a special manner by the Prophets.

It is important to observe, moreover, that this contradiction applies to the writers of the New Testament as much as to those of the Old. St. Paul’s whole position is based on the assertion that the essential principle of Faith in God was established by God’s revelation to Abraham. So, again, the current theory that the Law was subsequent to the Prophets involves a direct contradiction of the historical truth of such narratives as that of the construction of the Tabernacle; and the description in the Pentateuch of the action of Moses must certainly, on this supposition, fall generally under that euphemistic designation of “unhistorical” which critics of this school prefer when they mean to say that a thing is not true. When the utmost that an earnest writer like Professor Adam Smith can say in support of the truth of the history of Abraham is (p. 107) that “with critics there has been a distinct reaction of late in favour of admitting the personal reality of Abraham,” it is evident that the effect of the criticism he represents is that the narratives of the patriarchs

are not true accounts of actual facts. Now, this is a sort of criticism which, I submit, is absolutely incompatible with admitting the Inspiration of the books in question. On this supposition, those books have the effect—they have had the effect for at least 2,500 years—of representing as true that which is not true, of representing that certain actual lives were lived, that certain events occurred, and that certain Divine communications were made, when those lives were not lived, those events did not occur, those communications were not made. If that is compatible with Inspiration, the word is destitute of meaning. It ceases, at least, to have any practical value for us; and the books to which it has hitherto been applied have no higher claim to belief than those legends of other nations to which, by such critics, they are freely compared. Professor Adam Smith, after reducing the history of the patriarchs to this *caput mortuum*—after saying that, “on the present evidence, it is impossible to be sure of more than that they contain a substratum of actual personal history”—asks (p. 107): “But who wants to be sure of more? Who needs to be sure of more?” Who? Why, every Christian man, every Christian theologian, who has hitherto believed, under the teaching of St. Paul, that the call of Abraham laid the foundation of the Divine order for the redemption of the world, that he was the Father of the faithful, and that it is a cardinal point in the Divine will that in his seed should all nations be blessed. By such criticism the teaching of St. Paul, the history of the Bible, is robbed, not of an ornament, but of a fundamental truth; and it is incompatible with the Inspiration alike of the books which record those events, and of the teaching of the Prophets and Apostles which rests upon them.

The result, therefore, of these observations is to point to the importance of carefully observing a clear distinction in respect to modern criticism. No one can properly object to the application of criticism to the Bible, for it is merely the application of reason; and any results really established by reason must be accepted, whatever the consequences. But, on the other hand, it may afford reassurance in many quarters to recognise that results of criticism which do not affect the substantial truth of the Scriptures are not inconsistent with Inspiration, even if they overthrow received opinions respecting authorship, and even date. On the other hand, we should be warned that critical results which do affect that substantial truth are inconsistent with Inspiration. If such results must be accepted, then the Inspiration of the books affected by them must be given up. But those who are deeply convinced by the witness of the Spirit, the witness of

the Church, the failure of previous attacks, that the ancient belief respecting the Inspiration of the Scriptures is true, will justly view with the utmost suspicion critical results of the distinctive character in question. They will feel sure that there is some subtle error in a criticism which leads men—however good and able they may be—to such conclusions; they will be content to rely on the plain, broad testimony of Evangelists and Apostles, and of an inspired teacher like St. Stephen, and will patiently wait until, as on former occasions, criticism has corrected itself by better criticism.

HENRY WACE.

ART. V.—"OUR UNHAPPY DIVISIONS"—V.

(continued).

IN the time of the Reformation there were many who inclined to the conjecture that, "after the Apostles were deceased, churches did agree among themselves, for preservation of peace and order, to make one presbyter in each city chief over the rest."¹ And of this account of the origin of

¹ Few, I think, will be found to maintain that any form of Church organization is as distinctly prescribed to the followers of Christ as the emphatic command to evangelize the world; and if we grieve to see, on one side, a sad, though not unnatural, prejudice against Episcopacy, obscuring the view of the evidence in its favour, we may do well, perhaps, to inquire whether, on the other side, there may not have been manifested sometimes a prejudice against those who failed to see clearly Scriptural proof of its Divine appointment, and this in connection with a tendency to give it exaggerated importance, and unduly to exalt its monarchical dignity.

It cannot be denied that those whose prejudices led them to question the Scriptural evidence for the Order of Episcopacy might claim apparent support even from the Master of the Sentences. After speaking of the minor Orders, he says: "Excellenter tamen canones duos tantum sacros ordines appellari censent. Diaconatus scilicet et presbyteratus: quia hos solos primitiva ecclesia legitur habuisse, et de his solis præceptum Apostoli habemus" (Lombard, "Sent.," lib. iv., dist. xxiv., fol. 348*b*; Paris, 1558). Somewhat later he adds: "Sunt et alia quædam non ordinum, sed dignitatum vel officiorum nomina. Dignitatis simul et officii nomen est Episcopus" (*ibid.*, fol. 349*a*).

Archbishop Leighton, speaking of the esteem due to those concerned with "the holy functions of God's house," takes account of the straining of "this consideration too high, to the favouring and founding of a monarchical prelacy in the Christian world" ("On 1 Pet. ii. 9," vol. i., p. 283; S.P.C.K.); and he deprecates the seeking "those dignities that suit not with this charge, which is not *dominium*, but *ministerium*" (*ibid.*, ch. v., vers. 2-4; vol. ii., p. 442). He appears to be alluding to the saying of "that holy man Bernard" (see p. 436): "Blanditur cathedra? Specula est. Inde denique superintendis, sonans tibi Episcopi nomine non domi-

Episcopacy Hooker says: "Myself did sometimes judge [it] a great deal more probable than now I do" ("Eccles. Pol.," book vii., ch. xi., § 8). But we need not question "the general received persuasion held from the first beginning, that the Apostles themselves left Bishops invested with power above other pastors" (*ibid.*). Yet, while thus contending, in a very true sense, for the Divine institution of Episcopacy, we may fitly quote the words of Hooker (written with another application): "He which requireth both mercy and sacrifice rejecteth His own institution of sacrifice, where the offering of sacrifice would hinder mercy from being showed" (book v., ch. lxi., § 5). In our last article, accordingly, we had our attention directed to Scriptural indications pointing to the fact that regulations concerning ministry should be subordinated to the supreme importance of the truth of the Gospel, which is the power of God unto salvation.

Nevertheless, we may need sometimes to be warned against the mistake on the other side of disregarding the teaching of the New Testament concerning matters of Church order and authority. The Covenant sealing—the sealing of the donation of the free gift of remission—which is "generally necessary to salvation," is "generally" to be sought in the communion of the Visible Church. And this outward bond of union is never to be lightly esteemed. Indeed, to believing souls it has to do with the union which is inward and spiritual, when "by One Spirit we are all baptized into one Body." We must not allow our lamentable lack of godly discipline to obscure our view of the *spiritual relation*, which appertains even to the Visible Church of Christ.

We may refer to an Apostolic injunction: "We command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us" (2 Thess. iii. 6). "Yet count him not as an enemy, but admonish him as a brother"¹ (ver. 15).

And certainly we must guard against the error of supposing

nium, sed officium. . . . Nec enim tibi ille dare quod non habuit, potuit. Quod habuit, hoc dedit, sollicitudinem, ut dixi, super Ecclesias. Numquid dominationem? Audi ipsum. *Non dominantes, ait, in clero, sed forma facti gregis.* Et ne dictum sola humilitate putes, non etiam veritate, vox Domini est in Evangelio: *Reges gentium dominantur eorum, et qui potestatem habent super eos, benefici vocantur: et infert: Vos autem non sic.* Planum est: Apostolis interdicitur dominatus" ("De Consideratione ad Eugenium III.," lib. ii., cap. vi.: Op., tom i., c. 425; Venet., 1750). But this must not be understood as derogating from the due authority of the Episcopal office. See "Liber de Præcepto et Dispensatione," cap. ix., c. 514.

¹ See "Speaker's Com.," N.T., vol. iii., pp. 744, 745.

that the sense of the personal relation to God of each converted individual soul is to annul the sense of the relation of Christ's people one to another as members of the “One Body.” We must beware of allowing the idea of anything like corporate unity to be regarded as a thing of nought in the Church of Christ.

