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# THE CHURCHMAN

May, 1914.

## The Month.

IT would be idle to deny that the Bishop of Oxford's "open letter" to the clergy of his diocese on "The Basis of Anglican Fellowship in Faith and Organization" (Mowbray, 6d. net) is a document of first-rate importance, which may have far-reaching effects upon the Church of England, and that, too, in the immediate future. It deals with three distinct subjects—"The Claim of Liberalism," "Protestant Federation," and "Romanizing in the Church of England"—but, for the moment, attention is centred chiefly around the Modernist section. It is necessary in the first place to look at the basis upon which the Bishop rests his case. He states what in his view the Church of England has stood for since the Reformation :

"It has stood for what can, I think, be best described as a liberal or Scriptural Catholicism—that is to say, it has stood to maintain the ancient fundamental faith of the Catholic Church, as expressed in creeds and conciliar decisions of the undivided Church, and the ancient structure of the Church, as depending upon the successions of Bishops, and the requirement of episcopal ordination for the ministry, and the ministration of the ancient sacraments and rites of the Church by the methods and on the principles which it believed to be primitive. On such a basis it has claimed to stand as part of the Catholic Church ; and, at the same time, it has associated itself with the Protestants in what it believed to be their legitimate protest and appeal—their protest against the exaggerated claim of the medieval Papacy and the medieval accumulation of dogma, and their appeal to the primitive Church, and especially to Scripture."

These words have a distinct value of their own, and the Bishop takes occasion to reiterate that "it is this appeal to Scripture, constantly insisted upon, which qualifies the Catholicism of the Anglican Church as Scriptural or liberal." We wish that the Bishop had made it clearer, in the section on "Protestant Federation," that he laid the greatest stress upon the appeal to Scripture. There is an extraordinary confusion in his references to Apostolic and sub-Apostolic times, but this will appear later on. The Bishop thinks that the common principles he has laid down are now imperilled amongst us in three directions—

"First, by the recent tendency of the critical movement which has resulted in what I think is an inordinate claim for licence of opinion among our clergy, threatening most fundamentally our basis of faith; secondly, by the Evangelical movement, especially strong in the mission-field, towards fellowship among Protestants, which has had its outcome in proposals which seem to threaten our Catholic basis in organization; and, lastly, by the tendency of the extremer members of the 'Catholic' movement, which in its turn seems to ignore the appeal to antiquity and Scripture, as restricting the dogmatic authority of the Church, and to leave us without any reasonable basis for resistance to the claims of the Roman Church."

In these circumstances he thinks that Anglican Churchmen, "and in particular we clergymen," should undertake "the painful duty of thinking," and Bishop Gore's letter should help materially to that end.

With this preface the Bishop of Oxford plunges at once into the heart of the subject. He refers to the advanced critics who reject "Nature miracles," including the Virgin Birth and the Resurrection, and asks: "Is it consistent with the sincerity which ought to attach to public office, and especially to public office in the Christian Church, that a man should pledge himself to the constant recitation of these Creeds, as an officer of the society which so strenuously holds them, if he personally does not believe that these miraculous events occurred, if he believes that our Lord was born as other men, or that His dead body did, in fact, see corruption?"

"The Claim of  
Liberalism."

The Church has been challenged "to allow the recitation of the Creeds by those who do not believe the miraculous events," and "we are as near as possible to official complicity." The Bishop has no doubt about what the answer to his own question should be. He is ready to give the fullest liberty for tentative proposals and free discussion, but a man after a time must make up his mind; "and when he has come to the conclusion that he does not believe that we have adequate grounds for asserting that our Lord was in fact born of a Virgin or rose again the third day from the dead, he cannot legitimately, or with due regard to public sincerity, retain his position as an officer in a Church which requires of its officers the constant recitation of the Creeds." We agree so fully with the Bishop of Oxford on this point, that we trust something may be done—although we admit the great difficulty—to emphasize that, comprehensive as the Church of England is, it is not sufficiently wide to take in those who deny fundamental articles of the Christian faith. It is not a question of philosophical reasoning, it is a question of fact. Either our Lord was or was not born of a Virgin Mother; either His body, which was laid in the grave after the Crucifixion, rose again the third day, or it remained in the grave. There is no alternative. The teaching of the Creeds of the Church of England is perfectly clear, and the Church has to demand that its officers who say the "I believe" should make their affirmation without any mental reservation or qualification whatever. The Bishop of Oxford wisely concludes:

"I cannot entertain a doubt that if this claim on the part of officers of the Church to affirm officially their belief in the occurrence of certain specific events which, in their plain and unmistakable meaning, are at heart not believed to have occurred—if this claim be allowed, so far from 'commending itself to every man's conscience in the sight of God,' the Church which tolerates this claim will be publicly convicted of insincerity, and will lose all moral weight with the mass of Englishmen. I have no doubt that, with few exceptions, the clergy do certainly and unhesitatingly believe the Creeds which they profess. But we shall more and more lose both the reputation and the reality of sincerity unless we repudiate, solemnly and directly, the claim which, as I think, is inconsistent with the veracity required in all public professions."

No detailed reply to the Bishop of Oxford's **A Mischievous Article.** argument on this part of his case has yet appeared—even the Dean of Durham has kept silence—but one is promised very shortly from Dr. Sanday, who has given his benediction to what we can only describe as a most mischievous leading article which appeared in the *Times* of Saturday, April 18. Put briefly, its argument is this: that as “the advance of Biblical study has necessitated modifications in our interpretation, not only of the Articles, but also of some clauses of the Athanasian Creed,” it is impossible “to place a ring fence around the other Creeds.” Then follows this extraordinary statement: “Though authority may speak loudly, ‘Thus far shalt thou go and no farther,’ the statements of the other two great Creeds are made subject to the same appeal to Holy Scripture, and must stand or fall by it.” Of course, it is the merest truism to observe that the teaching of the Creed must be subject to the authority of Scripture, but the context of the *Times* article shows that the writer means something very different. It is not Scripture, but Scripture as interpreted by methods of modern criticism. In the light of such a frank confession is it surprising that even men who are most anxious to avail themselves of the best results of Biblical scholarship should be thoroughly alarmed at the destructive tendency of the advanced school of critics? The attack on the Christian faith is by far the most grave question before the Church at the present time.

But to return to the Bishop of Oxford. The **“Protestant Federation.”** second and third sections of his letter give us almost as much pain as the first affords us pleasure. The Bishop does not face the Kikuyu Conference—it would have been much better if he had done so in the light of the full facts which are now known—but confines himself to the question of principles and the results of principles as affecting all similar proposals. He makes the question centre round the Episcopate, and expresses his “total disagreement” with those “who say

that modern historical criticism has tended to weaken the distinctive Catholic position above the Apostolic succession of the ministry or the place of the Episcopate." "Really," he adds, "I think its effect has been the opposite." We are surprised that Bishop Gore should have the hardihood to make that statement. He must surely stand almost, if not wholly, alone amongst scholars in doing so. He claims that the threefold ministry was recognized as of the *essè* of the Church "from sub-Apostolic days," but when he passes on to examine the Preface to the English Ordinal he exposes the weakness of the position, and he has to admit that "it is quite true that the Church of England imposes upon the clergy no obligation to hold the dogma that only episcopal ordinations are valid, and only priestly consecrations of the Eucharist, and that Bishops are of the *essè* of the Church." This is an admission which goes to the very root of the Bishop's contention, and we question whether he has quite weighed its significance. We do not for a moment suppose that he has any desire to confuse the issue, but in the light of Bishop Willis's account of what happened at the Kikuyu Conference, it strikes us as irrelevant to the present position that the Bishop should reaffirm his famous statement at the Cambridge Church Congress "that the Anglican communion would certainly be rent in twain on the day on which any non-episcopally ordained minister was formally allowed within our communion to celebrate the Eucharist."

We deplore the repeated reference in this letter to disruption. "If the Anglican communion is to hold together, whether in the mission-field or at home," so says Bishop Gore, "the contentious positions" which "have to be maintained" are: (1) The requirement of episcopal ordination for the regular ministry; (2) the requirement of an episcopally ordained priest to celebrate the Eucharist; (3) the requirement of episcopal confirmation by laying-on of hands, or at least of the readiness to receive it where it can be had, before admission to communion. This is a deplorable position to have

**A Deplorable  
Position.**

reached after nearly two thousand years of Christianity. It must in fairness be pointed out that the Bishop of Oxford himself is conscious of what will be the general opinion of such exclusiveness :

“And do you say this is intolerable—at least, in the mission-field? I say, painful indeed, but not intolerable; not if you believe in the permanence of the great Catholic principles—not if you believe that it is only on the basis of these principles that we can even hope that the Church can come together again. If we do believe this, and if we believe that the Anglican communion is specially responsible among the Churches of Christendom for keeping alive the type of liberal and Scriptural Catholicism, then we shall feel that, even at the price of much isolation and much limitation in the area of our work, it is our duty to deliver our special message, and maintain our type of Christian life, as much in Asia and Africa as in America and Europe.”

We have devoted much space—we hope not too “Romanizing,” much—to the Bishop’s letter, yet there still remains the third section, “Romanizing in the Church of England,” upon which a word must be said. But it must only be a word. The Bishop’s sympathies with an advanced type of teaching and ritual are so well known that it comes with all the greater pleasure to know that he at last recognizes that “Romanizing” is going on in the Church of England. But his protest is very feeble. He is not prepared to condemn all invocation of saints, and he repeats a protest he made at the time of the Royal Commission, that “if we take the least Protestant types of Anglican teaching and the most moderate Roman types, the line [of cleavage] is hardly apparent.” He is, however, clear that the requirement to use the Prayer-Book and none other “is strict, and should be taken seriously, like all strict requirements solemnly undertaken, and acted upon in willing obedience.” This general statement is all we can expect from the Bishop of Oxford. We could wish, indeed, that he had in this matter more of the force of the Bishop of Manchester, who has protested most strongly against the Romeward drift in the Church of England. In a letter to one of his clergy this Easter Dr. Knox goes as far as to say that “the apparent apathy of Evangelicals

under the Romanizing of our Prayer-Book by Convocation is heartbreaking." The Bishop underestimates, we believe, the force of Evangelical opinion behind him, but we confess we should like to see a little more backbone in some, at least, of the Evangelical leaders. It is no use crying "Peace, peace," when there is no peace, and the "Romanizing" of the Church of England is a very grave menace.

