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

[https://biblicalstudies.org.uk/articles\\_churchman\\_os.php](https://biblicalstudies.org.uk/articles_churchman_os.php)

# THE CHURCHMAN

February, 1909.

## The Month.

A Timely  
Message.

THE Archbishop of Canterbury gave Churchmen a very appropriate word in his New Year's Letter. He called special attention to the way in which the Pan-Anglican Congress and the Lambeth Conference have reminded us by their fresh and wide outlook that "well-worn grooves and smooth lines of rails are fraught with danger as well as with gain," and also that "placid contentment with our accustomed way of doing things sometimes accompanies a curious forgetfulness that the customs are now quite other than those in which the 'one good custom' had its wise beginning long ago." The Primate illustrated this truth by the two important subjects of our Poor Laws and Elementary Education. After remarking that the direct duty of relieving the necessities of the very poor has been taken up by the State in a way that was unknown in former generations, the Archbishop proceeded to dwell in particular on the similar change in connection with education :

"When the State began, some seventy years ago, to take the task in hand, it was by supplementing, not superseding, the duties for which the Church, as represented mainly by different Christian societies, had made itself responsible. Bit by bit the State has accepted and (well or ill) has discharged larger and yet larger educational responsibilities, and not the most roseate painter upon ecclesiastical canvas of the bare facts as they stand to-day could describe the elementary schools of England as being now the work of the Church supplemented, and only supplemented, by the State. In these conditions a special obligation lies upon the historic Church of England to readjust itself to the new conditions, and—without diminishing by the

weight of a single ounce the trust which is involved in the injunction, 'Feed My lambs'—to make the right and full discharge of that trust correspond to the conditions, not of a generation ago, but of to-day. This may call for a resetting of familiar usages, a recasting of familiar rules and privileges, and it is ours, in the name of the Lord, to go forward in quietness and confidence upon that path."

These are weighty words, and should be pondered by Churchmen. The Church must indeed "readjust itself to the new conditions," and make the discharge of its trust "correspond to the conditions, not of a generation ago, but of to-day." Recent events in the education world show that the Archbishop of Canterbury is fully alive to these necessities, and it behoves the Church as a whole to take up the same position. Events move rapidly, and it is quite impossible for our educational system to remain where it has been for so long. Churchmen must be ready to face the future in the spirit of the Archbishop's counsel, "listening with a ready ear for the guiding voice of God, and eager to work for His children in His appointed way, though the especial work-field and the fences which prescribe its bounds may perhaps be a little different from those which we have known of old." Actuated by these principles, not only shall we fear no ill, but go forward with every certainty of increased blessing and power.

During this month we shall be celebrating the  
 "To the  
 Jew First."  
 Centenary of the London Society for Promoting  
 Christianity amongst the Jews, the oldest and  
 largest Missionary Society for Israel. To those who have not  
 seen it we earnestly commend the Centenary volume, written by  
 one of its Secretaries, the Rev. W. T. Gidney, giving the history  
 of the Society. It was reviewed in the pages of our December  
 issue. And we would also call special attention to an article by  
 the other Secretary, the Rev. F. L. Denman, which appears in  
 the present number. The words of the Chaplain to Frederick  
 the Great are often quoted. When that monarch asked for the  
 evidence of Christianity in a single sentence, he received the  
 reply: "The Jew, Sir." This is true. And yet how com-

paratively few Christian people are interested in Jewish Missions! It is not as widely known as it ought to be that, in proportion to the money expended and the missionaries employed, the results of Jewish Missions compare very favourably with those of work in Heathen and Mohammedan lands. To all those who study their Bible carefully, the question of Missions to Israel cannot but occupy a prominent, if not a predominant place, and we hope and pray that the Centenary of our oldest Church Society may find many accessions to her ranks of those whom God has led to "pray for the peace of Jerusalem."

Two noteworthy pronouncements on this subject have appeared during the past month. In the course of a fine article on "What does the New Year Promise?" our New York contemporary, the *Churchman*, calls attention to the way in which the standard of brotherhood is being erected everywhere, and how its wide and growing recognition affects every institution or society founded on individual or corporate selfishness. Then the article points out the bearing of this on the kingdom of Christ by showing that a divided Christendom has lost the power to witness to universal brotherhood in Christ, and that its divisions witness to a denial of this greatest revelation of the Incarnation. Then comes the inquiry as to what part is to be played in the work of unification by the Episcopal Church of America. Will it cling to "Protestant Episcopal isolation, with its 3 per cent. increase, as a mere incident in the nation's life, scarcely felt as a national force," or will it enter into its "full inheritance as a reconciling Church, a living truth of God's universal kingdom"? These are very plain and pointed questions, and have a direct and definite application to our own branch of the Anglican Communion. As the article goes on to say:

"The questions cannot be evaded. This Church must become more Catholic or more sectarian. Apostolic claims, without adequate expression of the things claimed, will discredit a Church that professes what it does not practise. We claim membership in a Divine Church and to be descendants of Apostolic order. We do well to make these claims. But unless the

reconciling power of the Apostolic Church is manifest, the claims will but react upon us and discredit themselves. Specific demands are made that this Church shall prove the Catholicity it professes by transcending the sectarianism that isolates it and keeps it back from Apostolic Christianity."

We wish these words could be pondered by all those who seem content to rest in the present state of Anglican isolation. If we believe our Church to be Apostolic and Catholic, we certainly ought to prove it in some very definite way.

The other pronouncement on the subject of  
 A Call to  
 Thought. Christian Reunion was the pregnant paper of the  
 Dean of Westminster, read at the Islington Clerical  
 Meeting. Two things, said the Dean, should be at once  
 attempted: First, we must seriously study and then earnestly  
 proclaim the ideal of the corporate life which we find in the  
 New Testament:

"We must get a firmer hold on the truth which is expressed in the fifteenth chapter of St. John's Gospel—the vine and its branches; and in the First Epistle to the Corinthians and the Epistle to the Ephesians—the body and its members. We must familiarize ourselves with the ideal thus revealed to us, and we must insist on judging our whole lives and all our thoughts about the Christian Church in the light of it."

A careful study of these important passages would do much to give us the true idea of the Church Catholic as "the blessed company of all faithful people." Not the least important result of such a study would be that, through the conception of the Church thus gained, we should be able to test all subsidiary ideas of visible and national Churches. The second point emphasized by the Dean was the following:

"A great step in advance would be taken if we would abandon the old maxim, 'Minimize your differences,' and put in its place, 'Study your differences.' If on all sides people would try to understand the points of difference which separate one Christian communion from another, to get at the underlying principles, to find out what the history of these differences has been, and whether in practice they mean now what they meant once, then we should be on the way to that precious thing—a mutual understanding. Ignorance is our enemy—our ignorance of others, and the ignorance which prevents others from understanding us."

Here again is wisdom to which we shall all do well to take heed. The symposium now proceeding in our pages will, we hope, contribute something to the realization of the Dean's desire. It is our bounden duty, as he urged, to propagate the idea of Christian unity, and thereby to prepare the way for that reunion which is one of the most urgent needs of the Church.

**A Refreshing Pronouncement.** The pronouncements of the Bishop of Bristol are invariably characterized by candour and courage. His readers have no difficulty in understanding his meaning, whether they agree with him or not. His recent address on the question of clerical oath-taking was a welcome reminder of some matters of fact which are only too apt to be overlooked :

“He was afraid some of the clergy and some of the laity were not sufficiently alive to the force of that oath. He seldom read Church newspapers, but when he did he sometimes found contemptuous words used in regard to judgments of the Privy Council. He wondered how any clergyman who had taken the oath of allegiance to the King could go away and say that he would have nothing to do with the decisions of the King's own special Council, at which in theory His Majesty always presided. He could not understand how, when a man had sworn allegiance, he could say he was not going to be judged by the Privy Council because it had nothing to do with the Church. The Privy Council did not attempt to deal with or give decisions on purely spiritual questions. What they had decided was the statutory force of statutory words.”

This is good reading, and the way in which the Bishop's words have been received in particular quarters shows that his telling points have gone home. The attitude of a certain section of Churchmen to the Bishop of Newcastle, because he has insisted upon exactly the same thing, has been quite deplorable, and yet here we have another Bishop also emphasizing obedience to plain obligations. As Bishop Browne rightly said, the question of the Privy Council judgment is constitutional, not spiritual, and one that seeks to do justice between man and man. And then the Bishop significantly added that, in regard to the oath of obedience to the Bishop, he never found the slightest difficulty in any diocese until there came to be a difference of opinion between the Bishop and the clergy. “Then it was singular

how the conscience of the clergyman was given as an adequate reason for non-attention to the monition and advice of the Bishop." It is very curious, as the *Times* recently said, that, while the Church of England in the opinion of a considerable section of its members is incapable by Divine decree of any other sort of government than that of Bishops, it does not always follow its Bishops, even though they are in a great majority, and "those who set most store by the Divine right of episcopacy are the first and the loudest in denouncing a Bishop when his decision is against their view." These are candid words, both of the Bishop of Bristol and of the *Times*, and they ought to do good in bringing back to paths of common sense and simple matters of fact and obligation those who are only too apt to ride off into byways of casuistry and impossible theories.

Hopeful  
Signs.

Two meetings in London last month revealed in a quite unmistakable way the real strength of Evangelical and Central Churchmanship. At the Church House on January 13, a meeting was held under the auspices of the National Church League, which was not only very largely attended, but was remarkable for the representative character of its audience, younger clergy being particularly in evidence. The tone of the addresses was in every way encouraging, and revealed a clearness of statement, a width of outlook, and a spirit of determination, which were distinctly hopeful for the future. The National Church League, under the chairmanship of the Dean of Canterbury and the able secretariat of Mr. W. Guy Johnson, is increasingly becoming a rallying-point for Central Churchmen. We expect to hear much more of it during the coming year, when we seem likely to be faced with serious and grave problems which will call for wise statesmanship, clear guidance, firm decision, and large-hearted unity. The other encouraging feature was the record attendance at the Islington Clerical Meeting, which is becoming more widely recognized each year as the most important

gathering of Evangelical Churchmen. The papers were able, strong, definite, and far-sighted, and in the pamphlet form issued by our able and enterprising contemporary, the *Record*, they will bear careful reading and study. They represent a type of Churchmanship which, if accepted and followed, would be at once true to the best Anglican conditions, and also productive of the best spiritual results in the life of our Church and nation.

We are often reminded of the ways in which

people holding very different and even divergent

opinions find points of contact among themselves,

even though such contact is about the last thing they expect or

desire. The latest illustration of this was given by the Dean

of Canterbury in his able paper at the Islington Clerical

Meeting, when he discussed "The Estimate and Use of Holy

Scripture in the Anglican Communion." He was dealing with

Hooker's controversy with the Puritans, and showed how our

great Anglican thinker laid stress on the simple power of the

reading of Scripture in our Church Services as against the

Puritan contention that God's Word was mainly inculcated by

preaching rather than by reading. Then Dean Wace added :

Extremes  
Meet.

"Perhaps you may be reminded, in recalling this controversy between Hooker and the Puritans, of a catch-phrase which has become common of late, particularly in High Church circles: 'The Church to teach, the Bible to prove.' That is precisely the position of the Puritans in Hooker's day. The Divine message, in their view, was entrusted to preachers. Sermons, they said, were the ordinance of God; the Scriptures 'dark,' and mere reading too easy. Of course the Church is to teach; but to keep the Bible in the background, as though its chief functions were to prove what the Church taught, is contrary to the essential genius of the English Church."

There is scarcely any phrase which is a greater favourite with, or is more frequently used by, several leading Churchmen than this: "The Church to teach, the Bible to prove." Of course there is a truth in it, but, as it is frequently employed, it is untrue to fact and dangerous in effects. It tends to exalt the Church and to depreciate the Bible. It makes the Church the teacher,

with the Bible as a mere collection of proof texts. And yet it would be equally true to say : " The Bible to teach, the Church to learn." Everything depends upon what we mean by the word " Church." " Church " and " clergy " are not synonymous terms. Let us therefore beware of slavery to a phrase.

We have already called the attention of our Literature for Churchmen. readers to the valuable series of penny manuals now now being issued by Messrs. Longmans and Co., under the editorship of Canon Wright, Dr. Dawson Walker, and the Rev. J. E. Watts-Ditchfield, entitled " English Church Manuals." The first fifteen have appeared, dealing with quite a number of pressing subjects, and we hear with great satisfaction that they are having a good circulation. Another effort in the same direction has just been commenced by the issue of a series of " Anglican Church Handbooks," also published by Messrs. Longmans and Co., at the popular price of 1s. net. They will be reviewed in these columns in due course, but meanwhile we desire to direct special attention to them. The object of the series is to present in a cheap and readable form a trustworthy account of the history, faith, worship, and work of the Church of Christ in general, and of the Church of England in particular. The first four volumes are " Christianity and the Supernatural," by the Bishop of Ossory ; " Social Work," by the Rev. W. E. Chadwick, D.D. ; " Pastoral Work," by the Rev. R. C. Joynt ; and " The Joy of Bible Study," by the Rev. Harrington C. Lees. Quite a number of other volumes are in active preparation, and we believe they will be found useful both to clergy and laity. They deal with some of the most important topics of the present day, and their study will conduce to an intelligent and well-informed Churchmanship. The clergy are earnestly asked to recommend these handbooks and manuals to their people through the medium of their parish magazines and in other ways. It is only by combined effort that success can be assured, and we venture to appeal to our readers to second the effort of

those who are engaged on this important and responsible enterprise. In view of the constant publication of books which, to say the least of it, cannot command the confidence of Churchmen, it is imperative that our congregations should be well armed and ready to give a reason of the hope that is in them.

A striking article with this title appeared in the "The Eucharist and the Papacy." *Guardian* for December 16, from the pen of Father Tyrrell, the well-known excommunicated Modernist. Attention is called to a tract "Concerning Devotion to the Pope," written by a French Curé, and issued with the imprimatur of the Archbishop of Tours. A comparison is instituted between our Lord and the Pope, so that in a certain sense, the author remarks, it may be said that, as the Tabernacle is the home of Jesus the Victim, so the Palace of the Vatican at Rome is the home of Jesus the Teacher :

"What can be more beautiful or touching than this parallelism? When we prostrate ourselves at the tabernacle before the sacred Host therein contained, we adore our Lord in His Eucharistic Presence, which is substantial and personal; when we fall at the Pope's feet to offer him the homage of our mind and to accept his teachings, it is again, in a certain way, Jesus Christ whom we adore in His doctrinal presence. In both cases we adore and confess the same Jesus Christ. Whence it follows, by rigorous consequence, that it is as impossible to be a good Christian without devotion to the Pope as without devotion to the Eucharist."

It is almost incredible that such a comparison can be instituted, and yet this tract has received the Pope's approval as a work of "intelligent piety." Protestants are frequently charged with misjudging the Roman Church and attributing to her views that are altogether unwarranted. In the face of these statements, it is obvious that it would be scarcely possible to exaggerate the extent to which the Church of Rome has departed from the simple truth and purity of Apostolic Christianity. Is it conceivable that those who know and love their Bible can entertain a thought of union with a Church that allows these things to be taught?

## The Problem of Home Reunion.

BY THE REV. CANON H. HENSLEY HENSON, B.D.

THE religious situation in modern England is sufficiently indicated by a little episode of the recent Miltonic commemoration. At a special service in Hereford Cathedral, the Bishop invited the distinguished Nonconformist, Dr. Horton, to read the lessons, an invitation which was as courteously accepted as it had been courteously conveyed. It might have seemed impossible that so manifestly becoming an arrangement—for Milton himself was a famous Nonconformist—should have been twisted into an occasion for an insulting assertion of Anglican exclusiveness. Yet the *Church Times*—the most popular and powerful of Anglican journals—was equal to the task. A characteristic note in the "Summary" denounced the "absurdity" in Hereford Cathedral, and the "eccentricities" of the Bishop, who was said to have acted "in total disregard of both the letter and the spirit of the Church's plain rules." Nor was Dr. Horton himself left unrebuked. "As for Dr. Horton, it is surprising that he submitted to the indignity of being allowed to do only what a layman may do. The humblest deacon might have preached the sermon, and the obscurest priest might have celebrated at the high altar, but Dr. Horton could get no farther than the lectern, and that only through the complacency of certain officials who apparently pay no regard to the obligations and requirements of their office." I do not here comment on the legal doctrine of this offensive paragraph (which, however, I believe to be false), nor on its bad taste (which is, of course, extreme), for I desire to fasten attention on the ecclesiastical theory which it presupposes, and the arrogant spirit which it breathes. The *Church Times* has made itself very prominent in educational discussions. Do the writers and readers of its pages ever ask themselves what right they have to expect from Nonconformists any serious attention to their voluble asseverations about religious equality in the schools,

when they cherish so tenaciously whatever symbolizes religious inequality in the churches? Do they ever reflect on the origin of such legal disabilities as are held to hinder the interchange of pulpits between Anglicans and Nonconformists? Can they expect Nonconformists to forget that those disabilities are the sole surviving relics of that code of persecution, which disgraced the "golden age" of victorious Anglicanism? When Dr. Eugene Stock describes the practical difficulties of restoring unity of organization to English Christians, and finds himself carried to the conclusion that only by the triumph of the indispensable Episcopate can such unity be secured, we do not so much disagree as feel impelled to seek from him some preliminary explanations.

The very phrase "Home Reunion" is unfortunate and misleading. It suggests an historically discredited conception of Christian unity, and it almost necessitates acceptance of a gravely inadequate conception of the Church.

"Union" in the old sense can never be the rightful object of an Evangelical Christian's hope and effort. In the past there have been two kinds of religious union in this country—the pre-Reformation, based on sacerdotalism, and the pre-Toleration, based on political policy. To which of them does "reunion" point? The Episcopalian, of course, has his answer ready. He would re-establish the kind of union which existed before the breach with Rome, merely substituting the Bishop or the Bishops for the Pope. He has even imagined a medieval Anglicanism after the fashion of his own ideal, just as the new critics tell us that the postexilic scribes created the tabernacle in the likeness of the Temple. The guarantee of union is to be the Episcopate reigning with exclusive authority by right Divine. Dr. Eugene Stock, of course, repudiates Episcopalianism of this kind, but he is hard put to it when he seeks a formula which, without endorsing the sacerdotal principle, shall justify the exclusive claim. A politically secured union, such as the Tudors and Stuarts maintained, is manifestly out of the question. In an almost petulant sentence, Dr. Eugene Stock complains that

some Evangelicals, when they repudiate the notion of an essential Episcopacy, are really disloyal to Episcopacy itself. "I sometimes think," he says, "to judge by the utterances of some, that they really mean, not *bene esse*, but *male esse*; while I, for my part, entirely believe in the *bene esse*." Here is manifest confusion of thought. The two conceptions of Episcopacy are not related as phases of a single belief; they represent mutually destructive beliefs. To hold, as every English Churchman must be presumed to hold, that Episcopacy is a desirable form of ecclesiastical government, though not an essential form, is really to *deny* its exclusive authority, and to repudiate the *dogma* of Apostolic succession, even though, in some rather hazy sense, the *fact* be affirmed. When, moreover, it is said that Episcopacy is "not of the *esse* of the Church," it is plainly implied that an Episcopacy which claims to be essential is really, by reason of that injurious and unwarrantable claim, of the *male esse*. Dr. Eugene Stock himself certainly believes this, though he is deceived into thinking he does not by the old fallacy of using one word in different senses. Episcopacy as an essential element of ecclesiastical life is one thing; Episcopacy as one form of legitimate Church order, albeit the best, is another. The first was the belief of the medieval Church; the last is that of the reformed Church of England. When, therefore, Dr. Eugene Stock tells us that "we cannot possibly hope for reunion except on the basis of the historic Episcopate," we are entitled to retort that union on that basis has been already tried, and lies behind us in history discredited beyond recovery.