It was not the unity of outward organization which made Christians of old—even the *whole multitude* of them that believed—to be “of *one heart and one soul*” (Acts iv. 32). But that unity of soul made them to continue “stedfastly in the Apostles’ doctrine and fellowship, and in the breaking of the bread and the prayers” (Acts ii. 42).

The oneness in Christ (the glory of being “one even as we are one,” John xvii. 22, 23) of the once straying sheep, now returned (brought home—*ἔπειστράφητε*) unto the Shepherd and Bishop of their souls (1 Pet. ii. 25), is a thing surely as much higher than the unity of any visible organization as the heavens are higher than the earth; yet this did not (and does not) make the souls of the “restored” free from the visible bond of submission to the due authority of those who (in a subordinate sense) had the charge of feeding the flock of God and doing the work of Bishops among them (*ἐπισκοποῦντες*, 1 Pet. v. 2; cf. especially Acts xx. 28).

And now if we would seek an answer to the question, How is it to be accounted for that the Churches of the Reformation were so long deaf to the word of the Risen Saviour, “Go ye into all the world”? we can hardly be far wrong if (beyond the pressing urgency of defence against Roman usurpation) we see some connection between this neglect and something like a dying out among them of the power of the truth—the truth of the Divine Word which is to be the light for our dark hearts, and the fire for our cold souls.

It is in proportion as we have the power of the Gospel known in our own hearts at home that the truth of the Gospel will be made known to the hearts of heathen abroad. And assuredly the revival of the power in our own souls is dependent on our obedience to the word which bids us “go into all the world.” Alas! what a witness to the working of a spirit which makes Christian Churches to lose their first love, and then to become lukewarm, neither hot nor cold, is to be seen in the early history of the Church Missionary Society, and the way in which it was looked upon by the prevalent, respectable, self-satisfied, cool-hearted Christianity of those days! Let us thank God those days are gone by. But let us also take heed that we remember the lesson of those days for ourselves, that we may hold fast to the truth and ever look up for the power, the power of which the Apostle wrote:

"But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness: but unto them which are called, both Jews and Greeks, Christ, the power of God and the wisdom of God" (1 Cor. i. 22, 23). If we would know the power which can be as a salve for our unhappy divisions and make peace in our borders, let us remember the word, "Whatsoever He saith unto you, do it." Let us give heed to the voice which bids us repent, and do the first works, and let us bear in our hearts His word, which says, "Go ye into all the world, and preach the Gospel to every creature." No wonder we look in vain for spiritual miracles and wonders and signs; no wonder we mourn over lack of conversions, and want of spiritual fruitfulness, and failure of Apostolic enthusiasm, and the spreading of the form of godliness without its power, and the breaking up of Apostolic unity, if we are content to turn aside from an Apostolic commission. No wonder our boasted claim of Apostolic order, when divorced from obedience to Apostolic truth, fails to win for us the adhesion of those who know the power in their own hearts of the true missionary enthusiasm of true Apostolic doctrine.

The call of the Christian Church is to be as a stream carrying the water of life over a wilderness of death, that the desert may rejoice and blossom as the rose. But when a river of flowing water is dammed up and made to cease from its flowing, then the living stream will soon become a stagnant pool, and stagnant water in the midst of that which is impure will not long continue in its living purity. Is there nothing like this when pure Christian doctrine is bidden to fortify its own position and not go abroad? Is there nothing like this when there is a decay of Christian life and Christian love, and a multiplying of "unhappy divisions," because the stream of Christian activity has been made to be stagnant instead of flowing?

Let any national Church be satisfied to be *only* a national Church; let the Church of England be well contented to be simply the Church of England and *for* England; let it say to itself, "I am rich, and have need of nothing," congratulating itself on its superiority to Reformed Churches "beyond the seas"; let its insular position tell of the insular limits of its activities; let its sympathies, its mercies, its compassions be *all* Anglican; let it be well pleased to have its mission circumscribed by the waves of the ocean which on every side beat upon our shores; let any Church think thus selfishly to spend her strength at home, and at home to keep to herself the light of the Gospel which God has given her; then must we expect to see that Church's light grow dim and that Church's strength wax feeble, and its unity broken up by

discords and contentions, till it shall be afflicted as with the sleeping sickness which has been doing such deadly work among our converts in Uganda. Is there nothing like this to be seen in the rising generation? So many apparently deceiving their own hearts, taking delight in highly elaborate musical services and the attractive æsthetics of worship, while too often, alas! turning with aversion from the heart-pricking truth and the sin-convicting power of the Cross of Christ, with its heaven-sent message of redeeming mercy for sinners!

What urgent need there is of a crying mightily to God for true “showers of blessing”! for the shining in our hearts of the true Light of Heaven, that so we may make the light to shine in the dark places of the earth! for the mighty working among us of the Spirit of Him, who is able to exceed abundantly above all that we can ask or think! We must look up to Him to bring us up from the unhappiness of our divisions into the happiness of His peace, that we may know “how good and joyful a thing it is for brethren to dwell together in unity.”

II. Thus we are brought up to another saying of our blessed Lord, which we cannot but desire to dwell upon in this connection, though it must be but for a moment.

“A new commandment I give unto you, that ye love one another” (John xiii. 34; see also John xv. 12, 17). It is a very plain and simple command from Him, whose word we must obey, if we would know the power of His Divine working in the midst of us. It is a word which points us to a unity far higher than uniformity, a unity which may even be conspicuously manifested in certain diversities of variety, a unity which can manifest its vitality in overleaping barriers and bridging over chasms of separation; but yet a unity the fruits of which cannot but fall upon even such earthly things as order and discipline, and upon these especially so far as their regulations may seem to have sure warrant from Scriptural and Apostolic authority.

Writing on Ephes. iv. 1-7, Bishop Moule has admirably said: “Indeed, the Apostle has in view a unity which does not satisfy itself with sentiment. It prizes all possible actual coherence of order and organization; all such methods of worship as may best aid the believing company to enjoy a public fellowship together before God as true and general as possible. Easy and ill-considered separations, even in things most external, are assuredly wounds to such unity, and in that respect are sins. The Christian Church should reflect as much as may be outwardly the inward principle and power of unity in Christ.

“Yet let us, on the other hand, earnestly remember that the

context and the terms of this passage alike lead us, for the heart of the matter, to a region of things far other than that of authority, administration, succession. For his basis of unity the Apostle goes to the height of heaven and to the depth of the sanctified soul. He has in His deepest thought, not a society founded by Christ on earth to convey His grace, but the Church written in heaven, and the Lord of it present in His every member's heart, welcomed in by personal faith under the power of the eternal Spirit in response to imploring prayer"¹ ("Ephesian Studies," pp. 183, 184).

But how does this new commandment of our Lord look in the history of the Churches of the Reformation?

I am not meaning to refer to the matter of erroneous and strange doctrines and the way in which they were dealt with. But, alas! what bitterness and strife of contentious controversy among those who should have been as brethren both at home and abroad! A so-called *formula concordiæ* made into a form of *concordia discors*!² Our once famous "Harmonia Confessionum" broken up by those who could not attune their own "shibboleth" to sound in unison with their neighbours' "shibboleth"! Secessions followed by further separations, divisions multiplied by subdivisions! Must we not own that in such things as these was seen the weakness of the Reformation?

In Germany Lutheran Calovians turning away from Lutheran Calixtins!³ Among the Reformed, what strife between Remonstrants and contra-Remonstrants! Plenty of learned theology, more than plenty of vigorous controversy, but, alas! not always the controversy of life with death, not always the theology of the Spirit of power and of love and of a sound mind! The irenical efforts of peace-loving souls too often made the occasion of further offence! Energies which should have been spent in united efforts for the evangelization of the heathen all turned aside to wear themselves out in strivings and contentions—about two sides, it may be, of the same truth—quarrels among those who should have been with one heart preaching "peace, peace," as the ambassadors of Christ, the ministers of reconciliation for the lost world!

In England what grievous reproaches heaped upon our Church because we thought well to aim at restoring what seemed truly ancient and truly Catholic, and preferred taking as our model the Church of primitive Christianity rather than

¹ See especially Hooker, sermon v., § 11 : Works, vol. iii., pp. 670, 671 ; edit. Keble.

² See Hospinian's Works, vol. v. ; Geneva, 1578.