In connection with this question we quote the "A Roman Mission." following passage from the *Catholic*, which we believe to be the official organ of the Catholic League: "We owe a debt of gratitude to the Bishop of Manchester for the expression a 'Romeward drift,' as descriptive of the present state of what was formerly called the 'Oxford Movement.' Both titles express a condition of advance, the one naming its starting-point, the other its final resting-place. We have, then, episcopal authority for saying that at last there is a Romeward drift, a movement towards a return home to the Mother who bore us. We must reverently and quietly reply, 'Deo Gratias.' The *Ecclesia Anglicana*, as the Church of the English people has been called since Magna Charta, is essentially a *Roman Mission*." There is nothing to say to this impudent assertion beyond the fact that it fully justifies every warning the Bishop of Manchester has given us.

A correspondent, whose opinion we value very highly, sends us a gentle protest against the line taken in last month's CHURCHMAN on Prayer-Book revision. His view is that we should receive with thankfulness all that we can safely accept, and be content with protesting against that with which we do not agree. The argument is a specious one, but it does not make sufficient allowance for the nature of the "revision" against which protest is made. The proposals of Convocation divide themselves into two distinct classes. In one class are changes which have no doctrinal significance; and even if objection were taken to some of these on literary or other grounds, we should repudiate any suggestion

that on that account the whole scheme should be withdrawn. In matters of this kind there must always be a certain "give and take." But there is a second class of changes proposed by Convocation, and when these are examined the whole position is most seriously altered. It can hardly be denied that they upset the doctrinal balance of the Book of Common Prayer, and in this respect there has been no "give and take." Everything has been done to ease the position of the Neo-Anglican, whilst the position of the loyal Evangelical has been rendered still more difficult. This is the price we are asked to pay for Prayer-Book Revision. It is too dear ; and rather than submit to it, we say again that we believe the truest policy now to be that represented by the phrase, "Hands off the Prayer-Book!" We regret that it should be so, because it may mean the loss of some really beautiful changes in the text and structure of our services. Convocation—not by any means for the first time—has misused its opportunity.

Our complaint against the National Church  
 Memorial to the League's Memorial to the Archbishops of Canter-  
 Archbishops. bury and York is that it is too grandiloquent in style and too verbose in substance. It would have been well if it had been confined to the simple issue of what the Bishop of Manchester calls the "Romanizing" character of certain Prayer-Book Revision proposals ; but since it was determined to be wise to give it a wider scope, the references might at least have been such that the man in the street could understand. Nothing could have been easier than to state in short, terse, expressive sentences the unfeigned assent of the memorialists to such articles of the Christian faith as the Virgin Birth and the Resurrection, and their alarm at the seeming departure from the Christian standard which is characteristic of a section of critical writers of to-day. Equally easy would it have been to state that the memorialists do not hold Episcopacy to be of the *esse* of the Church, and that they repudiate the suggestion that baptized members of non-Episcopal Churches should be repelled

from the Lord's Table in the Episcopal Church. We believe these things are in the memorial, but we confess we had to read it through two or three times before we could make sure about them. But having had our grumble, we may now express our great satisfaction that the National Church League decided to take action, and that the memorial is receiving a large measure of support. If it should fail to attract the general body of the laity, the failure will be due, we believe, to the terms in which the memorial was drawn up. The National Church League has a great part to play in the future history of the Church of England, but if it is to rise to the fulness of its opportunities it is necessary that its policy should be clear, definite, and, above all things, strong.

The nation's drink bill, details of which Mr. **Increase in Drink Bill.** G. B. Wilson, of the United Kingdom Alliance, sends annually to the *Times*, is again up. The actual expenditure in 1913 is estimated at £166,681,000. This is an increase of £5,128,000 over the figures for 1912. Spirits show an increase of £1,997,000 on an increased consumption of 1,267,000 gallons; beer, £3,007,000 on an increase of 1,002,000 standard barrels; and wine £118,000 on an increased consumption of 131,000 gallons. In 1913, the average expenditure per head was £3 12s. 5d., and per family of five £18 2s. 1d., as compared with £3 10s. 9d. per head and £17 13s. 10d. per family in 1912. The drink bill for England and Wales is £137,041,000, being £3 14s. 2d. per head; for Scotland, £15,815,000, being £3 6s. 9d. per head; for Ireland, £13,823,000, being £3 3s. 1d. per head. During 1913 the retail sale of beer and spirits took place in approximately 141,000 shops, of which 112,000 were on-licences and 29,000 off-licences.

**Sunday Closing and Clubs.** This increase in the drink traffic is sadly discouraging to temperance workers, but social reformers will never make real headway until they come nearer to some measure of agreement amongst themselves. It is possible to find a very recent instance of what we

mean. The Bishop of London has introduced in the House of Lords a most salutary Sunday Closing Bill, but because it does not deal with the difficult question of clubs, a certain section of temperance reformers think it might be described as a Bill to encourage Sunday clubs. We have no doubt at all but that the club evil wants taking in hand firmly and decisively, but it needs a Bill to itself, and it would be the greatest possible mistake to include it in the present measure. It would probably mean that the Bill would sink, as many another temperance measure has gone down before, as the result of overloading. We wish success to the Bishop's Bill, and a more intelligent appreciation of what is demanded of them on the part of some over-zealous temperance reformers.

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Note. With the March issue Dr. Walker and Dr. Warman, the late Editors of this magazine, handed on their task to others. That task had been one of unalloyed pleasure between themselves, cementing by a piece of common work a long-standing friendship. They venture to hope that it brought some measure of pleasure and helpfulness to their readers. They trust that they are passing on pure and unsullied a magazine which has a long and distinguished history. They regret the necessity of the change, but the complexity and pressure of work make changes of this kind from time to time unavoidable. They desire to express their word of warm thanks to all who have helped to make their task easy—to publisher, to printer, to writers, to reviewers, and certainly not least of all to the kindly and sympathetic band of loyal readers. May the magazine flourish in other hands for the good of the cause for which it stands, and to the furtherance of the Kingdom! *Valete, χαίrete!*



## "Life"—in the First Epistle of St. John.

BY THE REV. T. W. GILBERT, B.D.,

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IN the Gospel of St. John the author sums up the purpose of his writing as follows: "Many other signs, therefore, did Jesus in the presence of His disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have Life in His Name" (xx. 30, 31).

An examination of the Gospel shows that St. John carefully chose seven "signs" or miracles performed by Christ, each of which had its part in ultimately securing from the disciples belief in Christ as the Son of God. The climax was reached in the Upper Room, as related in chapter xx., when there fell from the lips of St. Thomas the full and explicit confession of belief in Christ as "Lord" and "God"—the purpose of the "signs" found its realization in the belief here mentioned.

The work of St. John, however, seemed in a way incomplete. It is quite true that the purpose of the Gospel was completed in the confession of St. Thomas; it is also clear that such confession of "belief" in Christ would necessarily mean "life in His Name," for the whole idea of such belief is not simply a new mental outlook, but a completely changed source of life. But the Christian looks further to see what this "life" means. He asks what are its characteristics? How does it manifest itself here in this world? There was need, therefore, for a practical exposition of the working of the "life" set forth in the Gospel, and this need is met in the Epistle of St. John, which proceeds to unfold the meaning of "life" in the three essential aspects of Fellowship with God as the author of "life," Fellowship with man as the working of "life," and non-Fellowship with the world as the safeguard of "life."

The Epistle opens with a summary of the truth proclaimed

in the Gospel—*i.e.*, That the Father had revealed Himself to men in Jesus Christ (i. 1-2); that this revelation from the living God was a revelation of Eternal Life (i. 2); and that this Eternal Life was based on fellowship with the Father, through fellowship with Christ. St. John then declares that the purport of his Epistle is to tell of this fellowship in the life proceeding from the Father, so that others may have their share in it (i. 3); and that Christians themselves may enter into the full realization of what "Life in Christ" should mean (i. 4, and v. 13).

The starting-point, therefore, of St. John is a description of the meaning and characteristics of Fellowship with God (i. 5 to ii. 2).

In the first place, St. John makes the general statement that "God is light" (i. 5)—a truth which carries with it the corollary that those who have Fellowship with God will receive an illumination which will manifest itself upon every aspect of life. That this is so St. John immediately makes plain, for he goes on at once to declare that those who live in Fellowship with God, and understand in consequence that God is the Light of men, will necessarily betray certain characteristics, *i.e.*—

1. They will walk in the light of God (i. 6), they will shape their lives according to the revelation granted to them. Because they have become "new men in the old sphere" they will "do the truth" (i. 6), walking as children of light.

2. In consequence of the fact that they have the Light of God in themselves, and are endeavouring to walk according to the teaching of that Light, they will have Fellowship also with those who have the Light of God (i. 7). St. John thus follows the natural order of all Christian experience—*viz.*, God first, self next, the Christian community afterwards. There was no room for an isolated Christianity but an emphasis upon the corporate life in the Fellowship with God (*cf.* Acts ii. 42).

3. With this corporate life, moreover, there will be the realization of the position of Christ with reference to sins. Although men may have entered into Fellowship with God through Christ, yet the taint of sin still clings to them even as they try

to walk in the light of God's revelation. From such sin there is a continual cleansing by Christ (i. 7): "The blood of Jesus His Son IS CLEANSING us from all sin."

4. Moreover, the fact that men are walking in the Light of Fellowship with God opens their eyes to the real meaning of sin (i. 8). It means that Fellowship with God raises new moral values, gives a new perspective to life and judges every aspect of life from God's standpoint.

5. As a consequence it gives a new attitude towards sin, (i. 9), and places God Himself in a new attitude with reference to sin, because it is only on confession of sin that God is faithful and righteous that He may forgive us our sins, and in order that He may cleanse us from all unrighteousness (i. 9). Fellowship with God, therefore, implies regeneration, and regeneration carries with it a new realization of sin, in the confession of and cleansing from which there is the upward march towards sanctification.

This description of Fellowship with God closes with the statement that—

1. If we say we have not sinned, we reveal the fact that we do not know the meaning of Fellowship of God (i. 10). The light from the Logos has not penetrated the soul of the man who thinks his life unblemished in the sight of God.

2. Yet Fellowship with God is to keep from sin (ii. 1). The sanctifying influence of the Presence of the Living God must work towards the eradication of sin in those who enjoy this Fellowship.

3. Since, however, even those who know the meaning of Fellowship with God still sometimes sin, and this sinning hinders true fellowship, there is a remedy provided, an Advocate with the Father (*πρὸς τὸν πατέρα*) in the Person of Jesus Christ the Righteous (ii. 2). He it is, therefore, who by His revelation of eternal life (i. 2) brings men into Fellowship with God (i. 3), and also by His propitiation gives them the means of continuing in the Fellowship when sin would tend to destroy such harmony (ii. 2).