It may, indeed, go without saying that some single form of ecclesiastical polity is properly connoted by the phrase "Home Reunion," and it is at least natural in an Anglican to think that some adaptation of Episcopacy must provide that form. It does not, however, appear very helpful to emphasize this aspect of the general subject, for not only is the emphasis apt to stimulate on the Anglican side certain notions which are misleading and divisive, but also on the non-Anglican side it creates prejudice which is eminently unfavourable to reconciliation. If ever Epis-

copacy again receives universal acceptance in this country, it will be because its practical advantages have become patent to all, not because its theoretical claim has been made out to the satisfaction of everybody. On practical grounds, some form of Episcopacy is likely to commend itself to every extending Church. The early rise and universal extent of Episcopal government in the Church are sufficient proofs of its practical convenience; the same needs will continue to suggest the same arrangements for their satisfaction. While, then, I agree with Dr. Eugene Stock in thinking that, if ever the Christians of England are again included in a single organization, that organization will probably be Episcopal, I fail to see any advantage in emphasizing that opinion at the present stage of the question, and I see many grave disadvantages.

Few things have astonished me more in recent discussions than the wide acceptance of the notion that Episcopacy, conceived of as essential, is *favourable* to the visible unity of the Church. Christian history tells another story. "Our Apostles knew through our Lord Jesus that there would be strife over the name of the Bishop's office," wrote St. Clement of Rome at the end of the first century. Experience soon gave melancholy emphasis to that melancholy foreboding. "I am disposed to avoid every assembly of Bishops," wrote St. Gregory Nazianzen in the golden age of Episcopal government; and he added the reason, "for the love of strife and the thirst for superiority are beyond the power of words to express." In point of fact, Episcopal government has been as little able to secure orthodoxy as to preserve unity. It has not even been able to maintain its own independence. Only in a merely nominal sense which involves something like an abuse of language can the "historic Episcopate" be said to survive within the Roman Church, for Roman Bishops are simply the creatures and echoes of the Universal Ordinary and Infallible Doctor who reigns by Divine appointment from the throne of St. Peter. In the Episcopal Church of the East unity is far to seek. "When," observes a writer in the *Church Quarterly*, "there are seven Patriarchs of

Antioch, and in almost every district are three, four, or five independent jurisdictions, the unity of Christendom is terribly injured."

Why, then, should it pass among Anglicans as almost a self-evident proposition, which can be made the basis of argument, that the "historic Episcopate" would maintain unity even if, by an all but unimaginable miracle, its authority were again recognized universally throughout England and Wales? Who can guarantee the Church against another non-jurors' schism? Why should not Lord Halifax and his friends avail themselves of the rich storehouse of "Catholic" precedents, in order to repudiate openly the authority of every Bishop whom they may regard as unorthodox or uncatholic? There is but a short step between condemning a Bishop's decisions and rejecting his authority. The spirit of the modern "Catholic," indeed, is rather Congregationalist than Episcopalian, save when the exclusive Divine right of an Episcopalian ministry is concerned.

What, moreover, precisely is this "*historic Episcopate*"? Is it represented by the Presbyter-Bishop of the Pastoral Epistles and St. Clement of Rome? or by the monarchical Bishop of St. Ignatius and St. Cyprian? or by the tribal Bishop of the Celtic Church? or by the feudal Bishop of medieval Europe? or by the Erastian Bishop of Tudor England? or by the "tulchan" Bishop of seventeenth-century Scotland? or by the political Bishop of the Hanoverians? or by the "Apostolic" Bishop of the Tractarians? or by the Episcopal presbyter of the Presbyterian "High" Churchmen? or by the Delegate-Bishop of modern Rome? or, finally, by the Superintendent-Bishop of some Protestant Churches? All are equally historic, and so are many other forms of ecclesiastical system. History is never a partisan, and the tradition which it delivers from the past to the present is too vast and various to serve any particular theory. To my thinking this phrase, "*historic Episcopate*," is unmeaning and unhelpful. It really means no more than the particular form of ecclesiastical government which modern Anglicans possess, and which is repudiated by everybody else.

Dr. Eugene Stock, indeed, tells us that the "historic Episcopate" was "before either the historic Creeds or the historic Canon of Scripture," and we may conclude that it is the Episcopate of the fourth century which he would distinguish as uniquely "historic," and by that title bind on us as the indispensable "basis of reunion." Here, again, he is led astray by a careless use of words. An "historic" document is a document bearing a definite date. The Creed of Pius IV. is as "historic" as the Creed of Nicæa. No doubt Dr. Eugene Stock means by "the historic Creeds" the three Creeds contained in the Prayer-Book, and so far we may allow his usage. But the historicity of a document and that of an institution are different. The one suggests date of origin, the other continuity of life. Magna Carta and the English Monarchy are both "historic," but not in the same way. Magna Carta is "historic" because its origin in the year 1215 is registered; the English Monarchy is "historic" because its existence from the distant antiquity of the national life is known. The Episcopate must be "historic" in the latter sense; and then the difficulty to which we have adverted arises. What phase, of the many phases, of this ancient government is "indispensable"? Before any practical use of the term "historic" can be made, it must be precisely defined. Until that is done we are in the regions of sentiment and rhetoric, the farthest removed in the world from the plane of good sense. Is it suggested that, so long as we retain the name of Episcopacy, it is entirely indifferent what system we thus describe? Even if we shut our eyes to all difficulties, and assume that there is an "historic Episcopate" prior to Creeds and Canon, which we can reproduce and stereotype at the present time, what have we really gained?

What security can we find against the recurrence of the old disasters? Why should the resuscitated system prove more tenacious than before? Why should not Canterbury become the seat of a new Papacy? or a schism between England and America renew the scandal of the older schism of East and West? or, in fine, why should not history repeat itself in every

article of ancient failure and strife? I cannot regard it as a serious proposition that the Church of the twentieth century can only find the solution of its problems by recovering from the past precisely that phase of ecclesiastical government which failed to maintain itself some fifteen centuries ago.

Dr. Eugene Stock sweeps aside as irrelevant the question whether the "historic Episcopate" was or was not Apostolic, or even primitive; whether there have been breaks in the "succession"; whether its conditions have changed. To him Anglican history is a continuous thing for thirteen centuries, and it is sufficient that the Episcopate has been coeval with the Church. This "short and easy" way is not really possible. The Anglican Church as we know it is the creature of a great revolution carried through in the teeth of the "historic Episcopate," and having as one of its conspicuous results such an isolation of the English Bishops as had never been known before in Christian experience. If the Reformers of the English Church had adopted the now fashionable doctrine of Episcopacy, they would have been speedily carried by their logic back to the Papal obedience, which they could not but admit to have been the rule of English Christianity from its start. The only "historic Episcopate" known to them was an Episcopate subject to the spiritual supremacy of the Pope. The Episcopate which came into existence with Matthew Parker's consecration had practical justifications enough, but could it, in the eyes of his contemporaries, be regarded as the perpetuation of the "historic Episcopate"?

If for "Home Reunion" we could substitute such a phrase as the "recognition of Christian unity," we should be on safer ground in these discussions.

The present situation ignores that unity, and, indeed, implicitly contradicts it. We ought not to acquiesce in so manifest a departure from the plainly expressed will of our Divine Lord. How can we set about the task of giving visible expression to our spiritual fraternity? The receiving of the Holy Communion is admittedly the Divinely ordained method of

confessing discipleship, and the fraternity which discipleship creates. Are we right in our present handling of the Lord's Supper? Extreme Episcopalians, of course, cut the Gordian knot by refusing to recognize the validity of all Sacraments ministered by non-Episcopalian ministers. Even those who are prepared on certain conditions (which, however, imply the normal invalidity of non-Episcopal ordinations) to recognize the "orders" of Presbyterians, do so only on the old vicious principle of the Apostolic Succession transmitted through the clergy, conceived of as an order within, rather than the executive of, the Church; and this petty concession would in any case have no effect on the English problem, since Presbyterians are few and far between south of the Tweed.

Evangelicals cannot take this line, and must face the practical question frankly. If we recognize the Holy Communion ministered solemnly and orderly in the Nonconformist churches to be equally with the Anglican "Celebration" a valid fulfilment of the Saviour's commandment, how can we rightly prohibit intercommunion between the Churches? Probably most Evangelicals readily admit devout Nonconformists to Communion in the parish church, while themselves shrinking from the notion of communicating in a Nonconformist chapel. But how is this distinction to be religiously justified? It may fairly be said that in the existing confusion some securities may, and, indeed, must, be reasonably required against the risks of false doctrine, lax living, and sheer ignorance. Here, precisely, I would find the direction in which our efforts could be directed with best hope of success. If, postulating the recognition of organized and orderly Nonconformist Churches, we could secure some understanding as to the conditions under which baptized persons were in these Churches admitted to Communion, we should lay the foundation for federated action over the whole field of religious work. If, for example, it were understood that in the Wesleyan, Methodist, Congregational, and Baptist Churches (which include the majority of Nonconformists) none was admitted to Communion before the age of fifteen, and then

after a careful instruction in the faith as set forth—say, in the Free Church Catechism—and that such admission was a solemn, public act, recognized and registered as such, the whole aspect of Nonconformity in Anglican eyes would change for the better. At present a Nonconformist communicant may be an intelligent and instructed Christian, or a mere enthusiast destitute of the most rudimentary knowledge of Christianity. A similar difficulty arising from the defective education of the Nonconformist ministers has largely vanished, and, at least in the case of the more important charges, their education equals or surpasses that of the Anglican clergy. In one part of the country the educational standard of Nonconformity is said to be markedly superior to that of Anglicanism. “We are,” said Sir Harry Reichel to the Manchester Church Congress, “if things remain as they are in Wales, within measurable distance of a time when theological learning, even in a subject like Church history, will have to be sought not in the Church parsonage, but in the Nonconformist manse.”

Once secure intercommunion in some such way as I have indicated, and the whole religious atmosphere of the country will be altered for good. That interchange of pulpits under due safeguards should be arranged may be taken for granted. It is, indeed, well worthy the consideration of the Evangelical clergy whether they ought not to claim from the Bishops in this matter the same benevolent neutrality which has conceded to the sacerdotalists, as matters lying (to use the Archbishop of York’s phrase) “within the zone of toleration,” the “six points,” and “reservation.” Gradually order might be evolved from the existing chaos; the efforts of the friendly and federated Churches might be intelligently correlated, and the poison of competition eliminated from pastoral work. Common training of candidates for Ordination might be arranged, and, finally, some closer union of organization might be reached. Every advance would be suggested by experience, and nothing would presuppose those sacerdotal pretensions, which have been the bane of Christianity from the start, and the true principle of ecclesiastical division.

In a recently published volume, "Jesus and the Gospel," an eminent Scotch divine, Professor James Denney, has written a concluding chapter which deserves the most careful consideration of all who "seek the peace of Jerusalem." He dwells on the necessity of recognizing "the claims of intellectual liberty," and at the same time of guarding that unique supremacy of Christ which has from the first been the core of Christianity. "Christian people who are consciously at one in their attitude to Christ, and in their sense of obligation to Him, see that they are kept in different communions, and incapacitated from cooperation in work and worship, because they have inherited different theological traditions to which they are assumed to be bound." Most rightly they chafe against a position which prohibits the confession of their deepest conviction. The sentiment of Christian fraternity presses for adequate expression, and allies itself with a new consciousness of the necessity of religious union if in any measure the spiritual task of Christianity is to be fulfilled in the modern world.

"It is certain that before Christians can combine to face with effect the problems presented by society to the spirit of Christ, they must overcome somehow the forces which perpetuate division among themselves." Reason and experience combine to demonstrate that a theological or intellectual agreement is impossible. Even in the New Testament, "though there is one faith, there is not one Christology." It is the one faith which must form the basis of Christian unity. "It is perhaps not too bold to suggest that the symbol of the Church's unity might be expressed thus: I believe in God through Jesus Christ His only Son, our Lord and Saviour." Such a brief but sufficient summary of the Scriptural belief would "provide the only reasonable intellectual basis for union." Once settle the point of principle, and all other questions fall into their true order of importance. Men associated on the basis of faith in Christ might debate with moderation and temper the points of discipline: what instruction should precede Communion, what securities for knowledge and loyalty should attach to Ordination,

how best the moral conditions of Christian membership should be asserted and maintained, what guarantees against mere individualism could be provided. Until the ultimate fact of discipleship is acknowledged, no step can be taken ; when that is once acknowledged, all steps are possible.

We are not within sight of unity of organization ; but, with good-will and reasonable self-suppression, we might roll away at once the main reproach of " our unhappy divisions."

Nor can I rate so meanly as Dr. Eugene Stock the religious worth of even occasional interchange of pulpits and intercommunion. At least, the principle of fraternity would be solemnly owned, the roots of proselytizing intolerance would be cut, and the door thrown open to the unimpeded activity of the spirit of fellowship.

No greater calamity to the cause of " Home Reunion " could well be imagined than that Evangelical Churchmen should turn their backs on their own sound spiritual tradition, and allow themselves to be carried away by the reigning " Episcopalianism " into accepting the proposition that " we cannot possibly hope for reunion except on the basis of the historic Episcopate." At least, let them resist the notion that the *basis* of union in a spiritual society must be acceptance of a specific form of ecclesiastical order. Let them ask in all seriousness whether, if that basis must be postulated, they as Evangelicals have any logical or religious *raison d'être* left.



## Dr. Gairdner on the Reformation.<sup>1</sup>

By G. G. COULTON, M.A.

DR. GAIRDNER is the greatest living authority on the State Papers of Henry VIII.'s reign, and has earned in that field the enduring gratitude of all historical students. Six years ago he dealt also with the ecclesiastical history of the Tudor period in a volume of which it has been truly said that, with all its merits, "its defect is a seeming inability to recognize that there was any popular spiritual impulse behind the Reformation."<sup>2</sup> In the volumes now under review he has gone farther afield, and with less satisfactory results. Feeling as little sympathy for heresy as Sir Thomas More did, he repeats several of those fatal errors which in More were almost inevitable; and his unfamiliarity with early Church history has betrayed him into other important misapprehensions into which More would never have fallen. If, therefore, after due acknowledgment of his honest intentions, his immense learning in his own proper field, and the great value of this book to the student in spite of all its faults—if, after this, I pass on to lay stress almost exclusively on Dr. Gairdner's misapprehensions and misrepresentations, I must plead in excuse the uncritical and mischievous chorus of praise which has gone up from the High Church papers. His success as a Hammer of Protestantism has been celebrated with equal enthusiasm by the *Church Times*, the *Guardian*, and the *Athenæum*; for all attentive readers of this last paper have learned to expect, in reviews of this kind, not only the shibboleths of the *Church Times*, but even its curiously slipshod style. Moreover, even the *Times* and the *Spectator*, while pointing out very plainly the flaws in Dr. Gairdner's logic and the untenable nature of his main conclusions, have assumed the substantial accuracy of his facts; it is therefore all the more necessary to show how much he leaves to be desired even here.

<sup>1</sup> "Lollardy and the Reformation in England," by James Gairdner, C.B., Hon. LL.D. Edin. Macmillan. 2 vols., 21s. net.

<sup>2</sup> H. A. L. Fisher, "Political History of England," vol. v., p. 496.

In the first place, there are several small slips which, without much affecting his main arguments, betray nevertheless a certain unfamiliarity with medieval conditions. Dr. Gairdner never doubts but that "Piers Plowman" was written by William Langland; he misapprehends the connotation of the word *suspectus* in medieval law; he does not clearly grasp the meaning of *accipio* and *capitosus*, even though this latter is followed by an easily recognizable English gloss<sup>1</sup> (i. 107, 153, 154, 176). In mistaking locks or bolts (*sevas*) for keys, and the indecorous tight hosen of the period (*caligas*) for boots, he misleads his readers more seriously on important points of monastic discipline (ii. 97; *cf.* 103). On the essential question of burnings for heresy, and the Church's responsibility for such deaths, he not only contradicts himself ludicrously again and again, but shows an ignorance of law which would have been dissipated by an hour's reading in such obvious authorities as Lea, Tanon, or Maitland.<sup>2</sup> Again, his translation of one of the Lollard articles (i. 48) shows a very serious misunderstanding of the medieval marriage law; for it would not only have been perfectly orthodox to assert, but actually heretical to deny, "that agreement between a man and a woman was *sufficient to constitute wedlock*," without the aid of a priest or attendance at a church; indeed, the Canon Law was in this respect quite as strange to modern notions as the vagaries of any Lollard. A similar unfamiliarity with the marriage law makes Dr. Gairdner unjust to the priest, Richard Wiche, who was burned in 1440. The case which Wiche stated, to the derision of his ecclesiastical judges, was only a perfectly logical consequence from a principle laid down by Innocent III., as may be clearly seen by comparing the passage in the *English Historical Review*, vol. v., pp. 533, 534, with "Fasc. Ziz.," R. S., p. 392, and the passage there referred

<sup>1</sup> "*Capitosus scilicet testis.*" *Testis* is evidently the Bohemian scribe's misspelling of the English *testy*, which is not only the equivalent in sense of *capitosus*, but also derives from it through the French *testu*.

<sup>2</sup> I. 33 (note) 49, 51. *Cf.* the extraordinary statement on p. 42: "The Church herself had no coercive power."

to from the "Decretals" of Pope Gregory IX. The fact is that Church law and practice in this respect often scandalized the Lollards deeply, and not the Lollards alone. The anti-Lollard Gower, whom Dr. Gairdner has evidently omitted to study, says plainly that it is iniquitous for the Pope first to make a mortal sin of marriage within certain degrees, and then to sell dispensations for such mortal sin ("Mirour de l' Omme," 18,451 ff.). The author of the B text of "Piers Plowman," an orthodox contemporary of Wycliffe's, complained that Church Courts were ready to "make and unmake matrimony for money," and that a man might get rid of his lawful wife for "a mantle of miniver" (xv. 237, and xx. 137). It was in Wycliffe's lifetime, again, that Pope John XXII. amused Paris by decreeing, almost in the same breath, a divorce between a royal pair who had contracted only a *single* spiritual relationship, and a legal marriage between another worthy couple who were impeded by a *double* relationship of the same kind. The world knew well enough that both these contradictory decrees had been bought and sold, and popular derision vented itself in verses, which were chalked up at the street corners of Paris (Baluze, "Vit. Pap. Aven.," p. 700). Dr. Gairdner again flies in the face of these and equally notorious facts when he comes to speak of Henry VIII.'s divorce. He knows the politics of that reign by heart, but of earlier politics and ecclesiastical matters his knowledge is not sufficient to correct his violent prepossessions. He sees, of course, that Henry succeeded in "manœuvring" a verdict from the Universities; but he refuses to see how much easier it might have been, if only the political conjuncture had been favourable, to get a divorce straight from the Pope. When he asserts that "the Holy See . . . was never so corrupt as to pass untrue decisions for mere political reasons," he ignores not only the case which I have just quoted, but others which he himself cites, though he somehow manages to persuade himself that, because the Church stood out theoretically as the champion of morality, therefore the actual practice of ecclesiastical courts was not

corrupt (i. 381, 383; *cf.* 124). Yet the corruption of justice at the Roman Court had been not only a favourite theme for satirists, but a common byword among pious and orthodox Catholics for centuries before the Reformation. Matthew Paris, monk of St. Albans, and Royal Historiographer to our most Catholic Henry III., speaks as strongly on this subject as Wycliffe himself. And even in Great Britain, where justice was probably better administered than elsewhere, we have the most definite evidence of corruption, in these matrimonial cases especially. As the Synod of Dublin complained in 1351, "it often comes to pass that marriages duly and lawfully contracted are damnably divorced through false and feigned reasons and by corrupt and suborned witnesses, to the most grievous peril of men's souls." In 1399, again, Convocation made a similar complaint to the Archbishop of Canterbury, and condemned the abundance of false witnesses in ecclesiastical courts generally. Again, in 1460 the same Convocation complained of the notorious facilities for procuring illegal divorces, "to the scandal of the whole Church" (Wilkins, iii. 19, 240, 242, 579). A history which ignores notorious facts of this kind, and declares roundly that "the men who died to uphold Papal supremacy were martyrs for the sanctity of marriage" (i. 313), can hardly, in the strict sense, be called a history at all.