³ See Soames's edition of Mosheim, vol. iv., pp. 177, 178.

what our censors chose to call “the best Reformed Churches” of the Continent!¹ What grievous prejudice, even among faithful and zealous men, against all things in which we stood distinguished from the practices of Geneva, though Casaubon was not standing altogether alone among foreigners when he testified, “Totius Reformationis pars integerrima, ni fallor, in Anglia est.” The necessary revolt from an usurped authority, which had practically superseded the authority of the Divine word for the life of man’s soul, should never have been allowed to open the door for a spirit of lawlessness and insubordination. Much rather it should have induced a disposition of ready and willing submission to the wholesome discipline and godly admonition of lawful authority. We need not wonder at being told that we know not how much of this ill-feeling and prejudice against our rules in general and against our Episcopacy in particular was fomented by emissaries from Rome.² (In speaking of *prejudice*, I do not wish to be understood as using the word in an offensive sense. No doubt Puritan prejudices were the result of acquaintance with the attitude of pre-Reformation and Roman prelacy towards the doctrines of the Reformation.) But we can grieve over the history, while we may acknowledge that on both sides there may have been too often something like a forgetfulness of that new commandment “that ye love one another.”

What a refreshing contrast to this is to be seen in the history of the Moravian brethren! There was a time, indeed, when this Church of primitive Episcopacy and Apostolic missionary zeal had been troubled with a spirit of discord. But Count Zinzendorf resolved that the principles and discipline of the old Church were to be restored. On May 12, 1727, discord was banished. “This day the Count made a covenant with the Lord. . . . Self-will, self-love, disobedience—they bade these farewell. They would seek to be poor in spirit. . . . By the mighty working of God’s grace all were, not only convinced, but, as it were, carried along and

¹ The *doctrinal* differences between the *Early* Puritans and Anglican Churchmen were comparatively trifling. Bishop Andrewes regarded the questions in controversy between them as pertaining only to matters of regimen, order and discipline. Witness his words: “Distinguat itidem, inter *res fidei*, in quibus ne ii quidem hic, quos Puritanos appellat (nisi plus etiam quam Puritani sint) a nobis, nec nos ab illis dissentimus; et *disciplinae res*; quam aliam ab Ecclesiae priscâ formâ commenti sunt” (“Ad. Bell. Resp.,” pp. 290, 291; A.C.L.). See further evidence in my “Theology of Bishop Andrewes,” pp. 6, 7, and “Doctrine of the Sacraments,” pp. 118-120.

² See Sanderson’s Works, vol. ii., Pref., pp. xli-xliii, Oxford, 1854; and Sittingfleet’s “Unreasonableness of Separation,” Pref., pp. vi, xii-xviii, London, 1682; and Dean Goode’s “Rome’s Tactics.”

mastered." Somewhat later one of them wrote: "Under the cloud of our fathers we were baptized with their spirit; signs and wonders were seen among us, and there was great grace on the whole neighbourhood."¹ Is there no lesson here for the Churches of the Reformation? Is there no example here which we might seek to follow?

In speaking of the bitternesses which followed the Reformation in England we are speaking of things of the past—bygones which may well be bygones now. Yet it is well for us to remember them, that *now* we may rise to follow His example who said: "If I, then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet."

And certainly we may be thankful for any hearts being moved with earnest desire to put away the prejudices of the past, and with purpose to change bitterness to peace for the future.

It may be wise, and sometimes needful, to utter a word of caution. But why should we any of us hesitate to recognise, or be slow to acknowledge with great thankfulness, the blessing which has come down from heaven on gatherings of those who, coming together from divers standpoints and from the atmospheric surroundings of various ecclesiastical prejudices, have met in the one faith of the crucified Saviour, and have had one heart of intense desire to know more and more of the rooting and grounding in love, more and much more of the exceeding greatness of God's power (*τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ*) to usward who believe?

There is, indeed, a godly jealousy which must earnestly contend for the one faith once for all delivered unto the saints, but this is not to be identified with the disposition which in the midst of those who labour for peace is ever making itself ready for battle. If we would have an eye to the promise of the New Covenant, "I will give them one heart and one way" (Jer. xxxii. 39), we must assuredly shun the combative temper which delights rather in provoking theological duels than in following after the things which make for peace, and the things whereby one may edify another.

¹ See Andrew Murray's "Key to Miss. Problem," pp. 47, 48. It should be observed that, while resolving to retain Episcopacy, and while highly reverencing the Episcopal office, "in spite of all the corruptions with which they had been associated," and having taken pains to secure a true succession (see Durel's "View of Reformed Churches beyond the Seas," pp. 12, 13; London, 1662), the Moravians did not hold that Episcopal succession is actually essential to the being of a Church (see Marsden's "Dict. of Churches and Sects," p. 106, and Bost's "Hist. of Moravians," p. 146 *sqq.*, edit. 1834). This little community, never exceeding 70,000 souls, has sent forth 2,000 missionaries (see E. Stock's "Hist. of C.M.S.," vol. i., p. 27).

Are there no souls who have found a happy solvent for unhappy divisions in gathering together to seek a fuller experience of the power of God's Spirit within them? Are there none who can tell of being brought out of separations into the blessedness of realizing the true oneness of those who are all one in Christ Jesus? Are there none who can testify that in coming together out of diversities they have learnt, as never before, to hold and to keep the unity of the Spirit in the bond of peace?

Is it too much to hope that, as the result of such gatherings, Christian love may some day overcome inherited prejudices, and lead to a fairer estimate of the true claims of Episcopal Churchmanship?

Who can look on with cold heart, unmoved with a feeling of joy and praise, to see how in our mission-fields the evil and the weakness of division—division among those who should be at one in the love of the Saviour, and for His sake in the love of one another—is being felt, or beginning to be felt, as that which should be overcome and put away as far as possible by united effort, so that our warfare against the powers of darkness may be led on under one banner, the banner of one Lord, one Faith, one Baptism, one army moving onwards with all lowliness and meekness, with long-suffering, forbearing one another in love, giving diligence to keep the unity of the Spirit in the bond of peace?

It has been well said: “Let us unite in love with others and pray without ceasing, and watch unto prayer, that for the sake of His Son and a perishing world God would restore His people to their first estate in the devotion and power and joy of Pentecost. . . . The missionary problem is a personal one. A passionate love to Jesus Christ, born out of His love, truly possessing each of us personally, will teach us to pray and to labour and to suffer. Let us pray for such a love” (A. Murray's “Key to Miss. Problem,” pp. 133, 134). And surely the disciples of a loving Saviour should love and pray for all those with whom we are called to contend in controversy, even those whose faith may be clouded with grievous error and sad superstition.

We may, indeed, make some apologies for feelings of indignation aroused by the provocations of those who, under the plea of Anglican “Catholicity,” would fain bring back among us the superstitious practices and doctrines of Rome. But does anyone really suppose that the cause of Him, who would have us love one another, can be forwarded by nourishing in our hearts the bitterness, wrath, and anger of our grievous *odium theologicum*, or that the truth of the Gospel will be advanced by addressing unseemly language to those who are

set over us in the Lord? There are many, I hope, who can tell of those who have been drawn out of error by the force of truth faithfully spoken in love. But very few, I think, ever knew the case of an opponent brought out of darkness into light by the violence of controversial invectives.

Surely at home and abroad our hearts should be united in prayer that a manifest blessing—a blessed outpouring of spiritual power—may come down on the meetings of those who in Japan or elsewhere have been or shall be uniting their hearts in brotherly conference, and in seeking Divine guidance in the way of God's peace. Surely we may thank God for a movement which "seeks to unite the students of all branches of the Church of Christ, of all nations and races, in the sublime effort to evangelize the whole world, and to establish completely the kingdom of Christ" (see *Church Missionary Intelligencer*, May, 1902, p. 327).

If we are persuaded that the healing of our sad separations must come of Divine power, let us also be fully persuaded that that power must be sought in obedience to the Word, which says: "Whatsoever He saith unto you, do it."

In obedience to the Word, "Go ye into all the world and preach the Gospel to every creature," let the sight of the great power of the enemy make us to be as one man in love one to another; as we march against the giant foe, let us be as with one heart striving together for the truth of the Gospel; while we speak the word and blow the trumpet, at the sound of which we look to see the walls of Jericho fall down flat, not by the force of the trumpet's blast, but by the power of Him who commands us to blow, and bid the people shout with a great shout.