Note *λασμός* keeps in view God's reconciliation with Himself. If the sins of the whole world are not therefore forgiven (ii. 2), the fault is not on the part of God, but on the part of man who fails to realize the position of Christ with respect to sin, and consequently does not act in such a way that God may turn to him in mercy (*cf.* i. 9): "If we confess our sins, He is faithful and righteous *in order that* He may forgive us our sins, and *in order that* He may cleanse us from all unrighteousness."

The general statement of St. John with reference to Fellowship with God stops at ii. 2, but it is immediately followed by a consideration of the Christian's *Fellowship with man*.

The starting-point in the Christian's realization of "life" is, as St. John has shown, contact with God or Fellowship with God through Christ, but this "life" must reveal itself in the Christian's relations with his fellow-men. St. John therefore goes on to show that if Fellowship with God means the inward illumination of the Christian, the outward manifestation of this "walking in the light" must reveal itself in the Christian's attitude towards his fellows. This fact is brought out in ii. 3, "Hereby know we that we know Him *if we keep His Commandments*." If these latter words refer to the Decalogue, this gives us six Commandments towards our fellows in addition to the four Commandments towards God, but if, as is more probable, the words "His Commandments" refer to the Commandments of Christ, then this reveals a similar duty, which is summed up in ii. 6, "ought himself also to walk even as He walked." The general attitude, therefore, of the Christian towards his fellows is summed up in this expression. Nobody can tell what "life" is, but "to walk" is the mark or expression of life, and "to walk even as He walked," marks the highest expression of life. Hence as the life of Christ is the model upon which the Christian must base his actions in relation to his fellow-men, it follows that the degree of success which the Christian will attain in the latter will be commensurate with his own position in reference to his

Fellowship with God in Christ. St. John therefore seems to mark three gradations in the Christian's Fellowship with God in so far as they reflect the attitude of the Christian towards his fellows. There is the primary position of “knowing Him” (ii. 3), and because of the “knowing” “keeping His Commandments” (ii. 3); this is succeeded by the “being in Him” and “becoming perfected in Him” (ii. 5), which reveals itself in the “keeping of His word” (ii. 5); this, again, is succeeded by “abiding in Him” (ii. 6), which manifests itself in “walking even as He walked” (ii. 6).

The gradation of which St. John speaks has had its counterpart in the general knowledge of the world with reference to Fellowship with God. God had not left Himself without witness as to the possibility of Fellowship with Himself, and this is implied in “the old Commandment” (ii. 7). This “old Commandment” is, however, a “new Commandment” for Christians, because it is the word of Christ which they heard, and this word of Christ brought reality into the meaning of Fellowship with God, and thus made the old Commandment new (ii. 7, 8). The effect of the new Commandment of Christ is as light upon darkness, dispelling the shadows in which the soul of man had lived (ii. 8). Hence the man, who is in the light or in Fellowship with God in Christ, will show this fact in his relationships with his fellow-men by a simple and definite way—*i.e.*, he will love his brother (ii. 10) and will put no cause of stumbling in his way (ii. 10). On the other hand, by hating his brother he shows that he is still in darkness, that his life is shaped in ignorance of God, and that the cataract of blindness has shut out the light of the Fellowship with God (ii. 11). There is therefore no spiritual perception in the man who in his dealings with his fellows forgets the law of love and the working of love, and it is consequently in the Christian's everyday actions that one can gauge how far he has entered into the primary fact of Christian experience—*i.e.*, Fellowship with God in Christ. St. John parenthetically marks off three stages in the spiritual perception of those to whom he was writing. One

class of readers he describes as "little children," another as "young men," and a third as "fathers." These are evidently "spiritual ages," determined according to the position of the Christian in reference to Fellowship with God. The "little children" are those whose "sins are forgiven for Christ's sake" (ii. 12), and who know the Father thereby (ii. 13). This is the initial experience which is followed by the experience of those described as "young men" (ii. 13). These latter "have overcome the evil one" (ii. 13), they are struggling by the help of God against the temptations which beset the physically and spiritually young, they have become strong through trial, and if it cannot yet be said that they "abide in God" (ii. 6), yet, at least, the word of God abideth in them (ii. 14). The consummating experience is that of the "fathers" (ii. 13, 14). Of them it is said that they "know Him which is from the beginning," they know by personal experience the meaning of fellowship with God; they have followed on to know in their inmost self the meaning of possessing the life which comes from God.

Now if these three spiritual ages reveal themselves in the Christian's Fellowship with his fellows, as the parenthetical diversion seems to imply, there is, at all events, only one position for the Christian in connection with the third point to which St. John now directs attention, and that is *non-Fellowship with the world*.

In ii. 15 St. John declares, "Love not the world, neither the things that are in the world," and concludes with the statement that he who loves the world reveals the fact that the love of the Father, and consequently the life from the Father, is not in him. In the two next verses St. John particularizes what he means by "the world" and the "things that are in the world," and describes them as "the lust of the flesh," "the lust of the eyes," and "the vainglory of life." With such things the Christian will have no fellowship because they are not "of the Father" and because "the world" and "the lust" of it passes away; whilst, on the other hand, he "that doeth the will

of God” from “love of the Father” abideth for ever. Fellowship with God and Fellowship with “the world,” therefore, are mutually exclusive; a life directed and controlled by the love of God is incompatible with a life subservient to mere fleeting things. The Christian must make his choice, in consequence, between the permanency of life in Fellowship with God and the mere transitory allurements of that which is in contrast to “the will of God.”

The ultimate expression of the transitory nature of “the world” and of the cause which produces the antithesis between “eternal life” from the Father and the fleeting things of “the world,” is the rise of anti-Christ, who deny the Father and Christ (ii. 18-24).

The anti-Christ, to which reference is made, are not merely opponents of Christ, but are rather those who profess to take the place of Christ; and who, in consequence, would substitute their own ephemeral selves for the eternal Son of God. The safeguard of the Christian against such a danger is the “anointing,” or separation from the profane, which comes to the Christian from the Holy Spirit through Fellowship with God in Christ (ii. 20). This anointing enables the Christian to estimate the anti-Christ at their true value, for they know in themselves the truth about Fellowship with God (ii. 21). They know, in consequence, the lie in the anti-Christ’s denial of Christ (ii. 22). They know that such denial betokens the lack of Fellowship with God (ii. 23).

For his own safeguard, therefore, the Christian will let that abide in him which he heard from the beginning, and will so abide in the Fellowship of God in Christ (ii. 24). The continuous condition for the Christian is a receptive attitude towards the revelation and words of Christ; for if he allows the words of Christ to abide in him (ii. 24), he himself will abide in Christ (ii. 24); and he will thus maintain his attitude of non-fellowship with the world owing to the fact that he will estimate the “passing show” (ii. 17) at its proper value because of his own possession of eternal life in Christ (ii. 25).

St. John seems to have reached here a definite point in his Epistle, for his statement in ii. 25 with reference to eternal life seems to round off the whole of what he had written, and to revert to the point from which he started. The whole of the section has been taken up with explaining the meaning of the Christian's Fellowship with God, his Fellowship with men, and his non-Fellowship with the world. The concluding words of the chapter sum up the teaching which will guard the Christian from all the misleading ideas of those who would lead them astray (ii. 26). St. John puts it in the form of a reiteration and exhortation—*i.e.*, "You have received an 'anointing' from Christ. Your 'anointing' teacheth you concerning truth and falsehood. In proportion as you act according to the dictates of the anointing, you abide in Him" (ii. 27). "Therefore," he concludes, "abide in Him"—*i.e.*, have no fellowship with the world; then, at His manifestation, you will not be ashamed, but bold (ii. 28); for everyone who in his contact with the world and men does the acts of a righteous man, reveals the fact that he is begotten of Christ, and hence is in Fellowship with God (ii. 29).

St. John now introduces a new section. Starting from the preceding point of the position of Christians as "children abiding in Him" (ii. 28)—which is practically a reiteration of the opening words of the Epistle—he goes on to deal with the aforementioned three relationships of man in his spiritual life from the standpoint of Love.

In dealing first of all with the aspect of the Christian's Fellowship with God, St. John declares that—

1. The love of the Father is shown in the fact of Christians being called "children of God";
2. That this is not a "natural" relationship, for the world does not know Christians as "children of God" because it does not know God;
3. And that though Christians are children of God now, the full realization of it will come when He shall be manifested, and then we shall be like Him, for we shall see Him as He is (iii. 1, 2).

The statements in these verses seem to show that St. John, in turning to take up again the three relationships of man in his spiritual life, was desirous to emphasize a point upon which he had touched incidentally in ii. 12-14—*i.e.*, the progressive nature of the Christian's Fellowship with God. This fact is brought out first of all in St. John's use of the word “child” (iii. 1, 2; *cf.* ii. 12-14). To St. John “child” always connotes the fact of immaturity. He looks upon Christ as the “Son” of God and the Christian as the “child” of God, and looks forward to the time when the Christian will be like Christ (iii. 2). The filial relationship, therefore, of the Christian as a “child” of God is the germ which should fructify into “being like Christ,” and is both itself the hope of the Christian and a means for bringing about the hope (iii. 3).

The upward march, therefore, towards the perfection of the Christian hope is marked by certain characteristics—*i.e.*, the Christian will exhibit purity in the expression of life, according to the example set by Christ (iii. 3). He will further avoid any deliberate act of sin because doing or not doing sin is the criterion of knowing or not knowing Christ. Hence, since Christ was manifested to take away sins (iii. 5), he who sins hath not entered into fellowship with Him (iii. 6), but, on the contrary, is of the devil (iii. 8). There is apparently a contradiction here by St. John of what he had previously stated. In iii. 1 he speaks of Christians as the “children of God,” and also declares (ii. 1, 2) that when the Christian sins there is the possibility of forgiveness, and that the confession of sin proves the existence of the truth in us (i. 8, 9). Here, however (iii. 9, 10), St. John declares that he who is begotten of God sinneth not, and that he who sins is not begotten of God. The contradiction is removed if we bear in mind St. John's use of the word “child,” inferring immaturity, and also his reference to the three spiritual ages of the Christian as mentioned above. The Christian, in virtue of the love of God (iii. 1), is the child of God, and this without any act on the Christian's part beyond the “seeing” Christ (iii. 6). This position given by God is

one, however, to which the Christian must also rise by his life. The Christian is given the place of a child in Fellowship with God, but his life must grow through the stage of young manhood into the experience of the father who "knows" (iii. 6). So, while the Christian is always the child of God *in esse* (*cf.* "seed," iii. 9), yet he cannot be recognized as the child of God when he is not doing the works of God. The gift of the love of God is always there (iii. 1), but the moral habit is not always there, and this defect by implication denies in the sinner the existence of the former. The continuous "abiding" (iii. 6) of the Christian in Christ alone secures continuous absence of sin, and every sin, therefore, demonstrates incomplete Fellowship with God (iii. 9, 10).