Equally unhistorical is Dr. Gairdner in dealing with the persecution of heretics and the translation of the Bible. His attitude towards the heretics is frankly and undisguisedly that of the unconverted Paul towards the new sect of Nazarenes; they were rebels, and are therefore beyond the pale of orthodox sympathy. Of poor Sawtre, the first man to suffer burning under the impending shadow of that Statute of 1401 for which even moderate Romanists blush nowadays, Dr. Gairdner writes: "By all accounts, his bearing before the tribunal which condemned him was insolent in the extreme. 'Now, then,' he said to the Archbishop, on hearing the order for his degradation, 'your malice is consummated. What further injury can you do me?'" (i. 51). It was not "modest," he thinks, of Anne Askew to tell the Bishop

who was cross-examining as a preliminary to burning her: "If I show the open truth, ye will not accept it" (ii. 447). Again: "Brother Paris told [Richard Wiche] the Bishop had done a greater act of charity in adjudging him a heretic than if he had fed a thousand poor men at his table. But Wiche would not take this patiently" (i. 179). The question of burning another heretic was "not so much a case of theology as the *reasonable* claims of authority" (i. 274; italics mine). Of Lollards in general, he complains again (with a strange want of humour, seeing that all known Lollards had for generations been mere faggots for the flame): "They were evasive and perfidious. They escaped notice by going from place to place under different names"; and he goes on to support this by a quotation from Sir Thomas More, whose controversial writings he cites habitually without warning or suspicion. Nor is this the worst; for More was extraordinarily honest for a controversialist, and it is only a pity that Dr. Gairdner seems to know so little of his frank admissions against the clergy. But our author pays the same compliment indifferently to nearly every Catholic who has written against the Lollards, even when it is only "a devout youth," of whom we knew practically nothing but that he wrote a letter full of cursing and bitterness against the martyr Frith (i. 405). The *ex parte* assertion of twelve anti-Wycliffite censors is taken as proof positive (i. 65). We are told "it was found" that the Lollard priest, William White, had been guilty of serious embezzlements; yet the story rests only on the word of a determined enemy (i. 157). When, again, we read, "such testimony makes the fact indisputable" (i. 196), "the confession is contained in the work itself" (i. 201); these are only two out of a dozen cases in which Dr. Gairdner is quietly assuming that the assertion of an orthodox controversialist may be taken for gospel without further inquiry. This bias betrays him sometimes into the most absurd exaggerations. Thomas Netter, of Walden, a distinguished friar, who enjoyed the special favour of Henry V. and Henry VI. in succession, and had free access to some of the best libraries in

England, wrote against the Lollards three bulky treatises which, in print, fill three folio volumes. Of these treatises Dr. Gairdner gives a very partial account, taking for granted the accuracy of Walden's statements, and charitably ignoring his worst blunders,<sup>1</sup> after which he adds: "The work was authoritative, and no reply to it was even so much as attempted" (i. 200; *cf.* 201). Yet he himself has described how, by this time, a generation of relentless persecution throughout the Universities and the dioceses of England had silenced all conspicuous Lollards by imprisonment or the stake, and driven the revolt underground among the poor and unlearned. Even though one of these had been willing to waste in the controversy as many reams of parchment as Walden had wasted, how was the thing physically possible? All the libraries were guarded by fire and sword; the mere possession of a religious book in the English language was proof presumptive of heresy; and before any poor heretic could have accomplished a tenth of the necessary task he must have been discovered and burned in God's name. All this Dr. Gairdner knows perfectly well; he knows, for instance, how many centuries elapsed before any man of learning replied even to such gross and palpable fables as the Loretto legend; but whenever his thesis is at stake he has no imagination—one might almost add, no common sense.

It is yet more instructive to note how far his theory leads him astray even on his own peculiar ground of Tudor politics. It compels him to lay enormous stress on the subservience of that Parliament of 1529 which ratified the breach with Rome: "The modern reader, I am well aware, will have some difficulty in realizing that the main work of this 'Reformation Parliament,' as it has been called, could have been entirely dictated by the King himself. Subserviency to this extent is not what we look

<sup>1</sup> *E.g.*, vol. iii., pp. 163, 171 (ed. Venice, 1571), where Walden accuses Wycliffe of gross inaccuracy in speaking of the Carmelite friars as modern, whereas (says he), Elijah founded our order, and the Carmelite friars possessed a "mansio" in Jerusalem, hard by the room in which Christ ate the Last Supper. A great deal more of Walden's Church history, if I may trust my memory, is on a par with this.

for in an English House of Commons" (i. 297). Yet at least one modern reader, whose historical attainments have earned him the high distinction of a place in the British Academy, has recently studied the evidence and come to a very different conclusion: "It [the Parliament of 1529] was not a body of slaves, but a body roughly representative of an orthodox, priest-hating, Crown-loving nation" (H. A. L. Fisher, in "Political History of England," vol. v., p. 292). Mr. Fisher brings definite evidence for his contention, pointing out how the Commons twice threw out a Bill which Henry had much at heart, and how the orthodox imperial envoy, Chapuys, sadly confessed in December, 1529, that "nearly all the people here hate the priests." Dr. Gairdner, who once or twice betrays a faint consciousness of the paradoxical nature of his own conclusions, and who can scarcely have left Mr. Fisher's book unread, was in duty bound to supply some cogent evidence for his own point of view, yet in fact he supplies only the mockery of evidence: "As for the Commons, their subservience in this 'Reformation Parliament' may be shown by many tokens, among others by the following document" (i. 298). This document proves to be simply a list of articles which the King drew up and signed beforehand, anticipating the consent of Parliament; yet of these very articles Dr. Gairdner is obliged to admit, a few lines lower down: "The Commons actually refused their assent to them . . . in fact, the Commons were not so subservient in this particular matter as they were expected to be." It seems incredible that a man of Dr. Gairdner's ability should argue like this; yet such false logic is an inexorable necessity of his position. He starts from the conviction that the Reformation was forced upon an unwilling nation by a capricious tyrant. He is therefore compelled to convince himself that the apparent consent of Parliament was no real consent at all. Having got so far, he easily finds proof of Parliamentary subservience in an occurrence where anyone else would see a proof of independence. Nor is he more fortunate in his second proof. He argues, from the nature of the Acts passed in this Parliament of 1529, that "the work it

did was mainly to gratify the King" (i. 299). One of these Acts did indeed relieve the King from repaying a forced loan; but Dr. Gairdner lays chief stress on the anti-ecclesiastical nature of the other legislation, by way of proof that it can have been prompted by Henry alone. Yet of these twenty-one Acts, only four touched the clergy, and every one of these dealt temperately with abuses which had been complained of for centuries, and were at last growing absolutely intolerable. No. 2 dealt with one of the worst abuses of the sanctuary system; No. 5 moderated the excessive fees taken, by the clerical courts for probates of wills; No. 6 similarly restricted the "mortuary" system, by which the clergy preyed upon their dead parishioners in a fashion which would be tolerated in no civilized country of to-day; No. 13 treated the inveterate abuses of pluralism and clerical trading far more mildly than they had already been treated by Church Synods. There was in these Statutes little or nothing for the clergy to resent, except the fact that they were made by the laity, and made at last in earnest. As Colet said in his famous Convocation sermon of 1511, Church laws would have been amply sufficient to work a reformation if only there had been some pretence of enforcing them; and now, in 1529, their enforcement was taken in hand—very mildly and tentatively, according to modern notions—by the laity. Nor was this the first time that Parliament had interfered in these very matters, as Dr. Gairdner might have gathered even from the preamble to one of these Acts. In 1341 Archbishop Stratford complained that certain persons, "supposing that gain is godliness," transgressed those rules by which Archbishop Meopham had regulated probate fees in 1328; ordinaries (he said) made undue and illegal exactions, "whereby the laity are no little exasperated against the afore-said ordinaries" (Wilkins, ii. 695, 698). In 1415, under the most orthodox Henry V., the Commons recited that they "had often and in divers Parliaments complained that the ordinaries take for probate of a will and other matters thereunto appertaining sometimes £2 or £3, or even more, contrary to right

and law, and otherwise than men were wont to pay for such probate in the days of Edward III.—viz., 2s. 6d., or 5s. at most." The King, therefore, consented to an Act reducing the fees again to this Edwardian scale. This Act was repealed in the next session, upon promise of amendment on the part of the ordinaries; yet things were, in fact, so little amended that in 1530 "Sir Henry Guilford, Knight of the Garter and Controller of the King's House, declared in the open Parliament, of his fidelity, that he and other, being executors to Sir W. Compton, Knight, paid for the probate of his will to the Cardinal and the Archbishop of Canterbury a thousand marks sterling. After this declaration were showed so many extortions done by ordinaries for probate of wills that it were too much to rehearse" (Wilkins, iii. 739). In the face of these quotations, and many more which might be produced, it is really the height of absurdity to treat the "anticlerical" legislation of 1529 as a tyrannical caprice of Henry VIII., forced upon an unwilling people by means of a subservient Parliament.

I have dealt at length with this episode because it is one of many which illustrate Dr. Gairdner's use of the evidence even in the period which he knows so well. His appeals to Sir Thomas More and the monastic visitations of Norwich diocese are (as I hope to show elsewhere in more detail) even more prejudiced and inaccurate than anything which I have yet exposed. And if he is so hypnotized by his preconceived theory as to blink these patent facts which lay under his very eyes, those prepossessions become far more tyrannous and mischievous where he treads upon less familiar ground. It may, indeed, be said that his whole attitude towards the Lollards and the Reformation is not only distorted by, but actually founded upon, his unfamiliarity with important episodes in earlier Church history. Over and over again we find him writing as if Constantine had never existed, and Henry VIII. had been the first Erastian Sovereign in the course of Christian history. In persistently treating Lollardy as a mere mania, without real moral or religious basis, he utterly ignores the emphasis with

which great and orthodox Churchmen, for many centuries before the Reformation, had proclaimed the bankruptcy of the existing Church system, and had only failed to face the logical consequences of their own words as Wycliffe faced them. When he assures us so frequently and so gravely that he finds no serious indications of popular revolt against the Papal authority before 1536, he is simply proclaiming his ignorance of nine-tenths of the period which his book professes to cover. In 1394 (to go no farther), so strong a party of knights and noblemen pleaded in Parliament for lay interference on behalf of the Church of England, seduced by "her stepmother, the great Church of Rome," that Richard II. was obliged to treat it as a great political crisis.

But perhaps the least satisfactory part of Dr. Gairdner's work is his treatment of the monastic question, of which he expressly recognizes the capital importance. When, therefore, he devotes to the question more than 110 ordinary octavo pages, with an Appendix of twenty more in closer print, we have a right to expect that he should have gone very carefully into the English evidence, and at least glanced at the foreign. Yet he simply contents himself with exposing for the dozenth time the iniquities of Henry VIII.'s visitors, and gives us practically nothing new even here. He falls blindfold into the same blunders of fact into which Abbot Gasquet had already fallen: he turns his face utterly away, as Abbot Gasquet did, from the Visitations and General Chapter Acts which supply such abundant evidence of monastic decay during the three centuries before the Reformation. He makes no attempt to explain why an anti-Lollard like Gower, or the Oxford University deputation to the King in 1414, should have complained of monastic morals in terms which justify that unanimous cry of *Down with them!* which Latimer ascribes to the Parliament of 1536. He ignores the fact that, in 1410, the Commons had proposed to the orthodox Henry IV. a disendowment of bishoprics and greater monasteries, because the "life and evil example of them hath been so long vicious that all the common people, both lords and simple commons, be now so vicious and infected through

boldship of their sin, that scarce any man dreadeth God nor the Devil" (Kingsford, "Chronicle of London," p. 64). In all his long summaries of the anti-Lollard writings of Walden and Pecock, he gives no hint of their extraordinarily half-hearted and ineffectual attempts to whitewash monastic morals. So far from alluding to the revelations contained in the reports of orthodox monastic visitors abroad, he seems to lack even the vaguest suspicion that such documents might supplement that dearth of exact evidence for England which (with however little reason, as we have seen) he piously deplures. He does not even seem to know how much the modern Catholic historian Pastor admits against the German monasteries, after all his attempts to soften down the evidence. And even these omissions are pardonable compared with his distortions and suppressions of such evidence as he professes to discuss—a point which, for want of space, I must reserve for exposure elsewhere. Bishop Nicke's first visitation, with which, among others, Dr. Gairdner professes to deal, gives a proportion of monks and nuns accused by their fellows of unchastity which, in terms of present population, would mean at least 3,500 such in the British Isles; yet Dr. Gairdner dares to speak of "the *possibility* that in the whole of England there *may have been a few* ill-regulated monastic houses with unchaste inmates" (xi. 80; italics mine).

There is, indeed, hardly a chapter in this book which does not lend itself seriously to criticism. Dr. Gairdner's evident unfamiliarity with the undercurrents of Church history during the last three centuries before the Reformation is, indeed, enough to account for much that is wild in his theories; but, even thus, it is difficult to understand how he could ever have brought himself to write: "It was not from any protest against real abuses that the Reformation here took its origin." For he has at least read Roger's "Gascoigne," Pecock's "Repressor," and Sir Thomas More's "Dialogue." It is true that, in summarizing these books, he softens or omits in the most inexplicable fashion much of the most damaging evidence. It is true that, while pleading for a greater purity in the matter of indulgences here,

than abroad, he suppresses the assertion of Gascoigne, Chancellor of Oxford University, that English pardoners would go about bartering indulgences for twopence, or for a stake at tennis, or even for the hire of a prostitute, so that "sinners say nowadays, 'I care not what or how many sins I commit before God, for I can get plenary remission of all my sin and penalty, with all ease and expedition, through the absolution and indulgence granted me by the Pope, whose grant in writing I have bought for fourpence.'"<sup>1</sup> Yet even the facts which Dr. Gairdner himself cannot avoid recording ought to raise the following questions in every unprejudiced mind: "If, then, there was no general moral revolt in England against so much open corruption and so much hypocrisy, where can have been the moral sense of the English people? And what, therefore, are we to think of those who, for nearly a thousand years, had practically monopolized moral and religious instruction in these islands?"

#### NOTE ON MEDIEVAL MARRIAGE LAW.

Canon Law took a far laxer view of the legal essence of marriage than is generally realized by High Churchmen or even Romanists nowadays; compare, for instance, Abbot Gasquet's gross misstatements on p. 207 of his "Medieval Parish Life." By the marriage law under which More and Fisher lived and died, a boy of fifteen and a girl of twelve, if outside the prohibited degrees, might contract a *perfectly legal* marriage simply by word of mouth, without Church intervention or parental consent, at any time or place. It was, indeed, *punishable* to do this without proper witnesses or ecclesiastical rites; and we find one Church synod compelled to fulminate against those who got married at taverns. But such formless marriages did really *constitute wedlock* in Canon Law, though of course this was not a *sufficiens coniugium* to please the Church, if I may contrast Walsingham's own words with Dr. Gairdner's misleading translation. Wycliffe, in his impatience of notorious abuses and hypocrisies in this matter, was perhaps ready to assert that such a clandestine marriage might be equally valid in God's sight even though the parties did not actually pronounce the secret promise with their lips; at least, his adversary, Walden, infers this conclusion from some of his arguments. But all who are really familiar with matrimonial theory and practice in the Middle Ages must smile at Dr. Gairdner's attempts to treat the Lollard attacks as proofs of orthodox morality and heretical immorality. Even the great Canonist Gratian was impelled to remark upon one Papal Decree in this matter: "Here is a case where lechery has more rights at law than has chastity" (*Decretum*, p. 1, dist. xxxiv., c. vii., note A).

<sup>1</sup> "Liber Veritatum," p. 123. Cf. Dr. Gairdner's very mild version, i. 256.

## God's Plan for Evangelizing the World.

BY THE REV. F. L. DENMAN, M.A.

KNOWN unto God are all His works from the beginning of the world" (Acts xv. 18). God has a plan whereby the nations are to be brought to know Christ as Saviour. His promise, "As truly as I live, all the earth shall be filled with the glory of the Lord" (Num. xiv. 21), must be accomplished—but how?

In the present age the individual Jew and Gentile, by the preaching of the Gospel, are being gathered in "one by one"; but the whole nation of the Jews and all the nations of the Gentiles will not become Christian *en masse* in this Dispensation. That all the ends of the earth shall fear God is a consummation to be earnestly prayed and worked for, but it will not come to pass before the return of Christ. The work of the Church to-day is to make known the Gospel "to the Jew first, and also to the Gentile." "Without ceasing," by "work of faith and labour of love," we are to beseech the Almighty God, in the words of our Burial Service, "that it may please Thee, of Thy gracious goodness, shortly to accomplish the number of Thine elect, and to hasten Thy kingdom."

The fifteenth chapter of the Acts makes this plan clear. In the early days of Christianity difficulties arose as the Church obeyed her Master's command to "preach the Gospel to every creature." This led to the summoning in Jerusalem of the first Church Congress in A.D. 51. The point at issue was whether believers were under law or grace, with special reference to the Gentiles. On the way up to Jerusalem the delegates held missionary meetings, causing great joy. The Congress opened with the story of the magnificent results that had accompanied the preaching the Gospel to the Gentiles. At once, as related in verse 5, the leaven of the Pharisees crept in. Jewish believers in our Lord wanted to retain the old ceremonialism and legalism of the Mosaic Dispensation. They

maintained that if Gentiles wanted to join the Church they must conform to the Law given by God to Moses. Such a ruling, if it had been carried out, would inevitably have led to disruption, and have caused untold injury to the growth of the Christian Church.

After much discussion, the Apostle Peter gave a generous-hearted decision, containing views completely different from those he formerly held as the Apostle of the Circumcision, and before the inspired vision described in Acts x. His noble pronouncement was that no ceremonialism should be imposed on Gentiles who wished to become Christians, and that salvation did not depend upon the observance of the precepts of the Law, but on "the grace of the Lord Jesus Christ." In other words, as St. Paul in later days wrote to the Church at Rome, "Whosoever shall call upon the Name of the Lord shall be saved" (Rom. x. 13; *cf.* Acts ii. 21). Then Barnabas and Paul told again the wonderful story of God's redeeming grace, as shown by their recent labours amongst the Gentiles. It was plain that the salvation of the Gentiles was the will of God, and as such to be sought, and that rich blessing was resting upon obedience to the Lord's commands to preach the Gospel to all nations.

The following facts would doubtless be noted by various speakers. The nations, at all events representatively, were to go up to Jerusalem to worship and pray (Isa. ii. 2, 3; Zech. ii. 11, viii. 22, xiv. 16, etc.); yet large numbers of Gentiles were joining the Church with no thought of Jerusalem as a centre for the gathering of the faithful (St. John iv. 21; Acts xiii. 48, xiv. 27). They were being filled with the Holy Ghost (Acts x. 45, xv. 8), and even before baptism (Acts x. 47). As Jews it would be known to them that the Gentiles were to be blessed as well as they (Deut. xxxii. 43). Many Psalms spoke of the Gentiles praising the Lord. Many utterances of the Prophets would also be recalled testifying to world-wide blessing (Isa. xi. 10; Joel ii. 28; Hab. ii. 14).