Well was it said at the C.M.S. Lay Workers' Union, April 12, 1902, by Prebendary Fox, that "if the Church were losing its influence it was because it had forgotten the great work the Master had laid upon it—that of being 'His witnesses.' Their capacity for being witnesses was unequalled; and what, he asked, might they not have done if, using their knowledge, they had given to the nations of the earth Christianity, the mother of all civilization. Not once nor twice only had Uganda been saved to England by the loyalty of the Protestant chiefs, and he believed that Uganda would yet be one of the brightest jewels in the English crown. Their responsibility to their country was great, but their responsibility to their Master was greater. They were to be His witnesses, the bearers of the King's message of peace to the nations of the earth" (*Record*, April 18, 1902).

N. DIMOCK.

(To be concluded.)

ART. VI.—THE PROTESTANT FAITH.

“ I BELIEVE that I hold the Catholic faith, and that I know what that faith is, whereas I never yet met any human being who could define for me that *monstrosity* ‘ the Protestant faith.’ ” These words were written in the *Times* of June 20 by Prebendary Villiers, who has been a minister for twenty years at St. Paul’s Church in Wilton Place. This official spokesman for the Church of England first of all defines “ the Protestant faith ” as a “ *monstrosity* ”; and then, having made a dogmatic utterance, he goes on to say that the subject of his definition is, so far as he knows, undefinable. He says again, in the same dogmatic way, that “ the purest form of Protestantism is infidelity,” and yet he has to confess that he himself, with regard to the subject which he defines, is an agnostic; that this subject, in other words, is to him unknown, and is by all men unknowable. Prebendary Villiers might be asked reasonably, if words are supposed to have any meaning, why he presumes to speak at all about a subject of which he professes a complete ignorance; and, still more, why he is so rash as to define the undefinable, or so foolish as to dogmatize about the unknowable. It is quite plain, from Prebendary Villiers’ own confession, that he knows nothing about Protestantism. It follows, as a natural consequence, that he is equally ignorant about true Catholicism, although he asserts so confidently that “ I hold the Catholic faith, and I know what that faith is.” I venture to think, on the other hand, that he does not know at all; and I also think it is quite possible to explain to him both that there is a very definite “ Protestant faith,” and also what it is.

“ The purest form of Protestantism is infidelity,” says Prebendary Villiers. Such epigrams may sound plausible, but they don’t prove anything, except that words are elusive and double-edged. “ The first Whig was the devil,” as Doctor Johnson said once; but that phrase did not undo the Revolution of 1688, nor stultify the sound principles which caused it. “ The purest form of Protestantism is infidelity,” says Prebendary Villiers. Let us test him by history, and see what value or truth may be contained in his assertion. The *purest* form of most things, especially if they be things of the mind, is usually their original form. What, then, is the original form of Protestantism? In other words, what did the name and the thing signify to those who used it first? This is a matter which can be settled beyond all dispute. Let us therefore examine it, and see whether the term “ infidelity ” can be accepted as describing the principles and beliefs of the first Protestants. I am quite willing to let the

matter be judged by the test which Prebendary Villiers has himself chosen. Fortunately, his ignorance, though it may deceive the unwary, cannot alter facts, and it has led him into an absurdity from which there is no escape. The word "Protestant" was coined first to defend those principles which were reaffirmed by the reforming minority at the Second Diet of Spire in 1529. These first Protestants drew up the following declaration: "We protest and declare," they said, "herewith openly before God, our only Creator, Preserver, Redeemer, and Saviour, who searches and knows the heart, who will one day be our Judge, as well as before all men and creatures, that we, for us and for our people, neither consent nor adhere in any manner whatever to the proposed decree in anything that is contrary to God, to His Holy Word, to our right conscience, to the salvation of our souls, and to the last decree of Spire." This protest of the minority was made on behalf of three things: First, of the existing law; that is, of the principle of toleration which had been established by the former Diet: secondly, it was made on behalf of the rights of conscience; that is, of individual and spiritual freedom: thirdly, the protest was made on behalf of the Word of God, as the highest exponent of His will and the ultimate guide of conscience. The Protestants ended by appealing to "a free and universal assembly of holy Christendom"; that is to say, the Protest of Spire was made on behalf of the sovereign rights and authority of Holy Scripture as the ultimate standard and test of belief. From this protest the first Protestants got their name. They accepted it willingly as the expression of their principles. These principles are the original and "the purest form of Protestantism." According to Prebendary Villiers, this belief in the supreme and final authority of Holy Scripture is "infidelity." "The position of one who simply describes himself as a 'Protestant' is not satisfactory." This really depends upon what we understand by the term "simply."

The Protest of Spire was made, on its positive side, on behalf of Holy Scripture. The protesters went back to the position of the early Christians. They subordinated the Church to Scripture; they reversed the medieval and Papal notion that Scripture must be subordinated to the Church either past or present. In this matter, surely, they agreed with those Councils which Prebendary Villiers accepts as of the highest authority; they also agreed with those authoritative writers whom we call the Fathers. These writers invariably disclaim all individual and personal authority. They send their readers to Scripture as the test of what they say,

and as the final standard of what may be true in their writings. The great Councils took precisely the same attitude. They judged this or that to be true solely because it was to be found in Scripture. There was, of course, in Protestantism, as in all other statements, a negative side as well as a positive. It protested for some things and against others: It protested for the right and sovereign authority of Scripture: it protested against the usurped authority of the Pope, of tradition, of the Fathers, of the Canonists and Schoolmen; in other words, against any and every ecclesiastical authority which could not justify itself by Scripture, which interposed itself unlawfully between Scripture and the individual Christian. This, surely, is the position of the Church of England, to which Prebendary Villiers is supposed to belong. Indeed, he claims for the Church of England, and for himself as a member of it, a certain amount of Protestantism. "I admit," he says, "that the very existence of the Anglican Church, of which I am a member, is a standing *protest* against certain claims of the Church of Rome." To this extent, Prebendary Villiers owns that he is a Protestant. Is he not forced to acknowledge, by his own reckless epigram, either that his Protestantism is imperfect and impure, or that it is, if not infidel, yet on the high road to infidelity? How can he believe that any approach to infidelity can be sound and justifiable as a theological position? How, again, can he say with any confidence, "I believe that I hold the Catholic faith"?

Prebendary Villiers seems really so confused a reasoner and thinker that it is impossible to guess what the term "Catholic faith" may convey to his imagination. As there are many others in these days whose thoughts and utterances are no less turbid, it may be advisable to state what the historical meaning of the term "Catholic faith" is, and to explain what should be meant by those who desire to use the term correctly. As with Protestantism, so with Catholicism, the *purest* form of it is likely to be the original form. The term "Catholic," as officially applied to the Church, is found in the Nicene and in the Apostles' Creeds. We say, "I believe in the holy Catholic Church." "I believe one Catholic and Apostolic Church." We may put aside the literal meaning of the word "Catholic," viz., universal, because that meaning has never been literally applicable to the Christian Church. The Church is not universal in this twentieth century. It is farther and farther from being universal as we go back towards the first. The term "Catholic," therefore, has a technical and theological meaning, to which alone we need confine ourselves. What, then, is the technical meaning of the word "Catholic?" What was understood by those authors

who used it in the second century? What did it convey to the Council which put it into the Nicene Creed? It conveyed, surely, speaking broadly, two things: first, the doctrines and the historical statements which are contained in the Creed, and which were reported to the Council as the belief of the whole Church; and, secondly, that theory or notion of the Church and its government which was held by the makers of the Creed. To force into the words of the Creed meanings which were not held by the makers of the Creed is, necessarily, to profess a different belief from theirs. It is to say one thing, and to mean another. It is a false and an un-historical profession. With regard to certain beliefs, which were not held by the Fathers of Nicæa, but which are held by many so-called modern Catholics who use the Nicene Creed, there will surely be no controversy among the supporters of the CHURCHMAN. The Papal claims, for instance, are held by many who still use or misuse the Creed of Nicæa. They were not held by those who made the Creed. That is clear for many reasons, chiefly because the Papal claims were resisted as an innovation by the successors of those who made the Creed, as they are still by the representatives of those Churches which alone use that Creed in its original and unaltered form. This difference of belief is perceived and approved even by Prebendary Villiers. What he means by the "Catholic faith" is not what a Romanist means by it. So far, indeed, have the Romanists moved from the Creed of Nicæa that they deny Catholicity to all those, including Prebendary Villiers, who do not accept the claims of Rome; that is to say, their test of Catholicity has come to be a set of beliefs which was not held by the makers of the Creed. When, therefore, Prebendary Villiers says so confidently "I *know* what the Catholic faith is," a very large number of ostensible Catholics will assure him no less positively that he does not. The test of Roman Catholicism is not the Creed of Nicæa, but the Creed of Pius IV., which had to be drawn up to express the official beliefs of Romanists in the sixteenth century. Since then some new beliefs have been added to their list, and new catechisms have had to be written to justify them. Their making of new creeds and catechisms is, at any rate, logical. Whether it be compatible with holding the ancient faith of Christendom is another matter with which we are not concerned at present.