The section of the Epistle just examined shows that St. John has been facing the position of the Christian in his Fellowship with God on the basis of the Love given by God to man in the revelation of the Fatherhood of God. The next verses (iii. 10-12) show succinctly that the attribute of Love must be the characteristic of the Christian in his relationship to his fellows. It is scarcely feasible to narrow down the statements of St. John to the fact that the love here mentioned must only be for one's fellow-Christians. It is rather the general statement of what will be the prevailing frame of mind of one in Fellowship with God. For such an one the only possible condition is that of love for one's brother, whilst carefully abstaining from anything which would savour of encouragement of evil. This point is developed by St. John in dealing with the third relationship of the Christian—*i.e.*, his non-Fellowship with the world. The Christian, says St. John, is a partaker of life, and the mark of the possession of life is "love of the brethren" (iii. 14). The world, on the other hand, "hateth," and this hatred is not merely a sign of the absence of "life," but is also a mark of "death" (iii. 13, 15). Hence St. John concludes with the definite statement that the Christian must love as Christ loved (iii. 16), and that this love, therefore, must be of a practical nature (iii. 17, 18), because this ultimately sums

up the expression of the love of God abiding in him. When the Christian is thus living out the life of love, he will find that it will give him an assurance in his inner self of Fellowship with God (iii. 19-21), and he will realize that it puts him in a position of asking for things which God will give (iii. 22). For when the Christian fulfils the command to believe in Christ and love one another, he shows to others that he is abiding in Christ, he realizes for himself the indwelling of the Spirit of God (iii. 23, 24), and thus enters into the full meaning of Fellowship or Communion with God.

The argument of St. John with reference to the three relationships of the Christian seems now to proceed in reverse order. Starting from the fact of the indwelling Spirit of God, mentioned in iii. 23, 24, he declares that this indwelling Spirit secures for the Christian non-Fellowship with the world (iv. 1-6).

Thus, true spirits are of God, and confess that Christ came in the flesh (iv. 1, 2); but spirits not of God, or the spirit of anti-Christ in the world, deny that Christ came in the flesh (iv. 2, 3). Christians, however, have overcome those who deny the divinity of Christ because of the greater power of God (iv. 4); whilst the line of cleavage between those who deny and those who accept the divinity of Christ marks also the distinction between those who know God and those who do not, and sums up also the difference between "the world" and the "Christian life," all of which is discerned by the indwelling Spirit of God.

If the indwelling Spirit of God determines the non-Fellowship of the Christian with the world, St. John goes on to declare that the indwelling love of God secures Fellowship with man, and this Fellowship, on the basis of love, comes from the love of God. Hence the love of the Christian for his fellows is simply the reflection of the Divine Love in himself (iv. 7), and gives evidence of "knowing" God (iv. 8). This is so because the manifestation of God's love was shown in sending Christ to bring new "life" to men (iv. 9), a "life" which was secured by the propitiatory sacrifice of Christ (iv. 10), who in that

propitiation showed the love of God, and thus drew man to know God and to secure the life which comes from the knowledge of God (*cf.* St. John xvii. 3). It is on the ground, therefore, of God's love to man that the Christian ought to love his fellows (iv. 11); and the existence of this characteristic will witness to the primary fact of Christian experience—*i.e.*, Fellowship with God. St. John therefore proceeds to show that the existence of love evidences man's Fellowship with God, and gives an index, moreover, of how far he has advanced in that Fellowship. He first of all declares that no man has ever seen God, but that if we love one another it is a mark of God abiding in us and of the perfecting of His love in us (iv. 12). To this fact God's Spirit in us bears witness (iv. 13), for it is simply the attesting from God of our confession of what we have learned from God—*viz.*, the fact of Christ as Saviour of men (iv. 14); the fact of Saviour attesting to the Divine Sonship of Christ (iv. 15); the fact of Saviour and Divine Sonship of Christ attesting to the love of God towards us (iv. 16). In all this, therefore, the Christian learns that God is Love, and that his own Fellowship with God is measured by the existence of love in himself (iv. 16).

"The infusion of Divine love in the heart of man establishes the principle of this Fellowship. The development of this principle or germ in continued brotherly love brings this germinal Fellowship with God to its perfection, and this perfected Fellowship with Him is again the perfecting of love. Communion with God and love are reciprocal ideas. They require each other, and are each the other's condition; and the growth of the one carries with it ever the growth of the other" (Kaup). It is in the perfecting of Love that Fellowship with God is consummated, and in that consummation is there a guarantee of fearlessness in the day of judgment (iv. 17). Moreover, our approximation to perfect love in Fellowship with God evidences the living out in the world of the God-like or Christ-like nature (iv. 17), and evidences the perfect harmony existing between the "perfected" Christian and God (iv. 18),

because "love" and "fear" are mutually exclusive. The section closes with a statement of basic facts deduced from the foregoing arguments—*i.e.*, the Christian loves because God first loved him (iv. 18). To love God and to hate one's brother is an impossibility (iv. 19), for he who loves God must also love his brother (iv. 21), because such love is evidence of unity with God.

St. John now proceeds to draw his thesis to a conclusion, and sums up all that has gone before in clear statements of fact. He first of all declares what all his previous writing had been demonstrating: (1) That he who believes that Jesus is the Christ is begotten of God—he enters into Fellowship with God (v. 1); (2) that he who loves or believes in Him who begat, loves all those begotten of Him—he enters into Fellowship with man (v. 2, 3); (3) that he who is begotten of God (v. 4), or believes in Christ as the Son of God (v. 5), overcomes the world (v. 4), with which he will have no Fellowship.

Of these three relationships of the life of him who has learned to know the meaning of "eternal life," the central fact is the Person of Jesus Christ, and Jesus Christ is attested in three ways—*i.e.*:

1. By external historical witness—*i.e.*, by "water" and by "blood" (v. 6), which are attested by the witness of men "who knew Him" (v. 9).

2. By the witness of the Spirit (v. 7), which is the witness of God (v. 9).

3. By inward experience (v. 10)—*i.e.*, he that believeth on the Son of God hath the witness in himself to the fact of Jesus Christ as the author and giver of eternal life (v. 10-12).

From this inward experience there result as Christian certainties the facts with which the Epistle has been dealing—*i.e.*:

1. Those who believe in Christ *know* that they have eternal life (v. 13).

Because of this certainty they also know—

(a) That God heareth their petitions (v. 14, 15); and

(b) That they receive their petitions (v. 15) which are according to His will (v. 14).

This latter condition limits the petitions addressed to God, and will be felt by those in Fellowship with God. They will realize that God will give life to those sinning not unto death when they pray for such, but for sin unto death they cannot make request (v. 16, 17).

2. Also they *know* that those who are begotten of God—or those who know their possession of eternal life through belief in Christ—do not sin, but are kept by the power of Christ, and in consequence the Evil One has no point of contact with them (v. 18). They know the circumscribed area of the kingdom of the Evil One, and because they know they are "of God" they refuse to cross the boundary line into the kingdom of the Evil One (v. 18, 19).

3. Further, their knowledge of the possession of eternal life gives them the assurance of the Divinity of Christ. They *know* that in the Person of Christ the Son of God is come into the world; that His coming has brought an enlightenment which itself makes more sure their knowledge of Him, and brings them into living union with God in Christ (v. 20).

All these certainties attest the fact of the true God whom Christ reveals and the fact of eternal life which knowledge of Him brings. "Therefore," says St. John in conclusion, "my little children"—infants in the spiritual life along which he had travelled to maturity—"guard yourselves from the 'idols' of the 'world,' which will prevent you from entering into the full knowledge of eternal life which is in Christ" (v. 21).



## A Caroline Divine and Catholicity.

BY THE REV. C. SYDNEY CARTER, M.A.,

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PROBABLY none of the great Churchmen of the seventeenth century was more renowned both for learning, eloquence, and piety than the famous Jeremy Taylor. A reputed descendant of the well-known Rowland Taylor, the Rector of Hadleigh, who suffered for his faith in the Marian persecutions, Jeremy, or Jeremiah, was the son of Nathaniel Taylor, a Cambridge barber, in which town he was born in 1613. Little is known of his early years or of his academic career, beyond the fact that he was entered as a sizar at Caius College in 1626, and took his B.A. degree in 1631. He was elected Fellow of his college in 1633, by which time he had been ordained, and his conspicuous powers as a preacher had already attracted the notice of Archbishop Laud, who was so pleased with him that he nominated him a Fellow of All Souls College, Oxford, in 1636, in spite of the fact that such appointment was contrary to the statutes of the college. Laud also made him one of his private chaplains, and in 1638 he was presented by Bishop Juxon to the rectory of Uppingham in Rutlandshire. While here he married his first wife, by whom he had three sons, but by 1642 he was a widower, and about the same time his living was sequestered by the Parliament on account of his attaching himself to the King's army, in the capacity of a Royal chaplain, at the outbreak of the Civil War. His fortunes suffered considerably owing to the issue of this unhappy struggle between the King and Parliament, and for some time he was reduced to keeping a school in Wales. In 1644 he married a lady who was supposed to be the natural daughter of Charles I., but this alliance does not seem to have greatly improved his material prospects, and for some years he seems to have been largely dependent on the bounty and liberality of a number of wealthy and influential friends. He was specially intimate with

Lord and Lady Carberry, Lord Hatton, and John Evelyn, the well-known diarist. In 1657 Lord Conway appointed him to a joint lectureship, with a Presbyterian minister, at Lisburn in the North of Ireland, and at the Restoration he was rewarded for his fidelity to the Royalist cause by promotion to the See of Down and Connor, and was also shortly afterwards appointed Vice-Chancellor of Dublin University. He died in 1667 at the comparatively early age of fifty-four.

A prolific writer, of a highly florid and poetical style, Jeremy Taylor is chiefly remembered to-day for his practical and devotional treatises, and there are few Churchmen who have not either read or heard of his "Holy Living" and "Holy Dying." He was, however, the author of several valuable polemical or controversial writings, and his "Liberty of Prophesying," published in 1647, in which he enunciates the essential principles of Catholicity and Christian fellowship is, in spite of our altered conditions, peculiarly pertinent in view of the controversy which has suddenly been revived with such vigour on these important subjects.