Other facts, though familiar, must to some have presented

difficulties. Before all the Gentiles could become Christian, Jerusalem must be "a praise in the earth" (Isa. lxii. 7), whereas the Lord had said that "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles shall be fulfilled" (St. Luke xxi. 24); the Jews as a nation were to have Christ as their Light (Isa. lx. 3, lxii. 9), whereas the Lord had said that they were to become "desolate" (St. Matt. xxiii. 38), and that He should not be seen by them as Lord, until they had nationally recognized Him as the Blessed One, the promised Messiah. Again, before all the Gentiles could join the Church the Jews nationally must be restored to the favour of God after repentance (Ps. lxxvii. 1, 2, 7; Zech. xii. 10, xiii. 1; Rom. xi. 15), whereas as a nation they were still rejecting Christ, and unable to witness for Him. The Temple must be standing (Zech. vi. 12, 13), whereas the Lord had uttered the startling prediction that soon not one of the stones of the Temple would be left upon another (St. Matt. xxiv. 2). In view also of the above, how could the prophecies immediately come to pass foretelling that the Lord of Hosts should reign in Jerusalem? (Isa. xxiv. 23; Mic. iv. 7; Zech. xiv. 9; St. Luke i. 32, 33).

After a pause, St. James, probably the first Bishop of Jerusalem, gave his judgment as president of the Congress (Acts xv. 13, etc.). He appealed to the Scriptures, as containing the best solution of every difficulty and problem. His quotations show that he understood "the mystery of Christ" (Eph. iii. 4-6), and the reason why our Lord, in reading Isa. lxi., left off at a comma (St. Luke iv. 18, 19). He saw in God's plan the parenthetical dispensation of the Holy Spirit, "the acceptable year of the Lord," which ends when the Church of Christ is complete, ushering in "the day of vengeance of our God." Until "the day of Pentecost was fully come," the Jews specially (Amos iii. 2) had been visited (St. Luke i. 68), but they knew not the time of their visitation (St. Luke xix. 44). Now (Acts xv. 14) God was beginning also to "visit the Gentiles, and take out of them a people for His Name." This gathering out of Jews and Gentiles to form the Church of God (1 Cor. x. 32) is now

going on. When it will be finished is unknown (St. Mark xiii. 32, etc.).

In Acts xv. 15 the Lord says, "After this I will return," etc. After what? Clearly, after the ecclesia, God's called-out ones, the accomplished number of God's elect, the Bride of Christ, has been made complete. As regards human effort, the elect number of Jews and Gentiles in a state of salvation cannot be limited; in God's election the full number must necessarily be known to Him who knows all things. Our task is not to convert nations, but as individuals to witness for Christ to individuals. The Gospel is the power of God unto salvation, "to the Jew first," not Jews, "and also to the Gentile," not Gentiles. If we would see the Lord's Christ before we die, we must seek with all our heart and soul and mind and strength to fulfil the ecclesia, the Church of God, loving our neighbour as ourselves; for as long as the Church remains incomplete, Christ does not will to return. To hasten His coming again is our life-work. If we have been delivered out of the hand of our enemies, we ought to serve the Lord God of Israel without fear, and to give knowledge of salvation unto His people for the remission of their sins. It is as much our duty to proclaim this "so great salvation" (Isa. vi. 9, etc.; Ezek. ii. 3, etc.) as it is the duty of the Jews to accept it (Acts xxviii. 24). Unless we pray and work for their salvation, how can they "understand with their heart, and convert, and be healed"? (Isa. vi. 10). If Christ has been a "light to lighten us Gentiles," let us not forget that it is our part to make Him "the glory of His people Israel."

The work of the Church in this dispensation is fully brought out in Rom. xi. On the one hand there is the "remnant according to the election of grace" to be taken out from amongst the Jews, and on the other "the fulness of the Gentiles" must be gathered out from amongst the Gentiles. How many more Jews are needed to complete the "remnant" of saved Jews we cannot know, nor can we tell how many more Gentiles are required to make up "the fulness of the Gentiles" in a state of

salvation. But it is certain that there is one soul in the foreknowledge and election of God that will accomplish the number of His elect. It may be a Jew, it may be a Gentile, but that soul is known to God. What greater privilege could there be than to be the favoured one—it may be a reader of this article—to bring in that last soul which will complete “the measure of the stature of the fulness of Christ”? The winning of that one soul will cause the wheels of His chariot to descend into the air in order to meet and catch up His Bride to “ever be with the Lord” (1 Thess. iv. 17). Pray, plead for that one soul; watch, work for that one soul; at all events, have your holy share in the salvation of that Jew, that Gentile, and be not “the last to bring back the King.” Remember the advice of the late Bishop Ryle: “Do not go to heaven alone, but be sure you take one soul with you.”

Acts xv. 16 describes what is to follow on the return of the Lord Jesus, after an interval often referred to in the Bible. Immediately after the Church of Christ has been caught up from grave and earth to meet Him in the air (1 Thess. iv. 16, 17), “the day of the Lord” begins. This period is connected with destruction, pangs and sorrow (Isa. xiii. 6, etc.), vengeance (Isa. lxi. 2, lxiii. 4), trouble (Jer. xxx. 7), darkness (Joel ii. 1, 2, 11; Amos v. 18), distress (Obad. 15), and wrath (Zeph. i. 15). It has its centre as regards the Jews in Jerusalem (Joel iii. 1, 2; Zech. xiv. 1, etc.). It is a time when Elijah the prophet will be sent to the Jews to prevent the earth being smitten with a curse. It was referred to on the great day of Pentecost by St. Peter, when he said, “This is that which was *spoken* by the prophet Joel,” not, that it might be *fulfilled* which was spoken. There was only a partial accomplishment then; “all flesh” has not yet received the Holy Spirit, nor has the world yet experienced the terrors and the judgments foretold then (Acts ii. 17-20). This “day of the Lord” is still future as the climax of fulfilment. It is a day to be accounted worthy to escape from having to pass through (St. Luke xxi. 36). It is a day that must not be confused with similar phrases—“the day of the Lord Jesus”

(1 Cor. v. 5; 2 Cor. i. 14), "the day of Jesus Christ" (Phil. i. 6), "the day of Christ" (Phil. i. 10, ii. 16), and "the day of the Lord Jesus Christ" (1 Cor. i. 8). These always refer directly or indirectly to believers, whilst "the day of the Lord" invariably bursts upon those who have not accepted Christ as Saviour "in that day." In 2 Thess. ii. 2, "the day of Christ" is rightly, as in the Revised Version, "the day of the Lord." Towards the close of the latter—which runs concurrently with the seventieth week in the vision of Daniel (ix. 25, etc.), and with those days which our Lord said would be shortened for the elect's sake (St. Matt. xxiv. 22)—in His wrath God remembers mercy toward the Jews, who are then in the greatest straits (Jer. xxx. 7; Zech. xiv. 1, etc.). In their affliction they seek the Lord (Hos. v. 15), and a great wave of repentance passes over the nation (Zech. xii. 10). In answer to their cry His feet shall stand in that day upon the Mount of Olives (Zech. xiv. 4); and once again "upon Mount Zion shall be deliverance" (Obad. 17), as He fights for these Jews, the nation the Lord formed for Himself (Isa. xliii. 21). The result is they shall know the Lord, as their Messiah, Saviour, King (Isa. xxv. 9, lii. 9; Zech. xiii. 9).

After this comes the full restoration of the Jews to the favour of God as His chosen witnesses (Isa. xliii. 10-12), to show forth His praise (verse 21), to be "the Priests of the Lord" (Isa. lxi. 6), and His missionary nation to make known His saving health to all nations (Ps. lxxvii. 2, 7, xcvi. 3); for then "out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. ii. 3).

The one great object, then, when "all Israel shall be saved," is the salvation of all the Gentiles. To them the receiving of the Jews into the Church of Christ will be as "life from the dead" (Rom. xi. 15, 26). The world will then see, as it has never yet seen, the love of God in Jewish hearts nationally manifesting itself in love for Gentile souls (Isa. lxi. 9). Then the saved nation of Jews will be God's instruments of salvation (Zech. viii. 22, 23) to the unsaved Gentiles "to the uttermost part of the earth" (Acts i. 8; *cf.* also Ps. lxxvii. 7).

To sum up the above : from the call of Abraham to the day of Pentecost, comparatively speaking, God was gathering out *many* Jews and *few* Gentiles for His Name. From Pentecost until the Second Coming of our Lord, comparatively speaking, *many* Gentiles and *few* Jews are being similarly gathered out for His Name. After our Lord's return, and as a result, "*all* Israel shall be saved," and through Israel "*all* the Gentiles upon whom My Name is called, saith the Lord, who doeth all these things" (Acts xv. 17). In other words, as someone has said, God's plan of evangelizing the world centres round three words—"election, selection, and collection." May He give us each grace to be forwarding His purposes of mercy, through the death and resurrection of Christ, "to the Jew first, and also to the Gentile," and so hasten "the coming of our Lord Jesus Christ, and our gathering together unto Him."



## Buddha or Christ ?

BY THE REV. W. ST. CLAIR TISDALL, D.D.

A FEW months ago the daily papers announced the formation in London of a Buddhist Society, in which only a few members were natives of Eastern lands. There are reviews devoted to the spread of Buddhistic and other Eastern philosophies in our midst. These require and receive a great deal of diluting with Christian ideas before they are fit for European consumption, and those sciolists who, in adopting a brand-new Europeanized pseudo-Buddhism, pride themselves upon liberality and advanced thought, little know what that system really is of which they ignorantly profess to be admirers. Some years ago the publishers of a well-known poem, in which the learned author had borrowed from the Evangelists' palettes most of the colours he had used to paint an attractive picture of Buddha, announced that they were able to issue a cheap edition

of the romance because "so many English Buddhists had adopted it as the textbook of their faith"! Yet the author of the work stated to a friend that he did not believe anyone could be so foolish as to fancy that his book gave a true picture of Buddha and the philosophy which he founded, because the poem was confessedly a romance, based upon a late and quite unauthoritative Sanskrit novel. Imagine any sane person taking Tennyson's "Idylls of the King" as an accurate and historical account of King Arthur! But this would be wise in comparison, for he would not be making a *religion* out of it, and priding himself on being a champion of advanced philosophy and modern thought, as our "English Buddhists" do. It is amusing, if somewhat painful too, to meet a portly and comfortably attired Englishman professing himself a Buddhist, and yet, without any consciousness of his inconsistency, sitting down to a meat dinner of many courses in the evening, in the society of his wife and, perhaps, children. Of course, if he knew *anything* about Buddhism, he would know that he could not be a member of the Order (*Sangho*) unless he were a *monk*, wearing only a single yellow robe, living on food given as alms and collected by himself in a beggar's bowl, abstaining from flesh, and eating nothing after midday except a few sanctioned sweetmeats. Nor is he justified in saying that all this is but the outer husk of Buddhism, and that he has the kernel. A very slight study of the subject would show him that observance of all the 227 rules of the *Pātimokkham* are necessary to enable a true Buddhist to walk in the "Noble Eightfold Path," and that intellectual (?) admiration for a few misunderstood sayings ascribed to Buddha is not enough in any part of the world to entitle one to be called one of his disciples. It may be that he is as much a Buddhist as some of us are Christians, but no number of wrongs make a right, nor can any multiplication of hypocrites constitute one true man. What is really needed to prevent people from making such spectacles of themselves is "more light," to use Goethe's last words. We should not then hear so much of these modern "freak" religions. Buddhism

as taught by Buddha is a serious thing, a deep though erroneous system of philosophy, and it is worthy of a better fate than thus to be turned into ridicule by men utterly devoid of earnestness even in error.

Attempts are sometimes made to compare Buddha with our Lord. There are doubtless a few superficial resemblances, but the more careful the scrutiny is the less easy is it to institute such a comparison. If we leave out all that marks Christ Jesus as being what He claimed to be, the Incarnate Son of the One Living and True God, we are omitting the most essential part of His character and of the faith which He taught. Buddha, however, was confessedly nothing but a man. Born<sup>1</sup> like all ordinary people, he lived until he was twenty-nine years of age in luxury (according to some accounts in something worse). Then, deserting his wife and child, he sought for calm of spirit in asceticism. (The Buddhist accounts which credit him, one with 40,000 wives,<sup>2</sup> and one with many more, may be quite unreliable, but they are all we have to go by in this as in other matters.) He spent seven years fruitlessly in Hindū self-tormentings, and then, finding all such practices vain, he suddenly attained, or fancied he had attained, omniscience (*sambodhi*), and became henceforth "the Buddha"—*i.e.*, the Enlightened One. From that time onwards until his death, at the age of eighty years (when he died through some error in diet), he wandered about as a religious mendicant, teaching his system of agnostic pessimism. Few who have any real knowledge of what he actually taught will venture to say that his philosophy was calculated to comfort, to aid, or to elevate his hearers; but in no other way did he, apparently, even try to help any human being during all his long life. He asserted that no power in the universe other than themselves could assist his followers to attain the dreary goal at which he bade them aim. That goal was *Nirvāṇa*, which literally means "extinction,"

<sup>1</sup> *Vide* note on Buddha's birth in my "Noble Eightfold Path," pp. 202-206.

<sup>2</sup> *Buddhavaṃso* XXVI., śl. 15.

first of all of impulses, good and bad alike, and then of existence itself. His last words were: "Come now, Mendicants, I bid you farewell. Compounds are subject to dissolution. Prosper ye through diligence"—in the observance of all the minute rules of practice which "English Buddhists" reject. His followers then believed, in accordance with his own creed, that he ceased to exist.

It is not easy to see how in all this we can find one single point in which to compare Buddha with our Lord, whose whole life was spent in doing good, especially to the poor and ignorant, for whom Buddha expressly said that his own philosophy was not intended. Nor must we forget our Lord's teaching about His Father, nor His atoning Death, His glorious Resurrection, and His promise to be with His people "all the days." Perhaps there are only two points of resemblance which really exist between the two persons whose names stand at the head of this article. The first is that they both lived and founded their systems in the historic period; the second that each claimed universality for his teaching.

Buddha asserted that his philosophy was necessary for both gods (*devas*) and men and for all other beings, because all alike, though in different degrees, need deliverance from an existence which, in whatever condition, is misery. The only way in which anyone can gain the goal of extinction is by walking in the way which he pointed out; in other words, by becoming a Buddhist monk (or nun, for he afterwards admitted women to his Order, though most reluctantly). The very foundation of his whole system of philosophy was the dogma that all existence is misery, and must ever be such. This was the cheerful creed which Buddha commanded his disciples to proclaim to the world at large. Though theoretically men of all ranks and of every caste might enter the Order of Mendicants which he founded (for, like all Hindū ascetics, Buddha did not recognize caste), yet nearly all his first followers belonged to the titled and wealthy classes. Professor Oldenberg says: "I am not aware of any instance in which a *Candālo*—the Pariah of that age—is

mentioned in the sacred writings as a member of the Order. . . . 'To the wise belongeth this law,' it is said, 'not to the foolish.' Very unlike the word of that Man who suffered little children to come unto Him, 'for of such is the Kingdom of Heaven.' For children, and those who are like children, the arms of Buddha are not open. . . . To reach the humble and wretched, the sorrowing who endured yet another sorrow than the great universal sorrow of impermanence, was not the province of Buddhism."<sup>1</sup> Family life was permitted only to "lay adherents," who were not recognized as members of the Order, but were allowed the privilege of working hard in order to support the monks in idleness. The latter say of themselves in the *Dhammapadam* (šl. 199):

"Very happily indeed we live inactive amid the active:  
Amid active men we dwell free from activity."

We are sometimes told that Buddhism is in accordance with modern thought. Perhaps this inactivity may accord with the views of savages, whose males leave all the work to be done by their women, but we do not generally regard them as the exponents of modernity. Our tramps, too, might admire such a system, but not even our leisured classes would regard it as their idea of perfection. Englishmen, at any rate, cannot really approve of a philosophy which has in it no room for chivalrous respect for women. Woman is a snare in the eye of the Buddhist. Even as a nun she has to occupy a very inferior station in the Order. In contrast to this the Bible tells us that woman was created to be an helpmeet for man, and directs us to love, honour, and cherish our wives as being "heirs together of the grace of life."<sup>2</sup>

Regarding universality, there can be no doubt that Christianity is intended to be the religion of the whole human race. Far more emphatically than Buddha's monks are Christ's disciples commanded to "preach the Gospel to all creation." But when we have said this we have stated all that can be correctly said

<sup>1</sup> "Buddha," English translation, pp. 156-163.

<sup>2</sup> 1 Pet. iii. 7.

regarding the likeness between Christianity and Buddhism. We must briefly call attention, on the other hand, to a few of the many points in which the two systems stand in absolute and utter contrast to one another.

Christianity is the religion of deathless hope ; Buddhism the philosophy of utter despair for time and for eternity. It tells of twenty-six heavens, indeed, as well as of 136 hells, but all existence in any of them is painful. Only by ceasing to exist can any being attain—not happiness, for that cannot be found anywhere, but—release from misery. The way to do this is to make oneself preternaturally miserable here—that is to say, to steel one's heart against all feelings of affection, and to become indifferent not only to other people's woes, but also to our own. We must not even hope for a life beyond the grave, for such a life would but bring upon us more suffering. We must even convince ourselves that we have no real personality, though at the same time we dread transmigration. All actions entail upon the doer the "eating of their fruit" here or hereafter ; and as this is only too likely to be bitter, the wise man will strive to avoid all action and even all wishing for good things in this or in any other world. All that hinders or delays one's attainment to Nirvāṇa is evil,<sup>1</sup> all is good that brings it nearer. Hence selfishness is the truest wisdom for a Buddhist. He is taught, it is true, to feel universal *benevolence*, but not to practise *beneficence*. Thus a Buddhist would be doing right in saying to the destitute, "Depart<sup>2</sup> in peace, be ye warmed and filled," without giving them any help, while it would be most cruel and hypocritical for a professed follower of Christ to do the same. Our Lord bids us *do* unto others what we would have them do unto us : Buddha's nearest approach to the Golden Rule consists in the negative precept commanding his disciples to abstain from treating other people as they would not like to be treated themselves.<sup>3</sup> But the world cannot be reformed by negative precepts, nor even by positive ones. Each may be excellent in

<sup>1</sup> Subhadra Bhikschi, "Buddhistischer Katechismus," p. 53.

<sup>2</sup> Jas. ii. 16.

<sup>3</sup> *Dhammapadam*, §. 11. 129-134.

its own way, but some motive-power is required before anything practical can be effected. That of Buddhism is an enlightened self-love, that of Christianity the constraining love of Christ, who first loved us and gave Himself for us. A Buddhist's devotion to his "Teacher" is at most admiration for a guide who has long since ceased to exist (so he believes); that of a Christian is a living faith in a Saviour who is "alive for evermore" and is with him "all the days."

In Ceylon many years ago a Christian official said to a learned Buddhist monk: "You have studied Christianity as well as your own religion, what do you think is the main point in which they differ from one another?" The monk replied: "There is much that is good in both of them, but the great difference between them is, I think, that you Christians know what is right and *have power to do it*, while we Buddhists *have no such power*." This testimony is true.