But, over and above those Papal tenets, which Prebendary Villiers protests against, even at the risk of infidelity, there are other beliefs and practices which were clearly not held by the makers of the Nicene Creed. For instance, did the Church and the Fathers of the fourth century believe in Tran-

substantiation? Did they practise Communion in one kind? Did they believe in Seven Sacraments? Did they know anything about Private Confession, enforced by law as a prelude to Communion, and made with a view to Sacerdotal and Sacramental Absolution? Did they hold the modern, or even the medieval, views of Purgatory and of Indulgences, or did they go to the extreme lengths which Mariolatry has acquired since the fourteenth century? Those who know anything of Church history and of Christian literature in the different centuries must, unless they be partisans and special pleaders, own that not one of these things, at any rate in its current form, or even in its medieval form, was held by the makers of the Nicene Creed, or was known to the Church of their time. It follows, in consequence, that those who believe these things must hold very different opinions about the "Catholic Church" and the "Catholic faith" from the notions which were conveyed by those phrases to the makers and the first users of the Creed. Both as to the form, the government, and the attributes of the Church, as well as in respect of its theology, there are differences between the Christians who used that Creed in the beginning, and various Christians who use it now. In what position, we may go on to ask, does Prebendary Villiers stand with regard to these theological differences, and can he be as certain as he imagines when he says he holds the "Catholic faith" and *knows* what that faith is?

The term "Catholic," in the popular use of it, has moved far from its original and historical meaning. It has become a badge of party. It is annexed audaciously by the Romanists, and is denied by them to all who do not accept the narrow, modern, exclusive, and political theories of the Papacy. But the term "Catholic" is also misused too commonly by those who apply it, not so much to the older, simpler, and more Scriptural faith of Christendom, as to the whole range of what we may describe as medieval doctrine; that is, to doctrines which germinated in the early and deplorably ignorant Middle Ages, some of which were accepted and imposed officially at the Fourth Lateran Council, and all of which were developed logically during the fourteenth and fifteenth centuries, and were defined systematically in the sixteenth century at Trent. Now, for a Papist to hold all these doctrines is, as we admit freely, logical, because they all rest upon that Papal authority which alone can vouch for them in the face of Scripture and Church history. What can be said, however, for those who reject the Papal authority, and who yet cling to these doctrines, or to some shadow of them? This is, really, the position of Prebendary Villiers, and of all those who may be described conveniently as neo-

Anglicans. They are, in fact, "new," in so far as they differ, both with regard to Protestantism and Catholicism, from the great High Church divines of the past, and from the formularies of our Church as they were understood by those who made them. Canon Meyrick not long ago compiled a volume entitled "Old Anglicanism and Modern Ritualism," in which he shows by quotations the differences between the great Anglican divines of the sixteenth and seventeenth centuries and the representative writers and speakers of the neo-Anglican school.

The *Church Quarterly Review* for July tries to deny these differences and to explain them away; but the question cannot be disposed of by a few glib phrases. Both with regard to Protestantism and to Catholicism, the differences between the old and the new Anglicans are not only grave, but they are fundamental and irreconcilable. One position is incompatible with the other. There can be no doubt that the leading Reformers were Protestants, and that they meant the Church of England to be a Protestant Church. The Prayer-Book and the formularies all prove this; but, over and above these unanswerable proofs, some of the Reformers gave their lives, not in protest against the Roman claims, which the Church had officially repudiated, but chiefly in protest against those theories of the Eucharist which were adopted by the Lateran Council and perfected by Trent; that is to say, the English Reformers died in opposing that whole range of doctrine which the neo-Anglicans are most eager to accept and spread, which they also say has always been the doctrine of our Church. But if we proceed farther we shall find that the divines of the seventeenth century were no less firm in their Protestantism and in the Protestant character of our Church than were the Reformers of the sixteenth century. In this matter Laud and Andrewes were as staunch as Ridley and Cranmer. A neo-Anglican, however, Mr. Suckling, the Vicar of St. Alban's, Holborn, is not of their opinion. Instead of glorying in the Protestantism of our Church, he speaks of "the *small-pox* of Protestantism, which has disfigured her outward appearance." The brutality of the phrase can only be excused by ignorance in the speaker. Mr. Suckling's offensive language would not be worth noticing if he stood alone, and spoke only for himself; but he speaks for a large and a hitherto growing section of the clergy.

There are, no doubt, many among the older clergy who, like Prebendary Villiers, would accept the Protestantism of Laud and Andrewes so far as Rome is concerned, although they fail to see that they have moved far, not only from the Reformation, but from the old High Church divines with

respect to Catholicism. The standard of Catholicism for the old Anglicans was the "primitive Church." This is a vague and an elastic phrase. It is easier to say what it does not mean than what it does. At any rate, it does not mean the same thing as the phrase "medieval Church." For neo-Anglicans the medieval Church is the standard of Catholicity. The thirteenth century, as Lord Halifax has said, is their high-water mark of ritual and belief. This is perfectly true; but it is not true that the rituals and beliefs of the thirteenth century were those of the "primitive Church." Those beliefs and practices which are paraded so confidently now as "Catholic" are, for the most part, only medieval; and, in so far as they are medieval, they rest solely upon that Papal authority by which alone theology was decreed and vouched for in those mistaken ages. Those ages were mistaken because neither the Popes of that time nor their theologians were competent to decide theological questions at all. Now it is the height of unreason to accept a theological system, and to reject the sole ecclesiastical authority which can make it valid in the face of Scripture and Church history. Yet this is the position of Prebendary Villiers, of Lord Halifax, of Mr. Suckling, and of all the neo-Anglicans. It was distinctly not the position of our Reformers or of the great High Church divines. They all gloried in their Protestantism, and they all knew, far better than Prebendary Villiers knows, what they meant, and what the makers of the Creed meant, by the terms "Catholic Church" and "Catholic faith."

It is the custom now to gird at our Reformers; but they were far more learned and intelligent than most of their detractors, and their position was assuredly more logical. The aim of the early Tractarians, at any rate of Newman and Froude, was to "un-Protestantize the Church," to "un-Miltonize" English opinion. They have succeeded only too well, and the word "Protestant" has now become a term of derision and reproach. This result has been partly a reaction against the unhistorical views of certain narrow Protestants, and partly an effect of the equally unhistorical theories of their opponents. It was at one time a fashion to worship the sixteenth century blindly and narrowly, as though it were the starting-point of our religion. Of late, and as a protest, certain people have taken to worshipping the thirteenth century instead, which is indeed the starting-point of much spurious "Catholicism." Our own larger and more detailed knowledge of history shows us that we should worship neither. It tells us that a great deal which is now falsely described as "Catholicism" is only medieval in origin. It also tells us that a great deal which was once attributed to

the sixteenth century is really primitive and Scriptural. This knowledge, and the historical spirit, and scientific ways of thinking will, we hope, be the solvent for many differences, and help to reunite Christendom.

After all, Protestantism, properly understood, is the basis of our civil and religious liberty. The Imperial greatness of England came with her Protestantism, and was maintained by it. That greatness will decay and will assuredly depart if her Protestantism be thrown away. By Protestantism we do not mean the tenets of this or that sect; of Lutherans or Calvinists, of Baptists or Wesleyans, of Evangelicals or Congregationalists. We mean something much broader and more essential. We mean that body of religion which is given to us in the New Testament, and also that belief in the Word of God as the highest authority and the final arbiter of faith which was assuredly held by the Fathers and the early Church. By "Catholicism" we do not mean Romanism, or Medievalism, or Lateranism, or anything newer and narrower than the faith and practice of those who made and first used the Nicene Creed. We hold to that relative position, which they also asserted, between the Church and Scripture. If that position be maintained, there is always a corrective for human errors and mistakes, whether they be individual or ecclesiastical. This, surely, was the position and the belief of the Reformed Church of England. Is it not, surely, more "Catholic" as well as more logical than the beliefs and position of the neo-Anglicans?