In 1640 he had published a tract in defence of episcopacy, in which he adopted the Puritan contention of claiming that Scripture laid down a necessary form of Church government as well as of doctrine, but the stern discipline of the bitter religious and civil strife of the next few years taught him to moderate this view, and led him to make an earnest attempt to promote unity and harmony amongst the warring sects and parties. It is gratifying to learn that the change in the wheels of fortune at the Restoration did not lead Taylor to forswear the tolerant opinions he had advocated while in adversity. His sermon, preached before the University of Dublin in 1662, proved, as one of his biographers has declared, "that as a Bishop he did not resile from the principles which as a sufferer for conscience' sake he had so strenuously pleaded."<sup>1</sup>

Taylor's main thesis is worked out in the first two chapters

<sup>1</sup> "Practical Works," I., xv., 1850 (Bohn).

of his "Liberty of Prophecy," in which he discusses the "Nature of Faith" and the "Nature of Heresy."

He prefaces his remarks by pointing out that with men possessing different temperaments, education, and interests, variety of opinion must be inevitable; but that "the present ruptures" were not caused by these "differing opinions," but by a "want of charity," and because men were "so in love with their own fancies and opinions as to think faith and all Christendom is concerned in their support and maintenance."<sup>1</sup> He then examines the foundation article of the Christian faith, which he declares to be the crucifixion of Jesus Christ, upon the confession of which Christ built His Church; and he proves that the object of writing the Gospels was the acceptance of this article. All that Christ and His Apostles taught was, he declares, that "we should acknowledge Christ as our Lawgiver and Saviour," and salvation is annexed to the belief of such articles as qualify our Lord for these offices—viz., "Jesus Christ the Son of the living God, the crucifixion and resurrection of Jesus, resurrection of the dead, and life eternal." "Salvation is promised to the explicit belief of these articles, and therefore these only are necessary, and these only are sufficient."<sup>2</sup> The summary of these necessary truths, Taylor asserts, was formulated in the Apostles' Creed, "as a rule of faith to all Christians," and this was alone required as a test of discipleship in primitive and Apostolic times, and should therefore be sufficient now. "If," he pertinently asks, "this was sufficient to bring men to heaven then, why not now? If the Apostles admitted all to their communion that believed this creed, why shall we exclude any that preserve the same entire?"<sup>3</sup> All other tests of communion Taylor regards as unlawful, as he denies altogether the right of the Church to add *credenda* to the Christian creed, "to declare any article to be necessary which before was not necessary." "The Church hath power to intend our faith, but not to extend it; to make our belief more evident, but not more large and comprehensive. . . . No age

<sup>1</sup> Introd., p. 12.

<sup>2</sup> P. 14.

<sup>3</sup> P. 15.

can, by declaring any point, make that an article of faith which was not so in all ages of Christianity before such declaration . . . for by so doing she makes the narrow way to heaven narrower, and chalks out one path more to the devil than he had before." The Church cannot "by any sentence or declaration lay the foundation of faith," because she relies upon and is built on it herself.<sup>1</sup>

There is therefore little doubt that Taylor would even have objected to the terms of communion required by the "Lambeth Quadrilateral," while the novel theory of Catholicity enunciated recently by the Bishop of Zanzibar would have found as little favour with him as the Tridentine decrees. With Taylor the "Apostolic Deposit of Faith," "Catholic Dogmas," or, in other words, the notes of a true branch of Christ's Holy Catholic Church were not contained in an appeal to the teaching of "the living Bishops of East and West," but in a loyal acceptance of the Apostles' Creed. This symbol alone was the one essential condition of membership in the Catholic Church. It was the faith "to which God had promised heaven," and therefore "that faith makes us members of the Catholic Church."<sup>2</sup>

Instead, like Bishop Weston, of charging with heresy those who admitted members of other "particular Churches" to communion, Taylor deliberately asserts that the possession of this common Apostolic faith entitles them to communion with all other Christian Churches, "for as for particular Churches, they are bound to allow communion to all those who profess the same faith upon which the Apostles did give communion. For whatsoever preserves us as members of the Church, gives us a title to the communion of saints." And then in a fine passage he adds: "To make the way to heaven straiter than God made it, or to deny to communicate with those with whom God will vouchsafe to be united, and to refuse our charity to those who have the same faith, because they have not all our opinions, and do not believe everything necessary which we overvalue, is impious and schismatical . . . it dissolves societies, and is an enemy to peace."<sup>3</sup>

<sup>1</sup> Pp. 17, 18.

<sup>2</sup> P. 142.

<sup>3</sup> P. 142.

In his chapter on "Heresy" Taylor further supplements his view of the nature of faith. He shows that in Scripture and in Apostolic times the term "heresy" was never applied to "pious persons," or to doubtful speculative propositions, but to those who held "a wicked opinion and an ungodly doctrine," and "taught practical impieties or denied an article of the Creed."<sup>1</sup> "Heresy," he declares, "is not an error of the understanding, but an error of the will," and thus "an erring person may be a Catholic." "If we remember," he points out, "that St. Paul reckons heresy amongst the works of the flesh, and ranks it with all manner of practical impieties, we shall easily perceive that if a man mingles not a vice with his opinion, if he be innocent in his life, though deceived in his doctrine, his error is his misery, not his crime; it makes him an object of pity, but not a person to be sealed up to ruin and reprobation."<sup>2</sup> Similarly, in another place, he urges men "not to be hasty in calling every disliked opinion by the name of heresy; and when they have resolved that they will call it so, let them use the erring person like a brother, not beat him like a dog, or convince him with a gibbet."<sup>3</sup> There is a striking contrast between this wise and Christian attitude and that implied in a recent episcopal pronouncement, where it is stated that "God's will is to purify the Church by driving away heresy, which no doubt implies also *the driving away* of obstinate heretics, sad and unpopular as such action would be."<sup>4</sup>

Although Taylor believed episcopacy to be a divinely sanctioned order, and sealed with the Spirit's approval and blessing by its almost universal use from Apostolic times, yet he would not make the possession of it a necessary "note" of the true Church, or, like the Bishop of Zanzibar, declare that the "very existence" of Christian communities, lacking that form of government, "is hostile to Christ's Holy Church." Neither would he follow the same prelate and condemn as "heresy" those who regarded episcopacy as only of the *bene esse* of the Church. Its adoption was to him largely a matter of

<sup>1</sup> P. 24.

<sup>2</sup> P. 21.

<sup>3</sup> P. 7.

<sup>4</sup> Open Letter of Bishop of Zanzibar, p. 12.

political necessity as the necessary support and handmaid of monarchy ; he considered Kings and Bishops to be "the foundations and the great principles of unity, peace, and government," and he believed that historically, and conspicuously so in his own experience, "they who go from their Bishop have said very often to their King, too, '*Nolumus hunc regnare.*'" He endorsed James I.'s maxim, "No Bishop, no King." He said, also, some very strong things about those extreme men—and there were many in his day—who dared to deny the *lawfulness* of an episcopal form of government ; but Taylor refused to excommunicate any Christian who lived a good life and accepted the Apostles' Creed, the one and only Apostolic symbol of unity. "If obedience and a good life be secured . . . upon the Apostles' Creed, then faith is also secured . . . all other articles by not being necessary are no otherwise to be required but as they are to be obtained . . . morally, fallibly, and humanly."<sup>1</sup> Taylor, although he accepted the truths contained in the Nicene Creed, thought it was a mistake to have enlarged the Apostles' symbol of faith, and considered that "articles and bodies of confession" had done "much hurt by becoming instruments of separating and dividing communions, and making unnecessary or uncertain propositions, a certain means of schism and disunion," and he asks the pertinent question as to which of the two is the schismatic, "he that makes unnecessary and inconvenient impositions, or he that disobeys them because he cannot, without violating his conscience, believe them?"<sup>2</sup>

By enunciating these principles, Taylor was unconsciously advocating the full justification of the later separation of the Puritans, and it may seem a little difficult to understand his consistency in acquiescing in the narrow and exclusive terms of union imposed in the Restoration settlement of religion. The explanation of his attitude, however, is probably to be found in his unfaltering belief in the principle of Erastianism, and his strenuous advocacy of the favourite Caroline tenets of passive

<sup>1</sup> P. 143.

<sup>2</sup> P. 143.

obedience and the divine right of Kings. Taylor, if he could have had his own way, would almost certainly have favoured a compromise which would have included the Presbyterians, and probably also the Independents, within the national Church, but, like most of his contemporaries, he was a firm believer in the supremacy of the State over all causes, and thus he held that no one should be allowed to dispute even the strictly religious laws which the State had enacted. The "laws were the last determination," and "in wise and religious governments no disputation is to go beyond them." He regarded also, in his exalted notion of sovereignty, the King as endued with a "peculiar spirit" as God's vicegerent; "the spirit of the King is a divine eminency, and is as the spirit of the most high God," and he possessed a perfect right to "amend and rule and compose every new question arising." Therefore to Taylor "the sentence of the King's laws" concerning the ecclesiastical settlement must be accepted as final, as "our last resort, and no questions be permitted after his judgment and legal determination." It is impossible to-day to understand the extravagant loyalty which could actually thank God for giving the kingdom "so good, so just, so religious, and so wise a Prince" as Charles II.!

Moreover, Taylor was a firm believer in the *cujus regio ejus religio* principle, and although he would have preferred a more tolerant and comprehensive national Church, yet its "laws and decrees," having once been established, ought "to be esteemed as a final sentence in all things disputed." It was the duty of the individual Christian to prove his "humility and obedience" to the supremacy of the laws by subjecting his "doubtful" private opinions and loyally accepting the "public spirit" or "the laws of the Church," which had been "subjected to the prophets," and "tried, searched, and approved." To set up "private opinions" against authority is to endanger the stability of the State, "for no man's opinion must be suffered to do mischief, to disturb the peace, to dishonour the government."<sup>1</sup>

<sup>1</sup> Part III., pp. 49, 51.