The old classical fable tells us that Hope was the one jewel left in Pandora's box, when all its other contents had escaped. Buddhism fully recognizes the existence and power of all the *evils* from which humanity suffers, but refuses to acknowledge that *hope* exists for either time or eternity, except in the dreary prospect of extinction, though even this is too good a thing to be ever granted to men in general. Here, again, the contrast with the Gospel is clear. Buddhism aims at eternal death, Christianity announces eternal life and offers it to all. Life is full of purpose for a Christian, for in it he is a worker together with God. Death has been annulled by his Saviour, and no longer terrifies him. "Sorrow may endure for a night, but joy cometh in the morning." For the dawning of that glorious day he looks with trustful confidence. Evil may sometimes seem to prevail, but the Christian knows that the time will surely come when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Perhaps the best of all is that, while there is absolutely no proof whatever of either the truth of Buddha's lofty claims to "enlightenment" or of his doctrines, we have absolutely con-

vincing evidence that Christ was what He professed to be. The true Christian has "the witness in himself"; but besides this the whole course of history ever since our Lord's time has confirmed His claim to our allegiance. The fulfilment of prophecy (with reference, for instance, to the Jews), the triumph of His Kingdom over every successive attempt to crush it out of existence, its extension to every part of the world, the wonderful fact that Christ appeals successfully, not to men of one race only, but to all, that love of Him even in our own day can transform a bloodthirsty savage into an evangelist and a martyr, that every advance in our scientific knowledge of God's universe throws new light upon the teaching of His Word—all this and much more constitutes a mass of evidence which, already almost unlimited, is growing from day to day. Under these circumstances it is sad indeed to see men, with the full light of the Gospel shining around them, turning away to pursue the will-o'-the-wisp of Buddhism over the pathless quagmires of despair. *Populus vult decipi*, perhaps; but let us not add *decipiatur*. If we can only lead them to realize their own ignorance of both Christianity and Buddhism, perhaps those who now announce themselves as renegades from the Christian faith may some day aid us heart and soul in leading the adherents of him who has been styled the "Light of Asia" to walk as children of the "Light of the World."

"O Father, touch the East, and light  
The light that shone when Hope was born."



### Vestments: An Appeal to Facts.

BY THE REV. HUBERT BROOKE, M.A.

THE Vestments: What are they? What do they mean? Why do some people want to introduce them? Why do some people object to their introduction? To many a thoughtful person, who remembers the last command of the Master, it

seems an appalling waste of time to occupy thought, care, energy, attention, paper and ink, in turning aside from this one overmastering duty that lies at the doors of the whole Church of Christ, and to spend even a moment on the question whether a clergyman should wear an oval garment or a round one; whether he should be content with one official garment or take into use half a dozen different articles of ecclesiastical wearing apparel.

Alas! that we must spend time on a business, in itself so futile, because of that which lies beneath the usage, and that which these garments are intended to teach and to symbolize. Take another example. There is nothing in a piece of black bunting in itself; and there is nothing in a death's-head and cross-bones of themselves. Yet let a ship run up to its masthead a flag of black with a death's-head and cross-bones imposed on it, and I suppose that ship would be captured, and its crew condemned as pirates, by any man-of-war and by any court of justice in the civilized world. Yes; there is some meaning in things meaningless in themselves, when men have agreed to make them the recognized symbols of piracy, or of patriotism, or of piety, or of priestcraft. Thus it is that a meaning has come to be attached to certain garments called "The Vestments," and that the question of their introduction is not a mere matter of unmeaning millinery, but one of vital import to the Church that uses them. So it comes about that we are compelled to turn aside from the grand calling left us by the Master, in order to meet the assaults from within the camp, and to repel what we cannot but regard as deadly peril within the borders of the Church itself.

First, then, what are the Vestments? In the full list of them, they are certain garments which used to be worn in our Church, before the Reformation purged it from the errors of Rome. They were more particularly those which were worn at the celebration of the Mass, as the Holy Communion was then called, and which were regarded as indicating the sacrificial character of that service and its ministrant. It was understood

that by those vestments they asserted that in this service the wearer was offering up to God a sacrifice of propitiation for the sins of the living and the dead; that this was the means of obtaining for the participants the benefits of the sacrifice of Christ on the cross; and, practically speaking, that they could not be otherwise obtained.

When at the Reformation these false and unscriptural doctrines were discarded, it was natural that the vestments which symbolized them should be discarded also. And they were so effectually discarded that for 300 years no clergyman of the Church of England wore them, as the records of history and the confession of every historian agree in affirming. True, at the first sight there might appear some intention of preserving the use of these vestments in the language of the first rubric in our Prayer-Book, were it not that those who compiled the rubric, and the Bishops who enforced obedience to it for centuries, never wore the vestments, never required their use, and absolutely forbade it. There can be no reasonable doubt that the rubric was not intended to enjoin, allow, or compel the use of the vestments, from the first writing down to the last revision of that rubric. No; when the doctrines of Rome were laid aside at the Reformation, the vestments that symbolized those doctrines were cast aside also, without a single doubt or hesitation during 300 years.

What, then, has led to the desire and attempt to reintroduce them into the services of our Church? In the early middle of last century a school of teachers arose in the Church, which sought to revive some of those doctrines that had been discarded 300 years before. By slow degrees, and in successive stages, first one and then another of the false and unscriptural theories which had beclouded the spiritual horizon during the dark ages were brought in. Doctrines assimilated to, and presently indistinguishable from, those of the Romish Mass began to be asserted and taught by clergymen of the Church of England. Despite the fact that they had every one publicly asserted their belief in the Article which declares the Romish doctrine of

Masses to be "blasphemous fables and dangerous deceits," they began to teach it as part of what a Christian should believe for his soul's welfare and growth. And very soon it began to be seen that the reintroduction of the discarded vestments would be a simple and effectual way of enforcing the doctrines which those vestments implied. Thus the trouble began, and has increased and advanced ever since. They are to-day in use in hundreds of our churches, and almost everywhere with the intention of instilling Romish views of the Lord's Supper.

Now at last we have come to a new and serious pass. Certain of the chief authorities of our Church have reached a strange conclusion. They have suggested a compromise with the users of the vestments. Despite the fact that the highest legal courts have decided that the vestments are absolutely illegal; despite the fact that these garments have been entirely excluded from use for 300 years; despite the fact that those who use them for the most part own that they use them to symbolize the teaching of the Mass which our Articles condemn; still, these Church authorities are proposing a compromise on the subject. They are suggesting that we should make it lawful to wear either all or one single one of these Romish garments—namely, the chasuble—although that is the very one which the Church of Rome marks off as a sacerdotal garment. For at the ordination of their priests, in the act of giving this garment, the Roman Bishop says: "Accipe vestem sacerdotalem"—"Receive the sacerdotal vestment."

It is true that these authorities in our Church do not propose to make the vestment a matter of compulsion, but only of option; the clergy shall be permitted, but not commanded, to wear it. But what would be the effect of such a permission? Some serious results would certainly follow. For though it has also been suggested that with the permission there should also be an addition to the rubric, stating that the garment had no doctrinal meaning, who would believe or accept that statement? Either the vestment means nothing at all—and then it is sheer folly to propose it, and a shameful waste of time to distract our Church

about a thing that is confessedly meaningless—or, as the Church of Rome has for centuries taught, and as the strong ritualist of to-day maintains, it has a very distinct and Romish meaning, and because of that meaning the latter wishes to wear it.

What, then, will be gained by making the vestment legal and permissible? Would the strong ritualist be satisfied, and consent at once to drop all the other unlawful garments and offices, because this is offered to him? Not for a moment. The vestments as a whole, and not one only out of them all, are what he uses and what he demands. If it is offered with a rubric stating that it has no meaning, he will not have the permission or the rubric. If it is offered as lawful with no additions, he will say naturally: "That is one step in my direction, and with a little more pressure I shall get all the rest."

Then how would this permissible use affect that large proportion of the members of our Church, who have no desire or intention of going back to or reviving the discarded false teachings of the Church of Rome? With one voice they declare that they do not want, and will not accept, and decline to consent to, the reintroduction of garments, one or more, that are used to signify doctrines repudiated by our Church as unscriptural and unprimitive, and that never came into this use until the darkness of the Middle Ages had fallen upon Christendom.

Why in the world should we consent to give a little place in our Church to the trappings of Rome that for 300 years were absolutely excluded from it? Do our authorities suppose that it will act as a sop to Cerberus, and keep him quiet for the future? Cerberus says he won't keep quiet until he has the whole of his demands granted. Do our authorities suppose that if they get this one garment legalized as an optional thing the offenders will drop all the other unlawful things they are now practising? They cannot but know that nothing will be dropped. The men who use the vestments say so, and we fully believe them. Why pretend that this will be a counsel of peace?

Suppose that you own a property, the title-deeds of which have been in your family for 350 years. Suppose that a neighbour has made his way into a five-acre field of yours, and has appropriated it to his own use. You apply to the magistrate for a remedy, and he suggests a compromise. "Give the poor fellow one acre of your field, and ask him to hand back the remaining four. In any case I do not intend to enforce your claim, though I admit it to be lawful, either to the four acres or to the five." What would you say then? You would say that you thought that the magistrate was set to execute the law, not to suggest compromises with law-breakers. Next, you would suggest that if there were any meaning at all in the compromise, at least the magistrate should enforce the return of the four acres, and insure you against any future depredations of your neighbour. As, however, he has stated that he means to enforce nothing, you will neither accept the compromise nor withdraw one jot of your claim to the whole field.

There can be no satisfactory solution of our troubles by a suggestion of a compromise which has no promise of finality in any case, nor in the offer of one part to a man who professes that he will have all or nothing; least of all, in a compromise founded on the pretence that the offered concession has no meaning. We have heard that story before, and do not want it again. The late Archbishop Benson decided that the so-called eastward position at the consecration of the elements was lawful on the express ground that that attitude had no doctrinal meaning. Every ritualist maintained that it was only for the doctrinal meaning that he adopted the attitude. Everybody except the Archbishop knew that they so used and so meant it. But the fiat has gone forth, and the ritualist scored a win under the flag of "no meaning." Now it is proposed that he shall score another under the same flag. "There is no doctrinal meaning in this vestment, therefore let us make it permissible." I would suggest that we learn a lesson from an old Arabian fable. The camel came to his master's tent and asked permission to put his nose inside because of the cold.

Permission granted, he asked if he might not put his head in also. Granted again, he begged to put his fore-feet in. Granted once more, he wanted to have his body in, and the master declined. But it was too late; the camel had got his footing, and declined to go out; so he occupied the whole tent, and his master was transferred to the outside. A good old Latin proverb says: "Principiis obsta"—"Resist the first steps"; and we shall be wise to act on its advice, if we do not want to fight a losing battle for the steps that may follow.

I would sum up our position by saying that every loyal member of our Church, which Archbishop Benson rightly called Catholic, Apostolic, Reformed, and Protestant, will be wise to stand firm on these points following:

1. That our Church for 300 years never allowed or wore these vestments, and does not mean to resume them now.
2. That our Church presumably knew the meaning of the rubrics she drew up; and having drawn up the first rubric, never took it as authorizing or meaning the use of the vestments. Therefore we do not believe that they were meant to be used, and we object to their use now, knowing what they signified of old and still signify to-day.
3. That the proposal to make one garment permissible on the ground that "it has no meaning" will meet no difficulty, insure no peace, stop no breach of the law, and put no stop to the present troubles.
4. That the proposed compromise is delusive in its promise of peace, futile as a method for moderating ritual excesses, subversive of the doctrines of our Church as set forth in the Articles, and repulsive to all those who cordially accept and believe those Articles.



## The Christian Minister's Portrait.

BY THE REV. SELWYN BLACKETT.

IN the house of the Interpreter "Christian saw a picture of a very grave person hang up against the wall, and this was the fashion of it : it had eyes lifted up to heaven, the best of books in its hand, the law of truth was written upon its lips, the world was behind its back. It stood as if it pleaded with men, and a crown of gold did hang over its head" ("Pilgrim's Progress.") In this brief paragraph John Bunyan gives us a thumb-nail sketch of the Christian minister.

*Eyes lifted up to Heaven.*—In the Gospels we read twice of the Lord Jesus lifting up His eyes to heaven : when He stood at the grave of Lazarus, and when He offered up the High Priestly prayer recorded in John xvii. In raising the dead, and in intercession for the living He lifted up His eyes to heaven. The work of the Christian minister is to raise the dead : to convert from the death of sin to the life of righteousness, and from whence cometh his help to do this impossible task but from above ? "I will lift up mine eyes," for "my help cometh from the Lord" (Ps. cxxi. 1, 2). The work of conversion is the work of the Holy Spirit only, but ministers are the instruments which He uses. The prophet comes from God to the people. He will deliver his message in but feeble fashion unless he realizes that he is "a man sent from God." The very first question which the Bishop asks in the Ordering of Deacons is this : "Do you trust that you are inwardly moved by the Holy Ghost to take upon you this Office and ministrati<sup>o</sup>n, to serve God for the promoting of His glory, and the edifying of His people?" The minister is sent by God to bring men to God, and the means of doing this is the delivery of a message from God to men. Both the authority and the ability to do this come from God, therefore must he lift up his eyes to heaven. Both preacher and people must recognize the Divine source of the authority and ability, and the preacher can find no better way of impressing this upon the people than by being deeply

impressed with it himself. The authority was given to the minister once for all at his ordination, but the ability is received continuously, in such measure as the need of it is felt and acknowledged. Moses is a remarkable instance of this realization. When he receives the authority, "Come now, I will send thee" (Exod. iii. 10), he asks, "What shall I say unto them?" To this question God replies, "I will be with thy mouth, and teach thee what thou shalt say." The people realized the source of Moses' authority and ability as being in God when they said, "Go thou near, and hear all that the Lord our God shall say: and speak thou unto us all that the Lord our God shall speak unto thee: and we will hear it, and do it" (Deut. v. 27). God acknowledged that the message must come from Himself: "But as for thee, stand thou here by Me, and I will speak unto thee all . . . which thou shalt teach them" (Deut. v. 31): therefore God will not fail to give the message if the minister will lift up his eyes to heaven for it. One of the most frequent causes of an ineffective ministry is the failure to realize this. There are men who lift up their eyes to their bookshelves when they are going to prepare a sermon, who seldom or slightly lift up their eyes to heaven. We preachers need to receive our sermons more directly from God Himself. "The word of the Lord came unto me," said the prophets of old, and under the dispensation of the Holy Spirit we have even more right than they to expect to receive a message direct from heaven.

"They brought to Jesus one that was deaf and had an impediment in his speech" (Mark vii. 32). He was not dumb, but his speech was unintelligible. Notice the method of our Lord's working: first He took him aside from the multitude privately and concentrated his attention upon Himself; then he unsealed the deaf ears, and afterwards loosed his tongue so that he spake plainly. The minister of Christ must go aside from the multitude, and in solitude lift up his eyes to heaven: Christ will unstop the deaf ears and speak into them: then shall the minister speak so plainly that men will take knowledge of him, that he has been with Jesus.

But it is not for his message only that the minister must lift up his eyes to heaven. His Master and Example in the ministry spent much time in praying for the people who listened to His preaching. The long nights of prayer of which we read were surely employed in intercession. Perhaps there would be more power in the pulpit if there were more prayer for the people in the pews. Though sermons should not be preached *at* people, they must be preached *to* people, and the people need to be prepared as well as the sermons. Some clergymen go into the Church and lock themselves in alone there, whilst they go from pew to pew, and kneeling down where their hearers will be on Sunday offer up earnest intercessions for those who are accustomed to worship there. An atmosphere of prayer is thus created into which the people enter on Sunday, and are unconsciously prepared to listen.

In the house of the Interpreter we learn that prayer for a message and for the people is one of the features of the Christian minister's portrait.

*The Best of Books in its Hand.*—The preaching for the times is Bible preaching. The most up-to-date preacher is he who draws his inspiration and his subjects from the Bible, for that is the freshest book in the world. But what is Bible preaching? The announcing of chapter and verse for every quotation in a sermon, followed by a rustling in the pews, whilst people search nervously for Ezra in the New Testament, and confound Chronicles with Corinthians, defeats its own purpose; it does not lead to a knowledge of what is in the Bible. A Bible reading is one thing, a sermon is another. There is an appalling amount of ignorance of the Bible amongst ordinary congregations, especially of the well-to-do classes. If one half of the hortatory sermons now preached were exchanged for sermons of instruction, the power and interest of the pulpit would be enormously increased. A sermon on the list of the books of the Bible, showing their classification into Historical, Poetical, and Prophetical for the Old Testament, and into Historical and Epistolary, first to Churches and then to in-

dividuals, for the New Testament would be a revelation to some people who regard the Bible as a jumble of writing without any plan. Four or five expository sermons on a Gospel or Epistle on consecutive Sundays would lead to a systematic knowledge of the Scriptures. Ordinary church-goers have an acquaintance with a great number of scraps of Scripture, but do not know enough to arrange these scraps into any defined order. The mistake of some expository courses is their length and minuteness extending over months, and attempting to force a spiritual lesson out of every verse.

There is no book in the world so interesting as the Bible. The following incident is related in the life of the late Rev. C. H. Spurgeon: "A little boy was taken by his father to hear Mr. Spurgeon. The little fellow had heard it said that Mr. Spurgeon was the greatest preacher in the world. On being seated in the great Tabernacle for the first time he was all interest; and when the preacher began the service he leaned forward with open mouth and listened through the entire time with most intense earnestness, scarcely moving his eye from the speaker. When the service was over, and they got into the street, his father said, "Willie, what do you think of that man?" He stood still, and looked up into his face and said, "Papa, is that the greatest preacher in the world?" "Yes, I think he is." "Well then," said the boy, with a glow of enthusiasm in his face, "I know how to be the greatest preacher in the world: just pick out a nice chapter in the Bible, and tell just what is in it, so that everybody can understand you, and nothing more."

The clergy need to study the Bible more. Is it heresy to say that the habit of reading the daily lessons according to the Calendar is not the best way of reading the Bible? It sometimes leads to an insidious feeling that the appointed chapters having been read the Bible has been studied: but Bible reading is one thing, Bible study is another. If for five years we made a daily practice of steadily reading with a good commentary, lexicon, pen, and interleaved Bible, we should have learned more of it than in twenty years of reading the daily lessons.

Devotional reading, again, is distinct from Bible study, and the clergy need to be specially on their guard against reading the Bible professionally. The devotional reading of the Bible for our own spiritual life must be kept quite apart from sermon preparation and the reading of the lessons in church. In preparing sermons we are looking at the Bible with a definite view towards finding instruction for others: in reading the lessons in church we are thinking of the elocution. We need to keep a distinct time for reading the Bible as a message from God to our own souls. It is a wise practice not to read in our private devotions any passage upon which we are intending to preach. Dr. Phillips Brooks once pointed out that *witness* and *message* are the two words that sum up the preacher: he has a message from God to the people, but he is not a mere messenger; he must be able out of his own experience to be a witness to the truth of the message.

*The Law of Truth was written upon its Lips.*—The Word of God in his hand, the truth of God on his lips. His conversation is not merely true, but is also in accordance with God's Word. The Quakers thought that a Christian man's conversation must be expressed in Biblical language; that the use of *thou* and *thee* should be a distinguishing badge, like the Quaker dress, to mark out the Christian from the worldling. Some clergymen of the present day run to the opposite extreme, and affect a slangy style of conversation and a disregard of clerical costume under the mistaken idea that thereby they render themselves more agreeable and acceptable to men of the world. This is a great mistake. The man of the world wants the parson to look like a parson and talk like a parson; he may not love parsons, but he has generally a high ideal in his mind of what a parson ought to be. Just as the severest critics of Christian conduct are those who do not profess themselves to be Christians, so the keenest observers and critics of clerical life and conversation are the laity. The minister of Jesus Christ is never off duty. He may not be always consciously officiating, nor preaching, nor teaching, but he is doing all these all the time,

because his dress, his manners, and his conversation are always exercising an influence. He is being watched by others, more particularly when he is not watching himself. Men like the parson to be cheerful, but not the buffoon of the party : they like to see him take part in a concert, but not as a singer of comic songs and amatory ballads.