It may be remarked, finally, that the first Protestants laid down a definite and an affirmative principle, both of thought and action, as well as of Church polity. They did not set up anything new and vague. They went back to the ancient ways, and overturned various medieval barriers which were obstructing them. They took for their motto or device the letters V. D. M. I. Æ., the initials of the words *Verbum Domini Manet In Æternum*: "Thy Word, O Lord, endureth for ever." Upon that Word they took their stand. From that starting-point our own Reformers proceeded to deliver us from many errors, and felt their way back, through Medievalism and spurious "Catholicism" to the faith of the ancient Creeds. This is "the Protestant faith" which Prebendary Villiers calls "*a monstrosity*" and Mr. Suckling a "*small-pox*." This faith in its "purest form," says Prebendary Villiers, is "infidelity." The ignorance to which such opinions are due may well be pitied as well as the absurdity and the peril of the opinions themselves. They are not only ridiculous, but exceedingly irreverent. Moreover, unless the Protestant faith in its "purest form," that is, a loyal and an

intelligent faith in the Word of God, be taken as a foundation and starting-point, it is quite vain to repeat the Nicene Creed or to profess the Catholic faith. Unless a man be a Protestant in this sense, he cannot be a Catholic in the sense of the early Church. If Prebendary Villiers be not a Protestant, he cannot be truly and historically a Catholic. According to his own turbid reasoning, this means that he cannot be a Christian without being an infidel. The "purer" his Protestantism is, the greater his infidelity. The absurdity of this conclusion is all his own, and no one can deliver him from it but himself.

ARTHUR GALTON.



The Month.

THE grand event of the past month has been the Coronation of the King and Queen. It is an event which, in all its circumstances is one of the most memorable which has occurred in the history of England, and it ought to mark a conspicuous turning-point in the life and reign of Edward VII. For him it marks the most signal warning, combined with the most signal mercy, which any Monarch, or even any man, could well have received. Never was a King or Emperor at a moment of more conspicuous glory than was Edward VII. on June 23 last: within forty-eight hours his Coronation was to be celebrated amidst circumstances of greater splendour and honour, alike for himself and for his realm, than any English ruler had ever witnessed. But at that moment his physicians had to tell him that he was stricken with a mortal disease, and that his only hope lay in submitting at once to a most dangerous operation. At once the pomp and splendour which was gathered around him dispersed, and his Queen, his family, and his realm stood in profound anxiety round his bed of sickness. Prayers were offered for him from all peoples and languages and religions in his realm, and he submitted himself in patience, and with a touching consideration for his people, to the will of God. Those prayers were speedily answered in a marvellous convalescence and recovery. His physicians were able to say that his Coronation could be fixed for August 9. Their admirable treatment and foresight were justified by the result; and on the day fixed the solemn ceremony was performed, and the King with his Consort was consecrated in Westminster Abbey. There could not have been a more striking witness to the truth that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." The King, in a manly and thoughtful address to his people, has solemnly declared that "the prayers of my people for my recovery were heard; and I now offer up my deepest gratitude to Divine Providence for having preserved my life, and given me strength to fulfil the important duties which devolve upon me as the Sovereign of this great empire." The King has fittingly combined in this simple acknowledgment his sense of gratitude and his

sense of duty; and it only remains for his people to join their heartfelt gratitude to their King's, and similarly to combine with it their prayers that the grace may be bestowed upon him for which supplication was made at his Coronation, to enable him, for the many years which they trust may yet be granted him, to use more and more for the glory of God and the good of his people the immense powers and responsibilities which have been mercifully restored to him.

Probably the circumstance which is next in importance to the history of our country is the progress which has been made in passing the Education Bill of the Government through the House of Commons. That measure must, in any case, be the commencement of a new period in the development of National Education in England, and it may also prove the beginning of new problems in the relation of the Church to the education of the people, and through this to the State itself. As to the work of national education, it will henceforth be placed on a broader and more popular basis than ever before. Until 1870, popular education throughout the country was mainly, through the National schools, in the hands of the Church, guided and controlled by the Privy Council. But the Church was unequal to the task of extending education to meet the needs of a rapidly growing population, and the Act of 1870 established the machinery of School Boards, in order to supplement the work of the Voluntary schools throughout the country. The result of the work of the last thirty years is that, roughly speaking, the work of national education is almost equally divided between the Voluntary schools, including, besides the Church schools, those of other denominations, and the schools under School Boards. The latter are supported entirely by the rates and Government grants, and are consequently able to meet to any extent the requirements of the Privy Council for continuous improvement in the methods and the machinery of education. But the Voluntary schools have to rely upon private contributions to supplement the Government grants, and this resource has of late become more and more unequal to the strain. The broad result is, that it is found necessary to throw the maintenance of all schools, whether provided by the Church, or the Denominations, or by the School Boards, upon the rates and the Government grants combined—in other words, upon public contributions. This being the case, it was an inevitable consequence that the local control which attaches to the expenditure of rates should be extended to a certain extent to the Church and Denominational schools, as well as to the schools of the School Boards. It is at this point that the great problem has arisen. We need not, for the purpose of these pages, enter into the question of the general nature of the Local authorities to which the control is to be entrusted. The point at which the chief interest of the Church arises is that of the extent to which this control should be exercised by the new Local authorities.

The critical point, in short, is this: In what relation shall the new Local authority stand to the Church and the Denominational authorities through whom the Voluntary schools have been built, and by whom, subject only to the Privy Council, they have hitherto been managed? The proposal of the Bill, to which Mr. Balfour, now Prime Minister in succession to Lord

Salisbury, has firmly adhered, is that the Trust Managers—or Foundation Managers, as they have been variously called—shall hold four places on a Board of six, the remaining two being held by the Local authority or authorities. Against this proposal the Nonconformists and the Liberals generally have to the last most vehemently protested; and although Clause 7, in which it is embodied, was carried before Parliament rose, they declare that they will never let the matter rest as it is; and when the discussion on the rest of the Bill is resumed on the reassembling of Parliament on October 16, the shadow of this Clause will undoubtedly hang over all the debates. The case for the proposal of the clause rests on the fact, which is admitted by leading Liberals like Mr. Asquith, that, considering that the class of schools in question have been created by the Church and the Denominations, that they have thus a long history of denominational efforts and sacrifices behind them, and as these sacrifices were made expressly in order that definite denominational teaching might be given to the children in them, it is but reasonable that their denominational character should be preserved to them. Moreover, the Church and the Denominations will remain under the obligation of maintaining the fabric of the schools in a condition to satisfy the Local authority. This will amount to a very considerable charge, to which many friends of these schools look forward with much anxiety. On the other hand, it is urged, and it must be owned with great force, that since the total current cost of the education given in the schools, both secular and religious, so far as it is given by the teaching staff, will be borne by the Rates and the Exchequer, it is required by all precedent in such matters that the predominant control, at all events, should rest with the Local authority, and that the Trust Managers, consequently, should be a minority, and not a majority, of the whole. The Bishop of Hereford proposed a third course, which he put forward as a compromise, but which was regarded by the representatives of the Church as amounting to a complete surrender, that the Trust Managers should form a third of the Board of management, the remaining two-thirds being appointed by the Local authority and the Parents. The only practical effect of the Bishop of Hereford's action—as is usually the case when one member of an order offers so-called concessions without the consent of his colleagues—has been to weaken the case of the Church, without giving satisfaction to the other side. The Bishop would have added a proviso that the Head-master of such schools should be always a Churchman, which at once rendered his proposal unacceptable to the Nonconformists, whom he wished to please. Sir Michael Foster, the Member for the University of London, urged that the denominational character of the schools might be secured by statute, and that with this protection they might then be left to popular control. But Mr. Balfour justly urged that to yoke a statutory denominationalism with a possibly undenominational management would be an impracticable arrangement. Mr. Asquith urged that some arrangement of the kind might be devised, but made no attempt even to sketch its terms; and Mr. Balfour held the Opposition skilfully and firmly in the dilemma that, if the Denominational character of the schools was to be preserved, the only practical method was to give a majority to Denominational managers. There was much searching of heart and muttering among some of his followers, but in the end the

dilemma was felt to be unavoidable, and the Clause was carried, before the House adjourned, by a majority of 122.