Thus, although Taylor's spirit was identical with the aim and desire of those to-day who are striving for a more real fellowship and unity amongst Christians, his outlook or methods for attaining this end were, in accordance with the current ideas of his day, entirely different. He could not conceive of the "several names of Churches not distinguished by the divisions of kingdoms." Instead, therefore, of the modern aspiration towards a federation of the different Christian societies, which individually may retain and emphasize their own peculiar doctrines, and yet may collectively unite in mutual fellowship and communion on the basis of the fundamental Catholic truths of the Church, Taylor was aiming at an ecclesiastical union or organization, a single comprehensive national Church, excluding none who would accept the Catholic teaching of all ages, which was summarized in the Apostles' Creed. He fully recognized, however, as we do to-day, the grievous harm caused by exalting non-essential principles into necessary articles of faith. The one essential condition of Church membership, the "one medium of the communion of saints," was "the creed of the Apostles," and he protested strongly against those with whom "every opinion is made an article of faith, and every article is a ground of quarrel," and who "by supposing" that they "preserve the body" in reality "destroy the soul of religion," and who, being zealous for what they "mistake for faith, are cold in charity, and so lose the reward of both."<sup>1</sup> Over two and a half centuries of Christian thought and progress separate us from the days of Jeremy Taylor, but we have constant and abundant proof that the same wise and earnest warnings are just as much needed to-day, and there is a remarkable harmony between Taylor's exhortation and that of a modern Bishop who declared recently that we shall never be ready for further Christian unity, or able, rather, to make that unity "more manifest, so long as we exalt the scaffolding above the building, the shell above the kernel, the priest above the prophet, the Church rules and discipline above the inward and spiritual verities of the Gospel."<sup>2</sup>

<sup>1</sup> Pp. 12, 13.

<sup>2</sup> Bishop of Saskatchewan's Charge, 1913.

## Is the Existence of Pain Reconcilable with a Divine Governor of the Universe? <sup>1</sup>

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*Vicar of Mapledurham, Reading.*

THE author of this interesting volume has gone through many varied experiences in different parts of the globe, as a soldier, an explorer, and diplomatist. His distinguished career in Tibet, with his successful mission to Lhasa, is fresh in our memory, and has won him well-deserved fame. He is thoroughly conversant with Hindus, Mohammedans, and Buddhists, and their religious beliefs. It was with feelings of acute distress that we heard of his being run down by a motor-car in Belgium, which broke his leg; and we cannot read without the deepest sympathy the vivid account he gives in the opening chapter of the excruciating agonies which he subsequently underwent—the joltings on the cobble-stones on the way to the hotel, the complications, the spasms and sleeplessness, the attack of pleuro-pneumonia, and all the misery of those dreary days and nights which ensued until the crisis was at last past, and a gleam of hope of recovery dawned on him with the arrival of Sir John Broadbent from England.

The second title of Sir Francis Younghusband's book is "Thoughts during Convalescence." It is the result of his meditations on the most profound subjects. Death he had often before faced, and had now only just escaped it. What is the predominant feeling left on him by the recollection of his sufferings? What is the final conclusion to which he is brought by the retrospect? It is painful to state it, but it must be said at once that his belief in the beneficent care of an all-powerful Providence is completely shaken. The outstanding feature of these Meditations is that the writer gives up entirely the view that mankind is under the care and guardianship of a kind

<sup>1</sup> "Within." By Sir Francis Younghusband, K.C.I.E., LL.D., D.Sc. Williams and Norgate.

and Almighty Being, ever watching over us to protect us from evil.

It will be best to let Sir Francis express himself in his own words, and we therefore make no apology for quoting the following passage *in extenso* :

“I suffered, but I was surrounded with every care and attention. But what of those who are *not* looked after? What of the wounded on battlefields? What of those injured far away from civilization? What of those who cannot be taken to hospitals, or who cannot afford the best doctors and nurses?

“I was injured in the leg, and my leg is nearly as strong as ever again. What of those who are injured internally, and in consequence suffer lifelong torture? And what, again, of those who suffer chronically, not for a few months, but from birth—who never enjoy full health? What of the tortures of cancer, which can only end in death? And what of the blind, of the deaf, of the dumb, who daily suffer from their infliction? And what, too, of the sufferings of women in childbirth, who suffer for no other reason than for doing their duty to the human race?

“All these, too, are merely *physical* sufferings. How much greater are the mental! Bodily suffering can be endured or can be alleviated with drugs. Moreover, bodily suffering readily strikes the eye and calls forth sympathy. But what of the *hidden* sufferings of the soul, which nobody sees and few know of; of lives with the light taken out of them; of lives forever saddened by the loss of a dear one in death or, sadder yet, in life?

“What of those who have given and not received love? What of those who have exposed their whole quivering hearts and been touched to the quick by an unfeeling hand? Is any agony greater than that? Is the most dreadful bodily suffering comparable to the poignant anguish of the soul?

“The sum of suffering is stupendous. And for all we know, the suffering and evil in other parts of the universe may be even more appalling than it is on our planet. Human beings do all they can to lessen and assuage it. Can we really believe it is

deliberately caused by a just and merciful Providence for our welfare?"

It is true that "the sum of suffering is stupendous," but, as has been well remarked, the sum of suffering is the suffering of what the individual has to bear, whether for himself or for others. It is not cumulative. *Quisque suos patimur manes.*

The usually accepted theories, remedial or disciplinary, that pain is sent to improve and perfect character, that the present state is but a probation for a future life, are met by Sir Francis and answered to his own satisfaction by a negative. We may grant that it has been the tendency of Christianity to overstate the value of pain.

A formidable catalogue of catastrophes, inexplicable by the current view, is given, such as the drowning of Major Bretherton on the way to Lhasa, while other far less valuable lives were saved; the story of Gordon at Khartoum; the appalling famine in India; and the more recent foundering of the *Titanic*. The following passage is a typical specimen of the style of argument employed through the earlier part of the book:

"Perhaps it may be argued that for the monsoon current to have been diverted to India in the year the rains failed, the whole mechanism of the universe would have been deranged, and worse evil might have ensued. This, possibly, is the case. But if it is, it only proves how greatly the individual man is at the mercy of mechanical forces, and how little dependence he can place upon an external Being to help him. Such an argument would only show how helpless such a Being Himself was before the machine He had with His own hand created."

Of little or no weight to such a reasoner would be any words like those of Bishop Butler:<sup>1</sup> "*Why are we not made perfect creatures, or placed in better circumstances?* God Almighty undoubtedly foresaw the disorders, both natural and moral, which would happen in this state of things. If upon this we set ourselves to search and examine why He did not prevent

<sup>1</sup> Sermon VIII.

them, we shall, I am afraid, be in danger of running into somewhat worse than impertinent curiosity."

Nor is it more probable that the following lines in Tennyson's "Ancient Sage" would appeal to our author :

"My son, the world is dark with griefs and graves,  
So dark that men cry out against the Heavens.  
Who knows but that the darkness is in man ?  
The doors of Night may be the gates of Light."

Nor would he accept the view that life beyond death may be regarded as a compensation, if we are to retain our faith in the justice of a World-Ruler. For on this subject he speaks doubtfully and hesitatingly.<sup>1</sup>

Perhaps he would be more inclined to listen to one of the latest exponents of science, Sir Oliver Lodge, when he says :

"Pain is an awful reality when highly developed organisms are subjected to wounds, and poison, and disease. Some kinds of pain have been wickedly inflicted by human beings on each other in the past, and other kinds may be removed or mitigated by the progress of discovery in the future.

"The higher possibility called 'life' entails the correlative evils called 'death' and 'disease.' The possibility of keen sensation, which permits pleasure, also involves capacity for the corresponding penalty called 'pain,' but the pain is in ourselves, and is the result of our sensitiveness combined with imperfection.

"Conflict and difficulty are essential for our training and development, even for our existence at this grade. With their aid we have become what we are ; without them we should vegetate and degenerate, whereas the will of the universe is that we arise and walk."

Existence and freedom of will involve limitation. Human nature possesses a marvellous expansive and recuperative power, but it must not expect to enjoy inconsistent advantages. It is true that besides the negative theory of pain, the need of

<sup>1</sup> "In another state He—*i.e.*, Christ—may possibly exist now" (p. 139). And if there is no certainty in His case, how much less is there for others ?

which for perfection Sir Francis holds to be absolutely devoid of any evidence, there is a positive view of life to which we will immediately come. And we must not refuse him credit for his admission that "the more acutely we suffer, the more closely do we find ourselves in touch with those who are most sensitive and feeling among our fellow men and women," while he has no words sufficient to express his admiration for the Luxembourg nuns who attended him in his illness, qualified, however, by the reflection that "if their love of God had been more distinctly recognized as love of the Divine in man, their lives might have been more fruitful still."

It is the Divine element in man which forms the chief subject of the later chapters of "Within," and constitutes the constructive element, as far as there is anything constructive in these Meditations during Convalescence. It is difficult to classify or characterize the religious opinions of Sir Francis. His theory of the cosmic order appears to be that of an *anima mundi*. The First Person of the Trinity he seems to give up entirely, and the Second Person, on Whom more shall be said later on, is divested of divinity. There remains the Third Person, or, as he is called, "the great World-Spirit."

"We are abandoning," he says, "the idea of God the Father, and we are realizing the idea of God the Holy Spirit; we are giving up the idea that the kingdom of God is in heaven, and we are finding that the kingdom of God is *within* us."

At great length, and with a profusion of illustration, the growth and development of this inherent impelling spirit is dwelt on, and the point is insisted on that the motive principle of the whole world-process is in its essence wholly good.

"The existence of an outside Providence who created us, who watches over us, and who guides our lives like a merciful Father, we have found impossible longer to believe in. But of the existence of a Holy Spirit radiating upward through all animate beings, and finding its fullest expression, in man in love, and in the flowers in beauty, we can be as certain as of anything in the world."

The chapter on "The Ideal" contains much that is interesting and stimulating. Fame and Honour and Power, Truth and Knowledge, Freedom and Beauty, are all passed in review as motive principles in life, and each in its turn is found to be inadequate. Love is alone found to be "creation's final law," the supremely valuable thing to lay hold of—love in the family, love in the nation, love spreading to all mankind.

In spite, however, of the admission noticed above, and the glowing anticipations of a far happier future in store for humanity under the reign of a vast Love free and untrammelled, we cannot lay down this volume without feeling that its general trend and object is utterly destructive—destructive not only of the aspects of the Deity presented to us in the Old Testament, but also of much of the basis of Christian hope and trust; destructive of prayer, for to whom shall it be raised? destructive of the truths held firmly to by St. Paul, that "all things work together for good to them that love God," and "that we know only in part;" and also of the words of St. Paul's Master, who said He would "draw all men to Himself" by enduring torture and death on the cross, thereby sanctifying pain and suffering, and showing that God has Himself in Christ shared them with poor, pain-stricken mankind; destructive of an integral part of our religion—"Our Father," "Almighty," "All-merciful," "Providence." Are we to abandon all these titles, expressive of the belief of thousands of years, because the old objection is resuscitated that God cannot be merciful if He allow pain, He cannot be omnipotent if He does not instantly put a stop to it?