The clergyman's words, even in ordinary social conversation, should ring true. Social phrases which too frequently sacrifice truth to politeness ; conversation threaded with texts as a rosary with beads ; the parochial smile and the evangelical handshake—all these are blemishes on that absolute sincerity which should always be a distinguishing feature of the Christian minister's portrait. But sincerity does not imply brusqueness of manner, nor curtness of speech which some have cultivated as a protest against insincerity. Here the remedy is worse than the disease.

But probably John Bunyan meant more in this description of the Christian minister than that what he says is true and can be depended on. "The law of truth" probably means the Gospel, and is said to be "on his lips," to show that he is always ready, both in season and out of season, to deliver his Master's message. The very earnestness of men leads them, according to their special temperament, into opposite extremes. The enthusiastic, impulsive man wants to buttonhole the passing stranger in the streets and parks, and startle him out of his careless indifference by the abrupt question, "Are you saved?" There are cases, perhaps, in which this method has been blessed by God, but most people so addressed would probably reply, "Mind your own business," and that, not from any opposition to religion, but rather from a deep feeling that religion is too sacred to be treated on the level of a flaring advertisement which inquires whether you have used So-and-so's soap!

On the other hand, the clergyman should not be backward to use opportunities of personal dealings with souls when they are manifestly given him. If the Spirit should say, "Go near and join thyself to this chariot," he should be quick to run, like

Philip, and open up a religious conversation with the stranger. A prison chaplain told me that he could find very few clergymen willing to take his place during his annual summer holiday. Many were ready and willing to conduct the services in the prison chapel, but they shrank from the duty of private religious conversation in the prisoner's cell. It is an easy matter to deal with a congregation : it is very difficult to deal wisely with the individual soul. Nothing but a close and habitual walk with God can give the physician of souls that sensitive touch on the spiritual pulse which will enable him both to diagnose the disease and prescribe the remedy : to know when to speak and when to be silent.

*The World was behind its Back.*—This expresses unworldliness, or, as it has been happily expressed, other-worldliness. We are to be *in* the world, but not *of* the world. Our standard of judgment, our politics, our ambitions, our amusements, our dress, are to be tinged with the ideas of another world. And, on the other hand, whilst not being *of* the world we are to be *in* the world. The monastic idea is not the Christian idea. "I pray not that Thou shouldest take them out of the world." The monk retires from the world as if he thought that God had made a mistake in putting him into the world. The monastic life has not produced many saints ; and though it was called the religious life *par excellence*, it failed to cultivate that essential part of the Christian character, which consists in living for others. The monk was so intent upon the salvation of his own soul that he gave little thought to the saving of others. The problem to be solved is how to fill our place in God's world without being swallowed up by that world which is enmity against God. The minister of Jesus Christ is the man of the soul and of eternity, living amongst those who forget both soul and eternity. How shall he remind them? Shall he take the place of the slave and whisper in the ear of Philip in the day of his triumph, "Thou art mortal"? Shall he carry round the skeleton at the feast? It is by what he is, rather than by what he says, that a clergyman will exert a spiritual influence. If a man is conscious of the presence of God, those with whom he

is talking will feel it. Moses' face shone from converse with God, and the people saw and were awed by it. Peter and John were unlearned men, but their Sadducee judges took knowledge of them that they had been with Jesus, and in consequence they felt a certain dread of these fishermen. They were conscious that God was somewhere in the background. They were conscious of this because Peter and John were conscious of it. Just as the words of God are spoken to the world through the lips of Christians, and especially of the ordained ministers, so the presence of God is felt by the world through that presence in Christians. An indwelling Christ makes an outspoken Christian. It should be the aim of the Christian minister to take Christ with him wherever he goes, whether it be to a service in church or a dinner-party; to the bedside of the sick or to the clothing club. Ejaculatory prayer and thanksgiving; the momentary pause for prayer for guidance before answering his letters or receiving his callers; the intercessory prayer as he walks about the parish and passes the homes of those whose sins and sorrows and joys he knows; the quiet talk with Jesus as he walks along the country road to visit a distant hamlet—all these enable him to maintain that consciousness of God which puts the world into its proper place. It is not necessary for him to read his Prayer-Book in the train, but he can pray in the train. The world is always with us. The zealous, active clergyman does not wish it to be otherwise, for it is in the world and to the world that his ministry lies; but it is not the natural element of the Christian. The diver walks and works in the sea; it is not his natural element, so he must be careful to maintain unbroken communication with the upper air. The Christian minister depends upon a steady flow of grace from on high to enable him to do his work in the world. Grace cannot be stored up; it evaporates; it works only so long as it is fresh. Sunday's grace will not last throughout the week; the morning's prayer will not carry the minister on throughout the day; he must be continually praying, or else the world will have a numbing effect upon him. So also will the round of services unless he be watchful. The frequent

repetition of the same prayers in public, the rapid change from one service to another, from a marriage to a funeral where the parties are strangers to the clergyman, will make it difficult for him to maintain a sense of reality about it all. The freshness and sympathy that are so vitally important in the performance of these parochial duties can be preserved only by constant intercourse with the Lord Jesus.

The middle-aged clergyman is sometimes more likely to be hindered by the world than the freshly-ordained curate. Besides the distractions of settling his sons and daughters in life and the social functions into which he cannot avoid being drawn, there is also the snare of ambition. In reading the biography of an eminent and gifted Bishop, I was painfully struck by the insatiable desire for promotion which was exhibited in his private correspondence. There was an unashamed nakedness in writing to influential friends, begging their good offices to obtain him this living or that deanery. Restless eagerness for promotion is a hindrance to the spiritual life and influence of a Christian minister.

*It pleaded with Men.*—Is it not true that much of the preaching of the present day is deficient in this element of sacred oratory? Of course, to have an influence over thoughtful, educated men and women, the sermon must be instructive and up-to-date, and instinct with the preacher's own spiritual experience; but if it lacks affectionate appeal and personal exhortation it lacks much. Too many sermons are delivered in the hearing of the congregations rather than preached to them. "We pray you . . . be ye reconciled to God"; "We persuade men"; "We beseech you." Such was the yearning that St. Paul had for the salvation of his hearers; such pleading is sometimes heard in a mission, but surely it need not be reserved to such a special effort. Many sermons, again, are preached with a half apology for being preached at all. The preacher rattles through a colourless discourse that can neither please nor displease anyone; nobody pays much attention to it; nobody expects anything to come of it, certainly not the preacher;

and, of course, nothing does come of it, except the semi-contemptuous approbation of the fashionable church lounge. "Oh yes, ye know: I like So-and-so: never exceeds his ten minutes, don't ye know." The newspapers sometimes discuss "the decay of preaching." Preaching will never decay unless the preacher himself decays. So long as he feels intensely the love and fear of God, the value of a soul and the solemnity of life, he will preach intensely and men will listen intently. The preaching that the age requires is the preaching that expects results. If the preacher believes in his message his hearers also will believe in it. The recent revival in Wales and elsewhere has not depended on oratory; it is the people's response to the preacher's appeal; there has been but little eloquence, but there has been much affectionate pleading. The appeal to the unconverted ought to be heard from Church of England pulpits as well as from the Salvation Army at the street corner.

*A Crown of Gold did hang over its Head.*—Cornelia, the mother of the Gracchi, one of the most admirable women of Roman history, devoted her life, after the death of her husband, to the education and instruction of her sons. When one of her female friends asked to see her jewels, Cornelia exhibited her sons as being the only jewels she possessed or cared to have. After her death a statue was erected to her memory, inscribed, "Cornelia, the mother of the Gracchi." Various crowns are promised to the Christian—the crown of righteousness, the crown of life, the crown of glory—but that which St. Paul valued most was the crown which he was to have as the reward of his labours as a Christian minister; the only jewels he cared to have were his spiritual children, his dearly beloved and longed for, his joy and crown, as he terms the Philippians (iv. 1). "What is our hope, or joy, or crown of glorying? Are not even ye, before our Lord Jesus at His coming? For ye are our glory and our joy" (1 Thess. ii. 19).



## The Missionary World.

BY THE REV. C. D. SNELL, M.A.

ONE of the most interesting questions of the day is as to the effect on missionary work of the proclamation of religious liberty within the Turkish Empire. It is, of course, impossible to tell at present how far the principle which has been affirmed will be carried out, but there is no reason to believe that the intolerance which has always hitherto characterized the religious leaders of the Mohammedans has undergone any modification, however much the attitude of the Government may have changed. Missionaries in Palestine have already uttered a warning against expectations of a great forward movement or of numerous Baptisms in that land, and a C.M.S. missionary in Baghdad notes that many of the influential Moslems in that city have formed a committee to act in opposition to another which exists to promote unity and progress. At the same time, the diminished risk of life to those who openly confess Christ in Baptism, the possibility of the free ingress of controversial literature, the liberty to send colporteurs anywhere, and the withdrawal of restrictions as to the attendance of Moslem Turkish subjects in mission schools, must all tend to the furtherance of the Gospel. One fact, at all events, stands out clearly—viz., that there is greater opportunity for work in Mohammedan lands than ever before—and that fact lays responsibility on the Church of Christ. As an American missionary writes: "The Turks grant us full liberty to work. The question is, whether Christians at home will give us liberty—in other words, men and means."



As a means of influencing the followers of the false prophet, no form of missionary effort is more effective than medical missions. Over and over again they have been instrumental in overcoming prejudice, and making other forms of evangelistic work possible. They are very useful also among other non-Christians, and it is therefore a matter of regret that the number of medical missionaries holding British degrees or diplomas, as given in *Medical Missions at Home and Abroad*, is ten fewer than a year ago. Of the 395 missionaries who come in that category, 73 are connected with the C.M.S., 39 with the L.M.S., 21 with the B.M.S., and 20 with the W.M.S. The S.P.G. at present has only sixteen such missionaries on its roll, but recognizing the importance of this form of work, it has formed a Medical Missions Department, with a special committee, and is seeking for more doctors as well as for funds specially contributed for their support and the maintenance of their work.



Testimony is continually coming to hand of the value of educational as well as of medical missions, and to-day there is a great opportunity before them, particularly in China. At St. Stephen's College, Hong-Kong, which was only opened a few years ago, the attendance, so the C.M.S. *Gazette* states, has risen to considerably over 100; Baptism and Confirmation classes are held out of school hours, and one of the students was to be admitted into the visible Church in October; while from St. Mark's College, Fuh-chow, opened in 1907, upwards of 200 men, willing to attend Christian services and Bible-

classes, and to pay good fees for their instruction, had to be turned away last year because of lack of accommodation. In Japan the C.M.S. has only one secondary boys' school, but there, as in China, the students are willing to listen to the Gospel, two-thirds of them voluntarily attending Bible-classes. They, at least, will never utter the cry of a brilliant countryman of theirs, who, after the full course of scientific education provided by the Government, exclaimed in his agony of soul, "Whereas I asked for bread, my teachers gave me stone; whereas I sought after fish, they gave me a serpent; whereas I longed for eggs, they gave me scorpions. I would rather die in superstition than live in irreligion."



The *Missionary Review of the World* gives the number of Protestant missionaries, excluding wives, as 13,348, as compared with 12,778 in 1905. More than half the increase is in laymen. To the foreign staff must be added 4,999 native clergy and 98,955 native lay-helpers to get the total missionary force. Native adherents are returned as 4,285,199, and communicants as 2,056,173. Apropos of finances it is pointed out that whereas British gifts have decreased within the year by \$96,000, and those of Continental nations by \$120,000, American contributions have increased by \$602,000, and it is asked: "Is not this a clear and conclusive answer to the question, 'Are there any practical results from the Laymen's Missionary Movement?'"



The following story, told by Archdeacon Wolfe, of the C.M.S., affords in some respects a parallel to Acts xvi. 19-34: A Chinaman, because he had abandoned the worship of idols, was accused of a crime of which he was guiltless, and was cast into prison. He refused to forsake Christ, and began preaching to the prisoners. Soon some of them became Christians, including the gaoler himself. The latter allowed the persecuted convert to hold a service in the prison every Sunday, and gave him much freedom. When he was released, he returned to his home, where he was the means of the conversion of his wife and his entire family. Having passed through a course of training, he is now acting as catechist in a large town in Fuh-Kien.



Ajmer, in Rajputana, witnessed a striking scene on the occasion of the funeral of the Rev. John Husband, C.I.E., one of the missionaries of the United Free Church of Scotland. The municipal babus insisted on carrying the body from the bungalow to the cemetery, regardless of caste and of their horror of contact with the dead. The Rev. W. G. Orr writes: "All sorts and conditions, high caste and low, native and European, marched shoulder to shoulder to the grave. What struck us most of all was the spectacle of Hindus, Mohammedans, and Christians, all relieving one another by turns with their burden. Immediately in front of us were a Mohammedan and a Christian with their hands round one another's shoulders supporting the lower end of the coffin between them." At the cemetery gate the Christians took charge of the coffin and carried it to the grave. What a contrast to the native funerals, with their unseemly haste, as the body is borne along almost at a run to the place of burning amid loud monotonous shouts and repetitions of the name of God!

## The Bible at Work.

BY THE REV. W. FISHER, M.A.

AS illustrating the activity of the Book and the variety of its dispersion, the following list of places to which consignments of Scriptures have been sent within recent months from the Bible House is as suggestive as it is geographical: Hong-Kong, Colombo, Upsala, Quebec, Philadelphia, Allahabad, Nevis, Baghdad, Montego Bay, Trinidad, Wanganui, Matadi, Buenos Ayres, Saskatchewan, Ekwendeni, Toronto, Dunedin, Johannesburg, Bangalore, Sierra Leone, Durban, Accra, Jacmel, Sydney, Barbados, Calcutta, Belize, Brisbane, Linstead.



A new version is to many an interesting item, rather, perhaps, to most a curiosity, and especially in the name that it is apt to bear. A revision does not touch the fancy even to this extent. But revisions as well as original productions are very serious items to the Society concerned. To print and bind the first edition of 1,000 copies of the Cree Bible, lately revised and practically retranslated by Archdeacon Mackay, has involved an outlay of £1,350. To this has to be added the expense of revision, extended over a period of three or four years, whereby the cost to the Society is increased to £1,800, meaning an average of £1 16s. per copy. Yet the books will be sold to the Cree Indians at what is practically a nominal cost.



The events of the day, whether in the form of political turmoils or physical convulsions, have an almost invariable habit of showing incidentally how very widely the Scriptures are being distributed. It was notably so with the Balkans; it is so with India. Now, as from the ruins of Messina, comes a pathetic letter from Giuseppe Greco, one of the three Bible Society colporteurs stationed in Sicily. He writes to the Society's agent at Rome: "Surely I must call myself fortunate in having escaped with my life, and my family also, from the catastrophe which took place at Messina on the night of December 28. I should like to describe to you the complete destruction of Messina, but that is impossible. I am greatly distressed, and scarcely in my proper senses yet. After two days and two nights of untold sufferings, including hunger and rain, I succeeded, together with my wife and two children, in getting here and in finding shelter under my aged father's humble roof. It is needless to say that we are bruised and wounded. My left knee, especially, has an ugly wound; we are almost naked, and without a penny. All my belongings are gone. I am bereft of boots, also, and knapsack. I wait anxiously news from you. Messina no longer exists." It is interesting to know that last year more than 10,000 copies of the Scriptures were sold in Sicily.



Canada contains one-third of the area of the British Empire, and has nearly 1,000,000 square miles of practically unexplored area. Into this territory there is pouring a steady stream of 250,000 emigrants yearly. Within eighteen months 300 new townships sprang up between Winnipeg and Edmonton, a distance of 800 miles. These emigrants are of varying

nationalities. In 1905 the agents of the Bible Society were asked for the Scriptures in forty-five tongues; in 1906 in sixty; in 1907 in seventy tongues. Hence a very pressing problem for the statesmen of the Dominion is how to Canadianize these polyglot colonists. A contribution in that direction, and at present the chief, if not the only one, is provided by the Scriptures, which are being circulated largely in diglot versions, having English on one side and the tongue of the colonist on the other. What this means may be gathered from the following incident: A Russian and a Ruthenian called at the Bible House at Winnipeg. Being shown diglot versions they literally jumped for joy. They danced and shouted, saying, in their broken English, "Just what we want! Just what we want!"



Whatever office of conversion belongs to the Bible in the ministerial mind at home, most missionaries have peculiar faith in it. The Paris Evangelical Mission in Basutoland celebrated last October their seventy-fifth anniversary at Morija. In a striking address in Suto the Rev. F. Cristeller, who has just re-edited the Suto Old Testament, said: "There was no work done by the first missionaries in Basutoland for which we are more grateful than that of translating God's Book into the Suto language. The fruits we have reaped have been brought forth by the Book. If you travel through the whole country, whether along its plains or among its mountains, you will find in every path that the people have the Bible in their houses, and that they hold it as a treasure." In this version, translated by French missionaries, more than 36,000 Bibles and 125,000 New Testaments have been issued. The expenses of publication were borne by the Bible Society.



Pilkington, of Uganda, like Mackay, had a strong faith in the mission of the printed page. "What we want," he once wrote, "are books, not thousands, but millions. I should like to see £5,000 spent at once on the printing and sending up of books; this would be a glorious way of advancing God's kingdom." Again: "Many more loads of books are coming up . . . and I trust, by our friends at home keeping up the supply, to pour a constant stream of God's truth upon the land." His faith was justified and remarkably confirmed. On one occasion when special services were being held, he asked people to stand up and explain how they came to know the Lord. One after another got up and told how it came about. All said that it was reading the Word of God that enlightened them to see the way of salvation, and each of them gave the passages (mentioning the chapter and verse) that had appealed to them.



In few places has the Bible worked greater wonders than in the South Seas. The Rev. Dr. Brown, of the Australian Wesleyan Mission, says that the natives of New Britain were among the meanest men on earth; yet these people sent £110 in payment for Scriptures. This is characteristic of the South Seas—they pay a good price and the full price. The first Samoan Bible went in a consignment of 5,000 copies—7s. copies and 9s. The cost to the Bible Society in printing, binding, and carriage was £3,000. They were not sold at once, but eventually £3,000 were remitted to the Society as the result of sales, with a donation of £200.

## Literary Notes.

I HAVE been very much struck lately by the amount of reading of fiction which is indulged in nowadays by a vast number of people. During several visits which it has been my privilege to pay in various directions, I noticed that of the number of books which came up for discussion between the visitors nine-tenths were novels. I asked myself the reason of this. I fear it is the result of the many cheapened forms in which "romances" may now be procured. Of course, that the public are able to obtain all those great stories which belong to English literature at a low price is a distinct point in the favour of low-priced books; but, concurrently with these inspiring books, run the numbers, the many hundreds, of sensational works of fiction which do not the slightest good, achieve no high results, encourage no ideals—in fact, they rather tend to prostitute the good intent of the reader and frustrate any effort towards a loftier method of reading. It but proves the fact that with good things usually go, side by side, the bad. Time was, within the writer's recollection, when the present popular six-shilling novel superseded the old "three-decker," or three-volume novel. From thence, with the assiduous help of the libraries, fiction became the paramount power, and remains so to this day. More novels are published—I am not thinking of those trashy things known as novelettes—in each year in all countries which have a literature than any other kind of book. Now there are rumours that the six-shilling novel has had its day, and must go by the board. There is a definite talk of the three-and-sixpenny romance, or even cheaper volume. Many efforts have been made in the past to establish such a price, but without avail. Some publishers have even tried the half-a-crown novel, but without much success. It does seem, however, as if there may be a united effort in the near future to lower the price of the novel. Certainly some new books are really not worth six shillings. I know of many instances—and there has been one notorious instance recently, and a well-known author's book, too—of "bulking" a rather short story by printing it on very thick paper, so that it may sell at six shillings. This is not reputable publishing. But it is done. I suppose all this evolves itself out of those wonderfully cheap series of bound copyright books which were initiated by Messrs. Nelson. I fear, however—and I am sorry to be so pessimistic—that where such cheapened forms stimulate one person to read those other serious books, it whets the appetite of dozens for more fiction. And this is the danger of cheap books.