Nevertheless, those who wish to keep their eyes open to the actual facts of the case cannot fail to recognise that a situation has been created which it will be very difficult to maintain. In the first place, the whole of Secular education has been placed in the hands of the Local authority, subject to the control in disputed points of the Privy Council; and though the Trust Managers of Church schools will be in a majority on the Boards of management, there will be representatives of the Local authority on the Boards, who, as speaking for those who hold the purse, will have a potent voice in the administration. Secular education is formally and visibly taken out of the hands of the Church to an extent which, though approached under the old system, was greatly disguised; and the relation between Secular education and Religious education is, after all, so unavoidably close that the new arrangement cannot fail, sooner or later, to affect the whole character of Church schools. But, apart from this gradual effect, there is, we cannot but apprehend, a formidable truth in some observations in the speech with which Mr. Asquith practically closed the debate on the Liberal side. "For himself," he said, "he regarded the operation of this Clause as regarded the principle of popular control with a great deal more of equanimity than some of his friends. He was perfectly certain that the moment they admitted, as the Government had admitted, that there must be an element of popular administration in the government of these schools, it was as certain as that the sun would rise to-morrow that that element must be extended, and must ultimately control the whole. Therefore he did not feel any very great alarm about it. But if he were, as he was not, a friend, supporter, and advocate of the system of Denominational schools, he should view the proposals of this Clause with the greatest alarm and apprehension. He ventured to warn those who, like his noble friend the Member for Greenwich, believed that in the maintenance of the Denominational system rested the only chance for a really efficient and enlightened system of education in this country, that by accepting the principle of rate-aid, and its necessary English corollary of popular local control, they had given up the keys of the position, and had sealed the doom of the system to which they professed themselves to be attached." We very much apprehend that that is the practical truth of the matter. The school of the parish will no longer, or not for long, be the instrument it has hitherto been for religious education in the hands of the Clergyman. A material step has been taken in ousting him, and the Church through him, from the position of authority they have hitherto held in the education of the children of the parish. There is a certain anomaly in an arrangement which places the Local authority, by which the teaching of the school is entirely maintained, in a minority. This anomaly may be endured for a time, under a sense of the obligation due to the Denominational managers for their services in the past. But it will be ruthlessly pressed by the Nonconformists and the Liberals, and it cannot well be permanently maintained. The Nonconformists have seen their opportunity with their accustomed astuteness, and we must add that they have pressed their advantage with their accustomed determination, not to use a harsher word.

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PREFACE.

THE year covered by the present volume has been one of deep and varied interest for Churchmen. It has been the endeavour of those who have conducted this magazine to make it, as it has always sought to be, a help to all who would candidly and intelligently consider the problems arising from time to time in the course of the Church's life. In particular, it has been their aim to set forth and defend the position of those who may justly claim to be the "sober, peaceable, and truly conscientious sons of the Church of England." Alike in regard to questions of Biblical criticism, of the doctrine, ritual, and discipline of the Church, and of the varied forms in which the activities of Churchmen are manifested, there seems urgent need of some such medium as the conductors of the *CHURCHMAN* have endeavoured to provide. An intelligent appreciation of what is at issue in the theological and ecclesiastical controversies of our time is an urgent need of the day. A certain disposition to accept without inquiry opinions supported by familiar names, and to resign without a struggle—often also, it would seem, without much regret—whatever may be assailed with sufficient pertinacity, appears to be gaining ground amongst the laity as well as the clergy. It has been, and it will continue to be, the endeavour of the *CHURCHMAN* to examine with candour all such opinions, and to resist tendencies, by whatever forces encouraged, if they appear to be inconsistent with a fair interpretation of the faith an English Churchman is pledged to hold. The articles of Mr. Dimock in the present volume are sufficient witness, if witness be needed, that this can be done without loss of charity, although with an irresistible weight of learning. In the discharge of such a task this magazine may fairly claim the support of all who desire to preserve the Church of England—Catholic, Reformed, and Protestant—as a faithful, zealous, and fruitful branch of the Church of our Lord.

INDEX TO VOL. XVI.

INDEX OF SUBJECTS.

	PAGE		PAGE
AGE of Ordination in relation to the supply of Candidates for Holy Orders, The, by L. C. H. Stowell	305	Church Catechism and the Teaching of Ethics, by the Rev. W. E. Chadwick	607
Among the Water Gipsies, by H. C. Moore	213	Church Congress, Evangelicals at the, by the Rev. A. R. Buckland	47
Anarchism, The Cure for, by the Rev. F. B. Macnutt	96	CHURCHMAN, The, and its Readers, by the Bishop-Elect of Durham	1
Are Prayers for the Dead Superstitious? by Benjamin Whitehead	476	Confessional, Some Aspects of the, by the Rev. A. R. Buckland	236
Ascension, The, by the Ven. Archdeacon Moule	439	Confirmation, The Ceremony of, and the Link between Church and State, by Stamford McNeile	288
Asia in East London, by Henry Charles Moore	27	Conscience and the Revelation of the Gospel, by the Rev. N. Dimock	57
Authorship of the Pentateuch, Further Notes on the, by the Rev. Chancellor Lias	281	Coronation Sermon, A: The Unity of the Empire, by the Rev. Canon McCormick	505
Autonomy of the Church of Ireland, The, by the Rev. F. R. Montgomery Hitchcock	244	Easter, by the Ven. Archdeacon Moule	388
Baptismal Regeneration in Church History, by the Rev. A. E. Barnes-Lawrence	347	Easter Services in Jerusalem, by N. Henderson	266
Bibliomaney, by the Rev. W. Cowan	542	Emancipated Womanhood, The Place and Work of, by the Rev. Prebendary Vernon	321
Brighton Church Congress, Practical Echoes from the, by G. F. Chambers	142, 201	Empire-Building: According to a Solomonic Psalm	622
Candidates for Holy Orders, Patronage in relation to the supply of, by G. A. B. Anson	102	Episcopal Church in Scotland, The, by H. D. Henderson	407, 485, 525
Cause of the Death of Christ, The Physical, by Dr. J. Moir	363	Evangelical Churchmanship, Weak Points in, by the Rev. A. E. Barnes-Lawrence	89
China: Some Characteristics and their Import, by the Ven. Archdeacon Moule	169	"Foundations of Belief," Mr. Balfour's, by the Rev. W. D. Allen	358
Christ and Ethics, by the Rev. A. R. Whately	70	Genesis xxxiv., Notes on, by the Rev. Chancellor Lias	36
Christian Science Folly, The, by the Rev. Dr. Townsend	82	Genesis xlviii., Notes on, by the Rev. Chancellor Lias	529, 584
Christianity and the Church of England, by the Rev. Prebendary Grane	471	Genesis, Further Notes on, by the Rev. Chancellor Lias	192
Christmas, by the Ven. Archdeacon Moule	162	Good Friday: The Mind of Christ, by the Ven. Archdeacon Moule	330
Church, What is to become of the? by G. A. B. Anson	258	Gregory of Tours, The Life and Times of, by the Rev. H. J. Warner	312, 365
		Islington Clerical Meeting, The. A Note	278