Much stress is laid on the need of greater faith in ourselves—not that each must rely upon himself alone, but also on those about him; and it is true that we do not make the most of what is within us, or adequately fulfil the purpose of our being. But is not the inherent impelling holy spirit in man over-glorified by Sir Francis? And is not its source unduly ignored? To what do we ascribe the saving of mankind from utter degradation or even extinction at great crises? When the Black Death

in 1349 swept away at least a third, if not half, of the population of England, where was any deliverance to be looked for "except the Lord had shortened those days"? Where is this holy spirit in human nature discernible amid the frightful horrors of the Inquisition, or, still later, in the awful sufferings inflicted on the victims of a belief in witch-craft?

And, further, in tracing the history of the world-process, the treatment is surely one-sided. Much is said on our rise and ascent, nothing on the Originator of our being. Who gave the potentiality and promise of development to the brain of a Newton or a Darwin, to the primordial germ, the speck of protoplasm, or "the mollusc which gasped in the first warm flood"?

Such questions are surely cognate to any theory or system of the cosmic order.

Lowell congratulated himself that he was born before "responsibility for the universe" had been required. The thought has, no doubt, been to many persons in their perplexity a source of sincere consolation and a haven of refuge. And a greater philosopher than Lowell, Goethe, has said: "Man is not born to solve the problem of his existence, but he is born to attempt to solve it, that he may keep within the limits of the knowable."

We have reserved to the last the consideration of the place held by our Saviour in Sir Francis Younghusband's theory of the universe. The courage, the beautiful and intensely lovable nature of Christ, are, indeed, fully recognized in more than one passage (pp. 116, 139). But this appreciation is qualified by such words as these: "We might justly worship Him as the incarnation of an ideal; but we cannot really love Him as we can and should love living men and women." "We put Jesus on a higher pinnacle than we place Napoleon, and we do not place Him there simply because He died to save us. For if He were the Son of an Omnipotent God, He could not really have died, and His apparent death must have been a mere play." And we are amazed at such language as that which meets us on the last page of the book, "when the whole life and art of men are

saturated with the faith of man in himself and with his confidence in the future of his race, then, maybe, a pure God-child will arise, more perfect even than Jesus." And still more are we staggered by the startling assertion (p. 76) that "Men and women, in supreme moments, have reached heights higher even than Jesus reached." Obviously there is here no need of a Saviour, for the holy spirit in man that has risen superior to that ideal figure is *αὐτάρκης*, self-sufficient, self-sustaining, self-purifying.

We may indeed trust that much unnecessary pain will be abolished, and that a more glorious future is in store for our race than we can imagine, for man is still in his infancy; but it will scarcely be brought about by our own unaided efforts, however much we may contribute towards it. And is not a truer and a deeper note struck in the concluding stanzas of "In Memoriam"?—

"That we may lift from out of dust  
 A voice as unto him that hears,  
 A cry above the conquer'd years  
 To one that with us works, and trust,  
 "With faith that comes of self-control,  
 The truths that never can be proved  
 Until we close with all we loved,  
 And all we flow from, soul in soul."



**Brooke Fosse Westcott.**

BY MISS B. K. RATTEY, S.T.H.,  
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**B**ROOKE FOSSE WESTCOTT was born in Birmingham in 1825, and baptized in St. Philip's Church. His early years were spent in Erdington, then a village near Birmingham. At the age of twelve he was sent to King Edward's School. At this time the Headmaster was the famous Dr. Prince Lee, afterwards first Bishop of Manchester, a man who exercised an immense influence over the shy, thoughtful lad who soon outdistanced his fellows, and won the warm approval of all his teachers. At fourteen he was in the first class, and Dr. Prince Lee reports: "Very industrious, persevering, and attentive; general reading very good; deserves much praise." Some of his contemporaries have told us that he appeared to them a nervous, thoughtful boy, seldom, if ever, joining in any games, yet brave as a lion when once roused. On one memorable occasion he saw a small boy bullied by a big boy. Filled with righteous indignation, he made such a vigorous onslaught on the persecutor that he fled. In gratitude to his preserver the small boy took him home and introduced him to his people. The small boy was Whittard, and his eldest sister became Westcott's wife.

In school he was devoted to his work, and noted for the authoritative decision of his answers. His younger school-fellows regarded him with awe, and he exercised a great and good influence over them. One of the chief features of his school life was his reverence. To see his pained face when any wrong or rash word was spoken was a lesson. One friend writes: "An atmosphere of light and purity surrounded him, and his kindness and courtesy, which was real and constant to any small boy who had to deal with him, only made us feel that it would be unbearable to rouse his anger or even disapproval." His father had been a teacher of Botany and Geology at

Sydenham College, the predecessor of Queen's, and young Westcott was always keenly interested in these subjects. His long rambles were a continual botanical feast. He included flowers among those things which were to be carefully tended. "Will you think it very strange if I ask you to reckon flowers among living things? I never see a handful of golden buttercups or purple spikes of foxgloves thrown upon the road to be trodden under foot without being deeply grieved. Every petal is a miracle of beauty, and ought to be lingered over very lovingly. There are many men and many children who go about as if they were blind and deaf outcasts, for whom the sky bears no glory and the air has no music; they are poor in the midst of boundless wealth." Moreover, he had an enthusiastic love of architecture, and every country church provided him with fresh delight. His sketches were delicate and accurate, and he had many a permanent reminder of those architectural features which, both in England and in France, had impressed and delighted him. Dr. Prince Lee had, as I have already mentioned, commended his general reading. Of European literature, of painting, and kindred subjects, he had a wide knowledge, but it was in the field of classics that he gained the highest academic honours. This was the department of knowledge which he made his own, the one in which he won his greatest victories. But in mathematics, too, he achieved some success, for in 1848 he had taken twenty-fourth place among the Wranglers. While at Cambridge he and several friends used to meet on Saturday evenings to read and discuss essays written by members of this so-called Philological Society. These covered a wide range of subjects, and thus show how varied were his sympathies and interests at this time.

Before we leave this portion of our subject, I must mention one or two incidents in his early life which made a lasting impression upon him. In 1831 he saw Thomas Attwood lead a crowd of men to a mass meeting of the political unions. This was at the time when the Reform Bill was being brought before the country, and passions were stirred to fever heat, and

men fondly imagined that, this famous Act of Parliament once passed, the millennium would be within measurable distance. Again in 1838, he and Mr. Whittard saw the same leader on his way to a Chartist demonstration at Holloway Head, when Feargus O'Connor himself came to the town, and Westcott was fascinated by his oratory. Brought up as he had been in an Evangelical environment, he had exaggerated the importance of the individual, but the speeches of these Chartists first forced him to the conclusion that the individual was helpless apart from Society, and in later years he was never weary of reiterating this truth. In 1839 serious riots took place, because a Chartist meeting, which was to have been held in the Bull Ring, was forbidden. Soldiers were drafted into the town to keep order, and two turbulent persons were put into prison for inciting the masses and blocking the thoroughfares. Young Westcott deserted his meals to listen to Feargus O'Connor. The impression made upon him in these early years was never lost. He often said himself that it was at this time that he first had vividly put before him the sufferings of the masses crowded together in the great towns. His sense of justice and his hatred of oppression were always keen, but the impressions made upon him then struck deep into his nature, and we may truthfully say that he became the great leader in a crusade on behalf of social righteousness, that he claimed for every worker a share in the joy as well as in the burden of his labour, because Birmingham brought the shy, sensitive scholar, as a lad, into touch with the realities of human toil.

His degree taken, his fellowship won, he still remained in Cambridge, and for the next twenty years his chief work was teaching, first at Cambridge, then at Harrow.

At Cambridge began that wonderful friendship formed between three old Edwardians—a friendship which was to have such important results for the whole of England. Lightfoot and Benson had, indeed, been friends at school, and came up to Cambridge with a deep respect for the old schoolfellow, who was to be their tutor, although but little their senior in years.

To this trio must be added F. J. A. Hort, for whom Westcott had such affection: "He has been to me for more than forty years," he wrote to Mrs. Hort, "far more than a brother—a constant strength and inspiration."

Before I pass on to speak of Westcott as a scholar and a prophet—perhaps *the* prophet of the nineteenth century—I should like to say a word or two about him as a teacher. At Cambridge he came into touch with young men at a time in their lives when they needed to be fired with zeal, and their ideals and enthusiasms quickened and deepened; when they were inclined to slip into a path which led to self-indulgence, and ended in moral loss and failure. To them, and to the lads at Harrow, among whom was Bishop Gore, he came as an inspiration. Fired with enthusiasm for whatever subject he taught, whether it were prose composition, or Christian doctrine, or Browning's poems, he held his pupils spellbound, and communicated to them the enthusiasm, the sacred fire, with which he himself burned. To him his teaching was a sacred service, a holy responsibility. He gave to them ungrudgingly of his very best, and threw a new and wonderful light upon every subject he touched. I cannot resist quoting the words of one who heard him: "As in closing words of almost whispering earnestness, tense with spiritual emotion, and vibrating with prophetic hope, he tried to sum up the collective message of all the fragmentary efforts by which, in many parts and in many modes, men had groped their way towards self-realization and truth, I remember how every pen dropped and breath was hushed, and a pin-fall would have resounded, as we listened spellbound to a peroration that passed into a confession and a prayer."

Of all his work as a teacher, whether at Harrow, or later at Peterborough, and again at Cambridge, thoroughness was the outstanding characteristic. Inspired as he had been by Dr. Prince Lee, for whom a word had its own peculiar history, and its own precise message, he had an intense belief in the exact force of language. "Belief in words is the foundation of belief

in thought and of belief in man," he used to say, and this accuracy and thoroughness was of inestimable value, not only in the training of those who were fortunate enough to come under his influence, but in that work of Biblical criticism and revision, both in the English and Greek versions, to which the best years of his life were given. "All was steeped in the atmosphere of awe and devotion and mystery and consecration." "He taught us," says Dr. Scott Holland of him at Peterborough, "as one who ministered at an altar. His touching belief in our powers of scholarship used sometimes to shatter our self-control, and I well remember the shouts of laughter which we just succeeded in mastering till we found ourselves outside in the moonlit close, when he confessed his disappointment at our not remembering the use of a certain verb in the Clementine Homilies—we who had then the very dimmest conception of what the Clementine Homilies might be. Sometimes he would crush us to the dust by his humility, as when, after we had gaily turned off at a moment's notice *our* interpretation of some crucial passage in St. John, he would confess in an awe-struck whisper that he himself never dared put on paper his own conclusion of the matter."