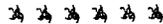


Messrs. Longmans, Green and Co. have a number of new theological books in the press in addition to the interesting series announced in these notes last month—the "Anglican Church Handbooks." I will merely give the titles and author of these new items, as there are several of them. "Law and Love: a Study of Quomodo Dilexi (Ps. cxix. 97-104), by the Rev. F. L. Boyd, Vicar of St. Paul's, Knightsbridge, with an Introduction by the Bishop of London; "Ecclesia Discens: the Church's Lesson from the Age," by the Rev. James H. F. Peile, M.A., Vicar of All Saints', Ennismore Gardens, S.W.; "The Divine Friendship," by the Rev. Jesse Brett;

"The Gospel and Human Needs: being the Hulsean Lectures for 1908-09," with additions, by Dr. J. N. Figgis; vol. ii. of "The Message of the Church in Collect, Epistle, and Gospel: a Series of Notes," by the Rev. H. M. Sanders, M.A.; "The Witness of the Wilderness: Bedawin Life in the Desert; their Origin, History, Home Life, Strife, Religion, and Superstitions in their Relation to the Bible," by the Rev. G. Robinson Lees; and "Immortality," by the Rev. E. E. Holmes, a new volume in *The Oxford Library*. The same firm is also issuing (British Museum Publications) the "Catalogue of the Lepidoptera Phalænæ in the British Museum," by Sir George F. Hampson, Bart., vol. vii., with 184 illustrations; "Catalogue of the Roman Pottery in the Department of Antiquities, British Museum," by H. B. Walters; and "Synopsis of the British Basidiomycetes: a Descriptive Catalogue of the Drawings and Specimens in the Department of Botany, British Museum."



Mr. Unwin published the other day a valuable book by those workers and students, Canon and Mrs. Barnett, entitled "Towards Social Reform," in which the authors embody their views on various subjects connected with poverty, education, and recreation. I suppose there are very few social workers who really labour so strenuously and so whole-heartedly, more respected by the cultured classes and beloved by the poorer people as Canon and Mrs. Barnett. It was indeed a happy idea that brought the Canon to Westminster, where his influence is greatly felt, and whose sermons, when he is in residence, hundreds flock to hear. The papers in this volume have been written at various periods, and are brought together so as to show the growth of social activity as regards unemployment, charitable relief, Poor Law methods, and holidays. The aim is to show how much is practicable in the reform of the conditions of the people by the application of inspired common sense.



That notable firm, Messrs. Longmans, Green and Co., have sent me a little pamphlet which gives some exceedingly interesting data concerning the history of their great publishing house. When one remembers that the beginnings of the Messrs. Longmans' list of publications go back to 1724, when they published (George I. was then reigning) "The Works of the Honourable Robert Boyle, Esq.," the reader may see how historic a house it really is. In those days the imprint was "T. Longman." Since then, though the title of the firm has changed some twenty-two times, it is a remarkable fact that the name "Longman" has always been found in it. It is worthy of note that they were also the publishers of Johnson's "English Dictionary" (1757); "Lyrical Ballads," by Coleridge and Wordsworth (1798); Scott's "Lay of the Last Minstrel" (1805); Wordsworth's "Excursion" (1814); Moore's "Lalla Rookh" (1817); vols. i. and ii. of Macaulay's "England" (1848), and vols. iii. and iv. in 1855; Macaulay's "Lays" (1842); Macaulay's "Essays" (1843); "Essays and Reviews" (1861); Colenso's "Pentateuch" (1862); Macaulay's Complete Works (1866); Beaconsfield's "Lothair" (1870); Trevelyan's "Life of Macaulay" (1876); Lecky's "England," vols. i. and ii. (1878); and "Child's Garden of Verses," by R. L. Stevenson (1885). A formidable list of great works indeed! Then,

too, in 1802 the *Edinburgh Review* was founded, while some seven years later Messrs. Longmans, Hurst, Rees and Orme declined Lord Byron's "English Bards and Scotch Reviewers." Macaulay's first contribution to the *Edinburgh Review* appeared in 1825, while Mr. William Longman founded the *Publishers' Circular* in 1837. *Longman's Magazine* was not started until 1882, the style of the firm being then Longmans, Green, Reader and Dyer. They have issued books under seven monarchs, and among the most notable items published under the present régime are the "Handbooks for the Clergy," started in 1902, and "The Political History of England," inaugurated in 1905.



Mr. R. R. Marett, Fellow of the Royal Anthropological Society, has written a new book entitled "The Threshold of Religion," which has recently been published by Messrs. Methuen. In these five essays a wider conception of primitive religion than is to be found in the writings either of Dr. E. B. Tylor or Dr. J. G. Fraser is shown to be tenable, both on grounds of anthropological fact and in the light of social psychology.

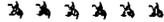


When one comes to view the literary output for one year by British authors, the result, especially perhaps to the lay mind, is somewhat startling. Last year, it is computed—and the source, the *Publishers' Circular*, is absolutely reliable, while personal knowledge can support it—something over 7,500 individual works were issued; but, let it be noted, this number fell short of the 1907 total by 200! Of course, as may be expected from what I have said in my first paragraph, fiction heads the list with about 1,820 titles. Art and science follow on with only 950 items—a big drop. Down we go to 752, religion and philosophy; while history and biography claim 700 all but two. Educational works are represented by 549 titles. Then 409 books were issued belonging to the section of geography and travel. These are the chief sections. It emphasizes one point: there is much traffic in books, and one can quite understand how so much commercialism is creeping into literature.



The energy of Mr. Chesterton knows no abatement. Quite recently he gave us a couple of trenchant books, "All Things Considered" and "Orthodoxy," both of which were wonderfully brilliant. Now he has finished his long-promised volume on "William Blake," which Messrs. Duckworth are publishing. It is really quite astonishing how many subjects Mr. Chesterton seems able to write about—and ably, too. No matter how much one may disagree with some of his conclusions, whether it be on matters of theology, politics, art, or literature, one cannot leave any of his numerous volumes without the feeling that one has been in the presence of a master of expression. His very paradoxes, about which so much has been written, are in themselves sufficiently attractive and original to give the reader pause. His similes are, to my mind, some of the most apt and most picturesque that may be found in the modern essay. As someone said to me the other day, "Give G. K. C. a word, and he'll write you an article." Yes, and make it interesting.

Mr. Elliot Stock is publishing the following new works: "Thoughts on Bible Teaching," by Constance Nankivell, a book which will help both parents and teachers in studying and teaching the Bible and Church Catechism; "Consider the Butterflies: How they Grow," by Lucas P. Stubbs; and "An Oxford Tutor," by C. E. H. Edwards, being the life of the Rev. Thomas Short, B.D., under whose auspices Trinity College, Oxford, grew from a somewhat insignificant college into a vigorous society.



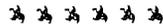
Among some other very interesting new volumes to be found on Mr. Stock's list are Miss Trevelyan's "Folk Lore and Folk Stories of Wales," with an introduction by Edwin S. Hartland, F.S.A.; "Behold I show you a Mystery," by "Lex," which deals with the mysteries of revealed truth in an interesting manner; and "Hymns, chiefly for Children," a collection which has been made by the Rev. Canon Stowell. Care has been taken to secure simplicity in this anthology in the language employed, and to avoid exaggerated sentiments.



Volume III. of the "Cambridge History of English Literature" is entitled "Renaissance and Reformation." Among its many sections will be found "Reformation Literature in England," "Reformation and Renaissance in Scotland," and "The Laws of Ecclesiastical Polity." The contributors include Dr. Lindsay, Rev. J. P. Whitney, Dr. Sidney Lee, Dr. Courthope, Professor Saintsbury, Mr. Charles Whibley, Dr. Foakes-Jackson, and Professor Hume Brown.



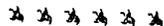
"The Pulpit Encyclopædia" comes from the Caxton Publishing Company. There will be found in it a series of epitomes of sermons preached by famous men from the earliest times of the era of Christianity to the present time. Professor Beet, Canon Henson, Dr. Horton, and the Rev. S. R. Driver, among others, contribute to the undertaking, which will be in nine volumes.



Mr. Heinemann has commenced issuing a new and important series of art books. There will be between fifteen and twenty volumes eventually. The first volume is "Art in the British Isles," by Sir Walter Armstrong. The series will give us a complete universal art-history from the earliest times until the present day.



"Historical Letters and Memoirs of Scottish Catholics, 1625-1793," a collection of letters and memoirs by Father Forbes-Leith, is announced for publication.



Lord Roberts has written an introduction to a notable book shortly to be issued by Messrs. Seeley and Co., "Among the Wild Tribes of the Afghan Frontier," by Dr. Pennell.

M. C.



## Notices of Books.

THE GOSPEL ACCORDING TO ST. JOHN. By the late Brooke Foss Westcott, D.D. London: *John Murray*. Price, two volumes, 24s. net.

"Westcott on St. John" has long been a familiar and welcome phrase to multitudes of Bible students. And these two volumes will make it still more familiar and welcome, for they represent the latest words of the great scholar on a subject that was, perhaps, nearest to his heart of all the work that he was enabled to accomplish. It is now well known that Bishop Westcott had formed a plan with his two close friends, Bishop Lightfoot and Dr. Hort, for a commentary on the New Testament, with himself responsible for the Johannine writings. Alas! the project was never realized, and what we possess of the work of these three great men only too clearly shows the irreparable loss we thereby sustained. Other, and what was regarded as more urgent, work prevented the accomplishment of their self-imposed task. Among other claims, Bishop Westcott yielded to the request to undertake the Fourth Gospel for the "Speaker's Commentary," and the plan of that work compelled him to substitute the Authorized Version for the Greek text as its basis. But he did not abandon his original plan of a commentary on the Greek text, and he reserved his right to utilize his published notes for such an edition. In the preface by his son, the present editor, we are told that he continued to work at the Gospel and prepared considerable material for the Greek edition, and the volumes now before us represent all that we shall ever have of the Bishop's work. What, then, is it? It consists, first, of the Introduction to the Gospel as it appears in the "Speaker's Commentary." Then come the Notes, though with portions re-annotated. These comprise practically the whole of Chapters III., IV., VI. to XII., and considerable sections of Chapters I., XVI. and XX. In other parts of the Gospel only occasional notes were made. In this revision the Bishop freely utilized quotations from patristic commentaries which were outside the scope of the "Speaker's Commentary." The Greek text is that of Westcott and Hort, with occasional preference for marginal readings. On the opposite page is the English text of the Revised Version, but sometimes altered where "it seemed that its rendering would not have satisfied" the Bishop. So that in a way we here possess Bishop Westcott's own revision of the Revised Version. It will probably be felt by some readers that the volume labours under the great disadvantage of taking no account of recent criticism, but the careful student will be surprised to find the remarkable anticipations of many recent objections to the Fourth Gospel. The Introduction and Commentary will never wholly be out of date, for they deal with those realities of the Fourth Gospel which no change of critical or theological perspective can ever alter. Not the least valuable element for younger men is the proof which the publication of these volumes affords, that between 1880 and 1901 Bishop Westcott's convictions as to the Fourth Gospel underwent no change. This, in face of twenty years' incessant controversy, is a fact to remember and to ponder. To those who possess the "Speaker's Commentary" there will probably be no great need of these volumes, more especially as their cost is double that of the earlier work, but for the present generation this is

certainly the edition to have and to use. The work of the Editor has been very successfully done, but the circumstances under which the commentary was left, necessarily made it impossible for it to have that unity and completeness which it certainly would have had if the Bishop had remained with us. But we are profoundly grateful for what is here given, and it is the barest truth to say that these volumes will continue for many a long day absolutely indispensable to all who wish to get at the heart of the Fourth Gospel.

PHILLIPS BROOKS. By A. V. G. Allen. London: *Hodder and Stoughton*.  
Price 10s. 6d.

Writing to Dr. Weir Mitchell in 1880, Phillips Brooks said: "I am a preacher to the end." No doubt preaching was the passion of his life. He lived for it. In hours of quiet or relaxation the thought of the sermon was never really absent from his mind. Though possessing great natural gifts of voice, presence and intellect, he was a veritable Titan for work. He fulfilled to the letter his schoolboy vow "to study henceforward to the best of my ability." After his course at Harvard, and call to preparation for the ministry, he spent one of the most fruitful periods of his life at the Alexandria Theological Seminary. There he laid deep and strong foundations for mind and soul, believing firmly that the first five years after college were the most decisive of a man's career. His ministerial life was spent at Philadelphia and Boston prior to his elevation to the episcopate. His ecclesiastical position must, we suppose, be described as "broad"; but one entitled to speak has said that, "whatever the subject, the central thought is always the Cross of Christ—the goodness of the Gospel to the sinful soul." He appealed to all classes, but specially to the cultured and non-churchgoers. He is placed by those who know as among, and even above, the greatest preachers of his time, and yet his style was rapid, almost to incoherency. Three distinct and progressive phases of his preaching stand out. First and earliest was the artistic period, when strict attention was paid to form. His sermons would be described as beautiful. Then came the combative period, when he fought for the Faith. His sermons would be described as magnificent. Finally came the heart-to-heart period. Very close he came to the human soul with the message of life. His sermons would be described as apostolic, and his "canonization" was begun. We naturally ask the question, "Tell me where thy great strength lieth?" for England as well as America felt his power, and his sermons and lectures are with us to stay. To answer is difficult, and we can only delineate certain features. A fine voice and presence, a bold and manly outlook, a shining and subtle intellect, tremendous personal magnetism and power of persuasion, strong convictions, absolute sincerity, a warm and sympathetic heart, and an enduement of the Holy Ghost. He was a gift to the Church when most she needed a true *fidei defensor*. He is fortunate in his biographer, and we are fortunate in the possession of this abridgment of the "Life and Letters." Here will be found abundant material to delight and inspire. It should be read widely and well. Many to whom the original edition, in two large and closely printed volumes, has for one reason or another been unknown, will be glad of this abridgment. It will help to make Phillips Brooks known to the

younger generation, to whom already he is only a memory. What a man he was! Physically, intellectually, and spiritually, there have been few, if any, quite like him.

ST. PAUL'S EPISTLES TO COLOSSÆ AND LAODICEA. With Introduction and Notes by John Rutherford, B.D. Edinburgh: *T. and T. Clark*. Price 6s. net.

The most casual reader cannot help being struck with the remarkable similarities of thought and expression between the Epistles to the Ephesians and the Colossians. This book is an attempt "to trace the unity of thought and feeling, and even of verbal expression, pervading" these two Epistles, and at the same time to show that what we call the Epistle to the Ephesians "is really the Epistle to Laodicea." There are fourteen sections of Introduction, followed by "Text, Parallelisms, Translation, and Notes." The various questions generally included under Introduction are well and clearly discussed, and the problem whether "the Epistle from Laodicea" in Colossians iv. 16 is our Epistle to the Ephesians is ably faced and convincingly dealt with. It seems impossible to avoid accepting the author's conclusion. The Greek text of Colossians with parallel passages from Ephesians will probably surprise many readers when the close and remarkable similarities are observed. And yet there is something even more striking than this, in the differences amid the similarities. The same truths treated in Ephesians are applied in Colossians in an entirely different though connected way. The author has given us a truly useful book—scholarly, clear, compact, and yet quite sufficient. It is a distinct contribution to its subject, and should be noted by all students of these Epistles.

THE RELIGION OF THE VEDA. By Maurice Bloomfield, Ph.D., LL.D., Professor of Sanskrit in Johns Hopkins University, Baltimore (U.S.A.). New York: *Putnam's Sons*. Pp. xv + 300. Price 6s.

It is now nearly twelve years since Professor Bloomfield contributed to Max Müller's "Sacred Books of the East" series, his valuable translation of the Atharva Veda. During that interval he has been indefatigable in his efforts to throw more light on the origin and development of Vedic religion; and his vast "Concordance of the Vedic Hymns" (a volume recently published, and extending to over 1,000 pages) will insure him a permanent place in the history of Vedic studies. The present book will appeal to a wider audience; scholarly and learned in the fullest degree, it has a popular application, and, as such, it calls for notice here. The volume consists of six lectures on the Religion of the Veda given in America during 1906 and 1907, and the author has evidently been at considerable pains to make explicit the development (as he understands it) of Vedic religious thought, in distinction from the mythic and ceremonial elements with which that thought is so closely interwoven. We have read with the utmost care every line of the book, and can testify to the interesting and instructive character of the lectures as a whole. The style is not particularly happy, but it is forcible; and Professor Bloomfield has, in large measure, the gift of lucid interpretation. We hope that the success of this scheme will induce the author to produce what has long been a desideratum—a really adequate rendering into clear and simple prose

of the hymns of the "Rig Veda." At present there is no adequate edition of the whole, though portions of it (*e.g.*, the Hymns to the Maruts) are accessible to English readers. Such a rendering, to be really useful, should contain brief notes, and a fairly complete subject-matter index. We commend these suggestions to Professor Bloomfield, confident that no living Vedic scholar (with the possible exception of Professor Macdonnell) is more capable than he of bringing such a work to a satisfactory conclusion.

SAINT BERNARD ON CONSIDERATION. Translated by the Rev. G. Lewis, M.A. Oxford: *At the Clarendon Press*. Price 3s. 6d.

This little work—by many regarded as Bernard's greatest—was written almost immediately following the failure of the Second Crusade (1149), that disastrous Crusade which the "Saint" had been, more than any other man, instrumental in forcing upon Europe. His "apologia," or defence, for this ill-starred and abortive effort appears in the course of this work. It must be admitted that the said "apologia" leaves something to be desired. "On Consideration" was addressed to Bernard's former pupil, Eugenius III., who became Bishop of Rome in 1145. The book is full of wise and practical counsel, couched in unmistakably direct and vigorous phraseology, such as no modern ecclesiastic would venture to address to the Pope—unless he happened to be a "Modernist." We do not gather from its pages what Eugenius thought of his old teacher's "adhortatio"; but such was the prestige of Bernard, that no man, even the Pope, would have cared openly to break a lance with him. The translation is, in the main, good and readable, while the brief introductory (and foot-) notes are serviceable to the English student. The general introduction consists of only five pages, but it is so well put that we are disposed to find fault with its brevity; the reader unversed in the ecclesiastical history of the twelfth century requires fuller help to a right understanding of the times. If this book should reach a second edition, we hope that the introduction will be enlarged and an index added.

THE CONFESSIONS OF AUGUSTINE. Edited by John Gibb, D.D., and W. Montgomery, D.D. "Cambridge Patristic Texts" series. *Cambridge University Press*. 1908. Price 7s. 6d.

This is altogether an excellent edition of one of the world's great masterpieces. A writer in the *Times* recently spoke of Augustine as "the Prophet of Personality," and so, indeed, he is. This single work of his, the "Confessions," would of itself entitle the great African Bishop to a supremely high place among the psychologists of the world. In no other book, perhaps, are the "arcana" of personality laid bare with so final a touch, so profound a sense of an overruling and an ever-present God. The "Imitatio" is, compared with this book, somewhat cold and inaccessible; Rousseau's "Confessions" are more or less morbid, sometimes disgusting, and perennially egotistical. Augustine has achieved the supreme distinction of writing about himself without ever making that self object to itself. He has seen all—the mystery, the passion, the pain, the aspiration, the hope—in the light of God's immediacy. And that is why mankind has ever treasured the "Confessions" among its chosen possessions. The editors have stated the circumstances

that gave rise to this unique "document" in an introduction of singular charm and abundant interest. If the notes are somewhat sparse, and not always given exactly where a note is wanted, we may remember that the student who stumbles over Augustine's Latinity has but to provide himself with the late Dr. Bigg's admirable rendering, to find most of his difficulties disappear. We earnestly hope that before long the present editors (or others equally competent) will give us a really adequate edition of Augustine's "De Civitate Dei." When they do, they would confer no small boon upon students by paralleling the Latin text with an English rendering.