	PAGE		PAGE
Layty in the Episcopal Church of Scotland, The Position and Power of the, by H. D. Henderson	16	Psalter, On Some Forms of the: LXX., P. B. V., and Douay, by the Rev. Dr. Sinker	3, 67
Lay Church Franchise, The Qualification for the, by Chancellor P. B. Smith	113	Rabbi at Oberammergau, A, by the Rev. Professor Margoliouth	125
Lord's Prayer, The, its Liturgical Use and Meaning in the Early Church, by the Rev. F. R. Montgomery Hitchcock	135	Reviews and Short Notices, 54, 103, 164, 222, 278, 333, 391, 445, 502, 557, 615, 667	
Lourdes and its Lessons, by John N. Raphael	592	Romance of Jewish Missions, The, by the Rev. W. T. Gidney	424, 491
Modern Criticism and Inspiration, by the Editor	637	Sacrificial Aspect of the Holy Communion, The, by the Rev. J. A. Harriss	127
Month, The	50, 105, 162, 219, 275, 330, 389, 440, 498, 553, 612, 663	Second Fulham Conference, The, by the Rev. A. R. Buckland	417
Morning Post Home, The, by H. C. Moore	547	Sermon, The, Expository or Topical? by the Rev. W. E. Chadwick	375
Objective in Popular Education, The, by the Rev. S. Barber	517	Some Loose Leaves, by the Dean of Norwich	449
Old Testament Exegesis, The Limits of, by the Rev. C. Cameron Waller	254	Some Modern Views of Our Lord, by the Rev. F. R. Montgomery Hitchcock	537
Our Lord's Teaching concerning Himself, by Principal Sheraton, of Wycliffe College, Toronto	561, 630	Sunday Schools, The Decline of, by M. A. Dibdin	42
Pastorate of Service, The: An Enthronement Sermon, November 1, 1901, by the Lord Bishop of Durham	617	Temperance "Spade Work" in the South London Police Courts, by H. C. Moore	381
"Present Your Bodies," A New Year's Homily, by the Rev. A. R. Buckland	209	Two Camps, The, by Mary Bradford Whiting	154
"Principles of Western Civilization," Mr. Kidd's, by the Rev. W. E. Chadwick	428	Two Kings Without Titles, by the Rev. C. Boutflower	604
Protestant Faith, The, by Arthur Galton	655	"Unhappy Divisions, Our," by the Rev. N. Dimock	393, 462, 510, 571, 645
Protestant Theology in the Sixteenth Century, On the Course of, by the Rev. Prebendary Wace	225, 293, 337	Western Text of St. Luke, The, by the Rev. W. Harloe Dundas	176
		Whitsuntide: "Power from on High," by the Ven. Archdeacon Moule	497

INDEX OF AUTHORS.

	PAGE		PAGE
Allen, Rev. W. D.	358	Lias, Rev. Chancellor	36, 192, 281, 529, 584
Anson, G. A. B.	102, 258	McCormick, Rev. Canon	505
Barber, Rev. S.	517	McNeile, Stamford	288
Barnes-Lawrence, Rev. A. E.	89, 347	Macnutt, Rev. F. B.	96
Bishop-Elect of Durham, The	1, 617	Margoliouth, Rev. Professor	125
Boutflower, Rev. C.	604	Moir, Dr. J.	363
Buckland, Rev. A. R.	47, 209, 236, 417	Moore, Henry Charles	27, 213, 381, 547
Chadwick, Rev. W. E.	375, 428, 607	Moule, Ven. Archdeacon	162, 169, 330, 439, 497
Chambers, G. F.	142, 201	Raphael, John N.	592
Cowan, Rev. W.	542	Sheraton, Principal	561, 630
Dean of Norwich, The	449	Sinker, Rev. Dr.	3, 67
Dibden, M. A.	42	Smith, Chancellor P. N.	113
Dimock, Rev. N.	57, 393, 462, 510, 571, 645	Stowell, L. C. H.	305
Dundas, Rev. W. Harloe	176	Townsend, Rev. Dr.	82
Editor, The	637	Vernon, Rev. Prebendary	321
Galton, A.	655	Wace, Rev. Prebendary	225, 293, 337
Gidney, Rev. W. T.	424, 491	Waller, Rev. C. Cameron	254
Grane, Rev. Prebendary	471	Warner, Rev. H. J.	312, 365
Harriss, Rev. J. A.	127	Whately, Rev. A. R.	70
Henderson, H. D.	16, 266, 407, 485, 525	Whitehead, Benjamin	476
Hitchcock, Rev. F. R. Montgomery	135, 244, 537	Whiting, Mary Bradford	154

It is difficult to conclude a review of this memorable struggle without one reflection which has an interest more than political. It is that this lamentable spectacle of denominational and antidenominational jealousy—these “miserable” dissensions, as Mr. Balfour justly termed them—raging around the simple question how little children can best be taught the elements of Secular and Religious education is really one of the best object-lessons ever given of the evils of Schism. It is because of the schisms among the Christians in England, and for no other reason, that a great step has now been taken towards the secularization of our elementary education, just as was previously done with our University education. In this case the spectacle is peculiarly scandalous. As Mr. Lambton justly said: “To tell him, in this twentieth century, that there was such a vast difference between Nonconformist Christians and Church of England Christians that they could not agree to give religious teaching in schools to children up to fifteen years of age, was perfectly astounding.” It is worse than astounding, it is disgraceful, and a deep and painful responsibility rests on all to whose action such a result is due. This is not the time, on the one hand, to be making light, as some so-called Liberal Churchmen are now disposed to do, of “the dissidence of dissent.” On the other hand, it is still less the time for Churchmen to be emphasizing and exaggerating their differences from their Nonconformist brethren, and endeavouring to render the English Catholic Church only one degree less exclusive than the Roman Catholic. The danger with which we are threatened by “our unhappy divisions,” on which Mr. Dimock has lately been giving us such admirable counsel in these pages, is nothing less than the practical secularization of all education, with its inevitable result of a tendency to the secularization of our national life. It is the greatest danger to which a nation and an empire could be exposed, and it is to Schism, in the main, that such a danger is due.

Review.

The Study of the Gospels. By J. ARMITAGE ROBINSON, D.D., Canon of Westminster and Chaplain in Ordinary to the King. London: Longmans.

WE welcome cordially this interesting and instructive contribution to the series of “Handbooks for the Clergy” which is being issued under the editorship of the author’s brother, the Vicar of All Hallows, Barking. In about 160 pages Canon Armitage Robinson, who is one of the first authorities on early Christian literature, whether at home or abroad, gives a lucid and devout sketch of the present position of learned inquiry on the authorship and composition of the Gospels. He tells us that it grew out of a series of lectures, of which the first three were delivered from the pulpit of Westminster Abbey, and the remainder in the Divinity School of Cambridge. With great advantage, for the purpose of such a handbook, he has preserved “the easier style and more direct address which belong to the lecture as compared with the formal manual.” His

object, he says, "has been to present in plain language such results of my own study as may serve as a guide to the studies of others"; and the book admirably answers this purpose. Anyone who takes it in hand will find that it leads him by an easy and instructive method through the main questions presented by the study of the Gospels; and we are happy to add that it will leave him substantially assured of the truth of the traditional belief of the Church on the subject. We think, indeed, that Dr. Robinson admits unnecessary doubts as to the date and authenticity of St. Matthew's Gospel, especially as he quotes Dr. Harnack as saying that its date is "probably A.D. 70-75," though with the reservation "except certain later additions." But he accepts the earlier of the dates which Dr. Harnack allows for St. John's Gospel, and is satisfied "to retain the unbroken tradition of its Apostolic authorship." He mentions, moreover, that Dr. Harnack, in sending to him his own "Chronology of Early Christian Literature," in which he "approximates to the older views," wrote that "he hoped that, as to its main positions, we should find ourselves in agreement, and that differences would henceforward appear in the interpretation of the books rather than in the problems of their date and authenticity." It is, in fact, an immense gain to the Christian argument that the most distinguished ecclesiastical Scholar in Germany has substantially admitted the truth of the tradition of the Church respecting the dates, and to a great extent respecting the authorship, of the books of the New Testament. The German criticism, which towards the end of the last century used to be thrown at the heads of "Apologists" in England by such controversialists as the late Professor Huxley, is now acknowledged in Germany itself—in Berlin itself—to have been mistaken, and the result of the controversy of fifty years is the rehabilitation in the most important points of ancient Christian tradition.

We may return, in some fuller criticism, to some of the problems which Dr. Armitage Robinson presents to us; but, meanwhile, we would call attention to a remarkable observation with which the book opens, and which seems to us to have a most important bearing on the questions now at issue respecting the Old Testament. "Christianity," says Dr. Robinson, "started upon her mission to the world with a book in her hand. That book was not the New Testament or any part of it. . . . The scriptures to which the Apostles appealed were the Old Testament scriptures. These held a unique position among the writings of the world. They contained the revelation of God to the chosen people of God; the revelation of His nature and of His will for men. The Apostles were taught by Christ that these scriptures pointed to Him as the fulfilment of the prophetic message; and thus on His authority they became the sacred book of the Christian Church."

These observations are critically true. Is it probable that a sacred Book, received on this authority, and thus appealed to by the Apostles when starting on their mission, could be marked by the confusions, the contradictions, the "unhistorical" statements, which too much modern criticism, even at Oxford and Cambridge, attributes to a great part of its contents?