PASSING PROTESTANTISM AND COMING CATHOLICISM. By Newman Smyth. *Hodder and Stoughton*. 1908. Price 5s.

This book is an eloquent plea on behalf of "Modernism," that unique movement in the Roman Church of to-day which we are all watching with so absorbing an interest. Mr. Smyth's chapters should be read in conjunction with Father Tyrrell's "Medievalism," published a short while back, that the reader may grasp the "program" of Modernism (so far as this is possible) in something like its entirety. We are far from assenting to every proposition put forward by the Modernists in general, or by Mr. Newman Smyth in particular; indeed, we are inclined to think he underestimates, as he certainly undervalues, the inner strength of Protestantism—that is, of Protestantism regarded as a religious, *not* as a political, force. But with the enthusiasm of the writer for the truth and substance of "Catholicity" (we use the word in its true, and never in its Roman, sense) we are in whole-hearted accord; and we think he has stated his case with no small skill, and even regard for the susceptibilities of opponents.

CONFIRMATION LECTURES. By the Rev. Canon Barnes-Lawrence. London: *Robert Scott*. Price 1s. net.

A new and revised edition of one of the most useful helps we know for all who are responsible for preparing candidates for Confirmation. Canon Barnes-Lawrence has pre-eminently the gifts of full knowledge, balanced judgment, and power of clear statement, and they are here placed at the disposal of his brethren in the ministry to whom fall the duty and privilege of Confirmation work. This edition is accompanied by a syllabus of Confirmation lectures arranged for use by the candidates. In the next edition of the latter it would be still more effective if the texts were quoted with the chapters only, leaving the verses to be found by the candidates, after the manner of Canon Robinson's admirable Outline Lectures.

GENESIS. Vol. I., Chap. I. to XXV. 10; Vol. II., Chap. XXV. 11 to XXXVI. 8; Vol. III., Chap. XXXVII. to L. By the Rev. W. H. Griffith Thomas, D.D. London: *The Religious Tract Society*. Price 2s. each.

These volumes form part of a Devotional Commentary. Duty to the publishers who have sent them for notice requires us to call attention to them, though for obvious reasons no review can be given in our pages.

THE HIDDEN GIFT. By "Kalamos." *Spottiswoode and Co.*

"Kalamos" is better at prose than poetry. His introduction proves this. He has some gift for rhyming, but he is guilty of something more than daring in attempting to rewrite William Cowper's "There is a fountain." His views on the larger hope, though put into verse, do not add to his argument. Some of the pieces are not without merit, and the subjects are almost all sacred.

THE CHURCH PULPIT COMMENTARY. Joshua to 2 Chron. and St. Mark to St. Luke vii. London: *J. Nisbet*. Price 7s. 6d. per volume.

We have received two more volumes of the above, and refer our readers to our comments in a previous issue. These are equal in homiletic value to their predecessors, and should find many purchasers. We have pleasure in commending them to all Churchmen.

MOTHERS AND MOTHERHOOD. By Mrs. G. S. Reaney. London: *C. J. Thynne*. Price 1s.

We warmly welcome this popular re-issue. It should be placed in every mother's hands. If "nations are made out of nurseries," then the care and culture of the child is all-important.

THE OXFORD REFORMERS. By the late George Fox Bridges. London: *Elliot Stock*. Price 5s.

The preface, dated Oxford, 1908, explains that the author's nephew, the Rev. W. G. Bridges, has prepared and partly rewritten his uncle's work. It shows what an evangelical lay Churchman felt fifty years ago upon the subject of loyalty to the Reformation. Consequently it bears upon present-day difficulties. It appeals to the University of Oxford to consult our Protestant fathers in a search for Scriptural truth. Anyone who will refer to this work will find in a very accessible form the teaching of the Reformers upon all important matters plainly set forth.

THE LIFE OF JOHN WILKINSON, THE JEWISH MISSIONARY. By his youngest son, Samuel Hinds Wilkinson. London: *Morgan and Scott, Ltd.* Price 6s.

The Director of the Mildmay Mission to the Jews was a veritable champion. He exerted a vast spiritual influence. He opened the eyes of many Christians on the subject of Jewish evangelization. His love to Christ and his love for Israel was the secret of a richly blessed life's work. Many will rejoice to read this biography, inspired by affection, and telling the life-story of one who to a ripe old age was a lover of the Jew.

THE SANCTUARY OF GOD. By William Allen Whitworth. London: *Macmillan and Co.* Price 4s. 6d.

This is the title of one of a series of fourteen sermons which contain valuable, practical, and spiritual truths for the times. We may not be in absolute agreement with the writer on all points, but we are thankful for his clear-cut and thoughtful statements. He honours Christ, the Holy Ghost, and the Word of God. He speaks in no uncertain way on the questions of marriage and gambling. We find his sermon on human suffering rather disappointing, but, as a whole, it is an uplifting volume, and one which claims our thought and prayer.

THE FIRST CHRISTIAN FELLOWSHIP. By Rev. W. W. Sidey. London: *Andrew Melrose*. Price 2s.

Twenty-two thoughtful chapters on the life of our Lord and His disciples; full of insight and suggestion. The subject is a large one, but the writer has something interesting and fresh to say on all occasions. We commend warmly the chapter entitled "My Church," and like much his interpretation of St. Peter's words, "Depart from me, for I am a sinful man, O Lord." The preacher and teacher may well consult this little book.

THE CHURCH YEAR. By Archdeacon Armitage. London: *H. Frowde*. Price 3s. 6d. net.

Among the many books which facilitate the full-orbed exposition of Divine truth as enshrined in the Prayer-Book, this will take a useful place. Many apposite quotations and useful suggestions and explanations meet the eye, and provide some helpful material for spiritual meditation.

THE APOCRYPHA IN ENGLISH LITERATURE—JUDITH. By Herbert Pentin. London: *Samuel Bagster and Sons, Ltd.* Price 1s. 6d. net.

The purpose of this book is to call attention to the books of the Apocrypha, and to the Book of Judith in particular. An introductory chapter puts in a plea for a better acquaintance with these books. But it is not quite the whole truth to urge that without the Apocrypha our Bible is not a complete Bible, nor is it accurate to make the difference between the inspiration of the Old Testament and the Apocrypha only one of degree. The statement of Article VI., with its essential distinction between the Old Testament and the Apocrypha, must never be overlooked. On the particular question of Judith the book is full of interesting information.

A DEVOTIONAL COMPANION TO THE PULPIT. London: *Elliot Stock*. Price 3s. 6d.

The second edition of a little volume intended to help those who are entering on the ministry. It consists of the writer's own suggestions and illustrative extracts from various authors, and endeavours to deal with the heart and spirit of the preacher rather than with the outward and literary conditions of pulpit success. The book will be very useful for private meditation, and will reveal to the earnest seeker some of the spiritual conditions under which alone he will be able to preach with power. We shall be glad to have this little book at hand for constant meditation.

THE SACRAMENT OF THE ALTAR. By W. C. E. Newbolt. London: *Longmans and Co.* Price 5s.

This is a new volume in the Oxford Library of Practical Theology, a series which contains quite a number of books of a decided "sacerdotal" character. Canon Newbolt's work is no exception to this tendency of the series as a whole. First, we dissent from the title; there is no such thing as an "altar" in the Church of England—certainly not in the sense in which Canon Newbolt would use the word. Secondly, we deplore the eucharistic teaching in the book. The character of that teaching is not what the Book of Common Prayer, if fairly interpreted, teaches or was intended to teach. It is useless to say (as Canon Newbolt says on p. 173) that there is no antagonism between the terms "Table" and "Altar." The whole gist of

the controversy between those who are on opposite sides of the "deep line of cleavage" in our Church lies precisely in the fact that there *is* such an antagonism. It is useless to labour the point. Suffice that it exists. We are far from denying that there is much that is true and helpful in Canon Newbolt's work; but, along with it, there is so much that is questionable or debatable, that we cannot, in all honesty, recommend it as a trustworthy guide on a theological path so beset with the thorns of controversy. On the contrary, we consider its main teaching to be in flat contradiction of the truths now enshrined in our Prayer-Book, and for maintaining which our Reformers laid down their lives.

THE LIFE AND WORK OF THE REV. E. J. PECK AMONG THE ESKIMOS. By Rev. A. Lewis. London: *Hodder and Stoughton*. Price 3s. 6d.

The demand for this new edition is a wholesome sign. The narrative is brought up to date, and will show difficulties and needs. The story of the years from 1902 to 1908 will be read with continued interest. Some corrections are made, and a new map is added. The history of this self-denying man of God and his wife, and the story of their planting and fostering the Eskimo Church, will ever prove an inspiring page in the annals of Christian missions. Excellent illustrations are scattered about this neat edition.

#### GIFT-BOOKS.

STEP-SISTER STELLA. By Evelyn Everett-Green. London: *The Pilgrim Press*. Price 3s. 6d.

This book will be a delight to girls in their teens; it is written in the authoress's best style. While full of romantic interest, it also has some good moral teaching. Stella is a lovable heroine, and Miss Trotter is a well-drawn character of the old-fashioned type which is now, alas! too rare. We cordially commend this story.

HEROINE OR? By I. B. Looker. London: *S.P.C.K.* Price 2s.

The central figure of this book is a highly-strung, nervous, imaginative child, the daughter of a soldier. Incidents are narrated which seem to stamp her as a "coward"; but when a call comes for real heroism, the little maid is as brave as the soldier father. The story is suitable for children of nine and upwards.

A LOVE PASSAGE. By Harriet, Lady Phillimore. London: *S.P.C.K.* Price 2s. 6d.

The scene of this story is mostly in Jamaica, and there are very interesting descriptions of the place and its life. The heroine leaves England to marry a man who is considerably her senior. How she meets with the real lover, and how the difficulties are removed from the path of true love, we must leave the reader to find out.

MARTHA WREN. By M. B. Synge. London: *Society for Promoting Christian Knowledge*. Price 2s.

A story of domestic service. In these days of the "servant problem" it reads like pages from the past, for it runs on decidedly old-fashioned lines. The heroine is a faithful children's nurse, and she gives her experiences in a most interesting and attractive way. Unfortunately, the illustrations are of an ancient style, and, in our opinion, detract from the interest of this little story, with its good moral tone and its expression of high principles in a life of service.

HEARTY GRAY. By William Webster. London: *Society for Promoting Christian Knowledge*. Price 1s. 6d.

A story of seafaring life, which has for its background the Norfolk village of "Veringham," now a fashionable seaside resort. Its plot is not sufficiently well worked out to carry conviction to the reader. Hearty Gray, suspected of theft, has his character cleared by the woman who scorned his love. After his adventures, which are truly remarkable, he returns to his native home to prove his innocence. The story ends happily, as all romances should.

## PERIODICALS, REPRINTS AND PAMPHLETS.

NISBET'S CHURCH DIRECTORY AND ALMANACK. 1909. London: *James Nisbet and Co., Ltd.*  
Price 2s. net.

This annual volume is now one of our recognized and welcome visitors, and the present issue was in the hands of subscribers before the opening of the New Year. We have used it regularly from its first issue some years ago, and have always found it remarkably accurate. Its price brings it within the reach of everyone, and it is certainly the most convenient book of its kind.

THE CHURCH PULPIT YEAR-BOOK FOR 1909. London: *James Nisbet and Co., Ltd.* Price 2s.

This contains a complete set of sermons for the Sundays of the Christian Year, together with addresses for Saints' Days, Holy Week, the Three Hours' Service, and some sermons on special subjects. In most cases the sermon is given almost in full. In other cases it is abridged, while yet, again, others are mere outlines. For busy clergymen and for other workers who need help of this kind the sermons will doubtless prove useful in providing suggestions and material.

NISBET'S FULL-DESK CALENDAR FOR 1909. London: *James Nisbet and Co., Ltd.*  
Price 1s. net.

This is in the form of a pad, giving one leaf for every Sunday and Holy Day during the year. In addition to the Psalms and Lessons, there are suggestions for hymns, though, unfortunately, the numbers are only given as they appear in Hymns Ancient and Modern. There are also blank spaces for notices. We still think it would be in every way more convenient if the information were printed lengthwise instead of crosswise; and we are puzzled to know what is meant by the words "White," or "Violet," or "Red," or "Green" at the top of particular pages. We have entirely failed to identify this information with anything found in the Prayer Book, and cannot tell what it means.

THE OXFORD AND CAMBRIDGE REVIEW. Michaelmas Term, 1908. London: *Archibald Constable and Co., Ltd.* Price 2s. 6d. net.

This number, which was issued late, did not reach us in time for notice last month. The opening article is a poem by the Vice-Chancellor of Oxford University, and is followed by an interesting account of a motor tour taken last summer through the Near East by the Rev. J. R. Walker. "School Examinations," "Eugenical Scholarships," "Democracy in American Education," and "The Death of Tragedy," are among the other articles, which—twelve altogether—make up an interesting number.

THE INTERNATIONAL JOURNAL OF APOCRYPHA. January, 1909. London: *International Society of the Apocrypha.* Price 6d. net.

This quarterly continues to provide useful material for the study of the books of the Apocrypha. The two most important articles are "Some Explanations of Ecclesiasticus," by Professor Margoliouth, and "The Missionary Outlook in the Apocrypha," by Canon Dodson.

THE DOCTRINE OF THE SACRAMENTS. By the Rev. N. Dimock. London: *Longmans, Green and Co.* Price 1s. 6d. net.

It is a satisfaction to be able to call the attention of our readers to a new edition of a book which has been far too long out of print. Mr. Dimock's teaching on the Sacraments is in some respects the clearest and most satisfying that we know on this difficult and much controverted subject. For those who desire to be thoroughly acquainted with what our Reformers held and taught on this subject this book will prove of the greatest possible service.

REASON AND REVELATION. By the Rev. J. R. Illingworth, D.D. London: *Macmillan and Co., Ltd.* Price 6d.

We are very glad to have this cheap edition of one of the best of Dr. Illingworth's books. While here and there we cannot accept his positions, yet on the whole this is one of the freshest and most forcible bits of apologetic that we have had for a long time. It ought to have a very wide circulation in this cheap form. The clergy will find it particularly valuable for use among thoughtful people of the educated classes.

THE TRUTH OF CHRISTIANITY. By W. H. Turton. London: *Wells Gardner, Darton and Co., Ltd.* Price 2s. 6d. net.

We give a hearty welcome to this revised edition, which contains a number of fresh arguments. It is admirably suited for general use.

STUDIES IN CHRISTIAN WORSHIP. By C. H. Robinson. London: *Longmans, Green and Co.* Price, paper, 6d. net; cloth, 1s. net.

A cheap edition of a volume reviewed in these pages some time ago. It is an attempt, and a very successful one, "to recall the underlying meaning of Christian worship" by dwelling upon the essential features of our Prayer-Book service as stated in its opening Exhortation. A real help to intelligent and spiritual worship along Prayer-Book lines.

MISSIONS AND SOCIOLOGY. By the Rev. T. E. Slater. London: *Elliot Stock.* Price 1s. net.

Written by a well-known missionary of the London Missionary Society with the object of showing the part that the Christian religion and Christian missions have to play in the social progress of the world. A fruitful contribution to the particular subject of which it treats.

LINE UPON LINE. Vols. i. and ii. London: *The Religious Tract Society.* Price 1s. each.

We welcome these new and attractive reprints of a very familiar and delightful old friend. Parents and teachers should make a special note of these well-printed volumes.

THE SACRAMENT OF THE HOLY COMMUNION. By the Rev. H. M. S. Bankart. London: *Elliot Stock.* Price, paper, 6d. net; cloth, 1s. net.

A short introduction to the Holy Communion, together with a manual of devotion. The writer, in the prefatory note, says that it does not claim to belong to any school of thought, but is the simple teaching of the literal words of the Prayer-Book. Bishop Thornton writes a preface.

MENTAL HEALING IN FACT AND THEORY. By the Rev. Arthur Chandler. London: *S.P.C.K.* Price 3d.

A consideration of some questions raised by Christian Science, together with suggestions for meditation and prayer. The author writes from the standpoint of an extreme High Churchman.

CHRISTIAN SCIENCE AND HOLY SCRIPTURE. By G. A. Garfit. Louth: *Goulding and Son.* Price 6d.

On one side of the page will be found quotations from Mrs. Eddy's well-known work, and on the other side texts of Scripture refuting these statements. A useful compilation for those who are unable to go more thoroughly into the subject.

A FAITHFUL MINISTER OF CHRIST. By the Rev. W. M. Sinclair, D.D. London: *The Religious Tract Society.* Price 2d.

A fine testimony to a noble life.

A YEAR'S BIBLE READINGS. By L. H. M. Soulsby. London: *Longmans, Green and Co.* Price 6d. net.

A plan for reading the history of Israel in the course of a year, giving the main outlines of the growth of the nation and teachings it received. The view taken of the dates of some of the books seems to be that adopted by moderate criticism.

THE FOUR PRAYER-BOOKS COMPARED. By the Rev. C. A. Jones. London: *Sunday School Institute.* Price 3d.

A useful comparison of the English, Scotch, Irish and American Prayer-Books, and likely to prove of service in connection with Prayer-Book revision.

FROM SOCIALISM TO THE KINGDOM OF GOD. By H. Musgrave Reade. Leicester: *Musgrave Reade.* Price 1d.

A striking personal testimony. Deserves wide circulation among working people who have been attracted by Socialism.

CHRISTIANITY AND SOCIALISM. By the Rev. Charles Green. Beckenham: *T. W. Thornton.* Price 6d. net.

A thoughtful paper, full of sympathy with social reform and yet frank and forceful as to the incompatibility of Christianity with Collectivism as it is generally understood to-day. A useful corrective for those who are attracted by the term "Socialism" without knowing precisely what it means.

LITTLE KATHLEEN. By Annie R. Butler. London: *Morgan and Scott, Ltd.* Price 6d. net.

A new and revised edition of a little book that has already done great service in the cause of Medical Missions. A very touching story.

CONTENTS.

	PAGE
THE MONTH ... ..	161
DARWINISM: PAST AND PRESENT. By the Rev. Professor ORR, D.D.	170
"NOW ABIDETH THESE THREE." By the Rev. J. S. CRISALL, M.A.	177
KRISHNA OR CHRIST? By the Rev. W. ST. CLAIR TISDALL, D.D.	178
TARSUS AND THE CILICIAN GATES. By the Rev. M. LINTON SMITH, M.A.	185
THE PROBLEM OF HOME REUNION. By the Rev. CHANCELLOR LIAS, M.A.	194
THE EVIDENTIAL VALUE OF THE TEMPTATION. By the Rev. H. M. SAUNDERS, M.A.	201
THE CASE OF THE CURATES. By the Rev. BARTON R. V. MILLS, M.A.	206
THE RITUAL OF LEVITICUS IN NUMBERS. By the Rev. ANDREW CRAIG ROBINSON, M.A.	216
STUDIES IN TEXTS. By the Rev. HARRINGTON C. LEES, M.A.	222
THE MISSIONARY WORLD. By the Rev. C. D. SNELL, M.A.	223
THE BIBLE AT WORK. By the Rev. W. FISHER, M.A.	225
LITERARY NOTES ... ..	227
NOTICES OF BOOKS ... ..	231

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