He dreaded popularity, and the influence which he had upon so many while at Cambridge, and afterwards at Westminster, really distressed him. He wrote to his wife: "It is the influence that one seems to have in some places here and there which troubles me most. It is an opportunity to be used, and I don't see how to use it." Again to his eldest son he wrote: "There are times when I feel just overwhelmed by the kind things which are said and the gratitude of men. It makes me quite afraid."

At the root of all his teaching there lay the conviction that what really mattered was character. He realized that there was a growing tendency to estimate education by its commercial value, to look upon it as a means by which the young men of the nation might learn to outstrip their rivals in the race for wealth, to value it just so far, in fact, as it helped a lad to get on.

To him such an idea was little less than blasphemous. "Education as I understand it," he once said, "is not a preparation for commerce or the professions, but the moulding of a noble character, a training for life—for life seen and unseen—a training of citizens of a heavenly, as well as an earthly kingdom, for generous service in Church and State."

We may now go on to consider Dr. Westcott not merely as a teacher, but as a scholar also. During the first half of the nineteenth century, Englishmen had paid little attention to the writings of German theologians. Dr. Pusey had already warned them that the time would come when the objections raised across the silver streak would have to be met and answered here, if the Faith was to be maintained. Westcott and Lightfoot came forward as champions who were prepared to accept frankly the best results of modern criticism, and to refute those specious arguments which the Tübingen School levelled at Christian documents, for the authenticity of which there was better external evidence than for the work of many a classical author which was accepted without demur. It was their opinion that the books of the Bible, if investigated with thoroughness and devotion, would emerge from the test with an even better claim to man's allegiance than they had possessed hitherto. "The Holy Scriptures have nothing to fear from the most searching criticism," said Westcott, and his confidence has not been misplaced.

Their work was at first confined to the New Testament, for Westcott felt very strongly that it was disgraceful to continue to circulate a translation of the Scriptures which was in many places inaccurate. He and Dr. Hort gave the best twenty-eight years of their lives to the task of producing a text of the New Testament which should be as accurate as possible. This work, published in 1881, is probably the most important contribution to Biblical learning in our generation, and our present Revised Version, which is slowly becoming known and appreciated, owes very much to what is known as the Cambridge text.

It would take too long to discuss all the works on Biblical criticism which issued from his fertile pen. The earliest, an "Introduction to a Study of the Gospels," is a work which no theological scholar can afford to do without. His commentaries on the Epistle to the Hebrews, on St. John's Gospel and Epistles, are of the greatest value, for he himself was so much akin to the beloved disciple in spiritual insight, and so in sympathy with the philosophic outlook of that unknown writer of the Epistle to the Hebrews, that he was able to enter into these works and explain them as no other could. These commentaries were described as "an expository and theological masterpiece—the greatest of many great gifts which Dr. Westcott has offered to the Church"—but it was the profound grasp of ethical and historical truth, the marvellous spiritual insight, which made these books helpful and instructive to many. Dr. Westcott was often called a mystic, but he disliked the name. A recluse he said he might be, but never a mystic. He never could understand why others failed to see that which to him seemed so clear.

At the age of sixty-five Brooke Fosse Westcott was appointed to succeed his old pupil and much-loved friend, Lightfoot, at Durham, and many persons thought that the scholar, the recluse, would be quite in the wrong place, and that the organization of a large diocese, and the practical problems with which he would be called upon to deal, would be beyond his power. Never was there a greater mistake. Almost at the outset he was brought face to face with a task which would have daunted the boldest. A coal strike broke out in the North, and affected some 80,000 workers. Masters and men were equally unwilling to yield, and the strike had lasted from March to June, and caused much distress, when the Bishop of Durham offered to act as peacemaker. He was trusted by the men—"a gloryus ould man, with a good, 'onnest, smiling fyes," as one of them said; and his character and position insured him the respect of the employers. A conference met at Auckland Castle, and within two days the strike was over, and a Conciliation Board

had been formed to discuss any points of difference which might arise in future. In all social questions there were one or two points which he himself saw so clearly that he was always puzzled to know why these were less evident to other people.

1. *Legislation.*—It was his opinion that social legislation was good, but only in so far as it rested upon a strong public opinion—otherwise it was powerless to effect any moral revolution. As long as there is any large class tolerant of any social evil, such as sweating or intemperance, legislation is useless. “The remedy must be more prevailing than force. I once asked a labour leader what would cure intemperance and gambling, and the reply was, ‘Nothing but religion.’ That I believe to be absolutely true.”

2. *The Relation of Employer and Employee.*—Here he felt keenly and expressed himself quite clearly. There ought to be no hostility between master and man, but there should be co-operation. The man brings to his labour his life as his capital. He should feel that he has a deep interest in the work, and that he shares the full pleasure of its success. “Man must trust man. He must enter into the pleasures and sorrows of his fellows, and as he gives the whole of his life to his work, he knows that he will enter upon the fulness of the lives of all with whom he is united in the living bond of human union.” He expected that the Co-operative Societies, from which he hoped great things, would help to provide a model of what retail trade might be, that they would fix fair hours of labour, and provide in some way by pensions for those who had been faithful servants. He was always trying to bring men back to first principles, and testing all practical reforms by their conformity to that standard. A bargain—which usually means loss to buyer or seller—seemed to him impossible between Christians.

Overcrowding was one of the chief evils in some parts of his diocese, and he set himself to rouse public opinion upon the subject. He visited the pitmen’s houses, he ascended ladders and found himself in garrets, where even his slight figure could

not stand upright ; and then he went to a public meeting and pleaded in the name of our Faith on behalf of those who with us are joint heirs of the grace of life that this source of moral infection should be removed. " To corrupt the development of life is not less criminal than to maim the body ; we are guilty of conniving at the defilement of the temples of God till we face this problem according to our opportunities and strive to solve it."

He was the first President of the Christian Social Union, one of his pet objects, and one which he regarded as having a special claim upon him, and every year found him giving his whole-hearted support to its work, whether at the annual meeting, which he never missed, or at Council meetings, which his son says he sometimes found very trying, for he was frequently called upon to act as a restraining influence. At a meeting at Manchester he spoke upon the Christian law, for it is the root principle of the Union to claim for the Christian law the ultimate authority to rule social practice.

" But what is the Christian law? We are often reminded that Christ left no code of commandments. It is in Him, in His Person and His work the law lies. He has given, indeed, for our instruction some applications of the negative precepts of the Decalogue to the New Order. He has added some illustrations of positive duties, almsgiving, prayer, fasting. He has set up an ideal and a motive for life, and at the same time He has endowed His Church with spiritual power, and has promised that the Paraclete sent in His Name shall guide it into all truth."

The Christian law, then, is the embodiment of the truth for action in forms answering to the conditions of society from age to age. The embodiment takes place slowly, and it can never be complete. It is impossible for us to rest indolently in the conclusions of the past. In each generation the obligation is laid on Christians to bring new problems of conduct and duty into the Divine light, and to find their solution under the teaching of the Spirit.

The unceasing effort to fulfil the obligation establishes the

highest prerogative of man and manifests the life of the Church. From this effort there can be no release; and the effort itself becomes more difficult as human relations grow wider, fuller, and more complex.

And the man himself—most of us have seen his portrait, many must have seen him. A slight figure, with wonderful grey eyes, grave but not sad, lighting up with enthusiasm as he spoke, his whole face quivering and alive as he swept along under the influence of his emotion. He believed with all his heart and soul and mind and strength, and inspired all who came within his reach, by word or by writing, with the same contagious warmth. He was severely simple in all his tastes. His favourite lunch from schoolboy days was a few biscuits. At Peterborough meat was only found on the family breakfast-table on Sundays; and when he went on long journeys, his wife made him send her the paper serviette provided with the luncheon basket, as a proof that he had eaten a proper meal. If he was forced to drive, he always sat huddled up with his back to the horses, mutely protesting against such a luxury as a carriage.

He was more in sympathy with the great Greek Fathers than with the Latin giant who had dominated the thought of Western Christendom for so long. With Origen especially he had the deepest sympathy, for he was a man after his own heart. Those who have not read his article on that marvellous thinker, whether in the "Dictionary of Christian Biography" or in "Religious Thought in the West," should do so without delay. "Not a word in it, nor yet a silence that breathes suspicion against that gracious name. Nothing to decry, to cramp, or to fetter thought." It has been said that the Greek Fathers see human life as Divine before they turn to see it degraded and defiled. Therefore the redemption of man means restoration to a true condition. Founded upon the Incarnation—the truth that God became man—there is a Divine purpose in human life working for the restoration of lost ideals of brotherhood and fellowship, which are to be realized, not in the individual as an isolated being, but in the fellowship of the society of redeemed humanity. The Incarna-

tion was not an expedient devised to meet the difficulties of sin, but it was part of the order of Divine providence. We can see clearly that this was Westcott's position. It was once said that he could not fit human depravity into his scheme of things. "The Bishop does not seem to believe in the Fall," exclaimed one of his clergy. His moral optimism was extraordinary, but it was the reflection of his own innate purity of soul. Man is naturally Christian was his belief to the last.

There was a wonderful freshness about him, a freshness of hope and sympathy, which made it a real joy to him to help all who came to him. He warmly welcomed every new development, if only he was persuaded that it was true. "You *must* see visions," he said to one of the younger clergy; "I despair of you if you don't. Visions belong to youth; when you are older you will only dream dreams." But he, too, saw visions, and it was in the presence of the Unseen that he met all life. The cloud of witnesses was very real to him, and he loved to be alone in his beautiful chapel, where the unseen company seemed more real to him than any crowd. One night his chaplain found him struggling over the draft of a service for the dedication of gifts in some tiny church. "Well, my lord, that congregation will not be very critical; they are accustomed to anything." With a gentle, surprised smile, the Bishop looked up from his desk and said: "You forget *who* are the congregation; *we* are only an infinitesimal part of it."

There are two things in his life which to me seem to give the clue to his character. His faith was real and true. It had been tested in the fire of doubt, and he had had his hours of intellectual difficulty; but he won his way through, and he was able to guide others safely over the dangerous places which he had conquered. His faith did not remain as an abstract or intellectual speculation; it was translated into action, and his life became a reasonable duty and service. Man has been said to live only when he serves, then he truly lived his life to the full. He considered that the only possible realization of self was to be found in the completest service for others. "What a stupid phrase is that we keep to ourselves!" he said. "As

truly as we live by others—receive from them our birth, our growth, our education—so we wrong our neighbours most surely unless we live for them.”

In regard to his teaching, it often happened that men found it difficult to adopt his point of view as their own; he was, moreover, so wont to see far into the infinite that at times his thought became speculative and his language obscure. He had a way of putting forth thoughts as if he were meditating aloud, and he had a horror of a certain type of definiteness which would mean a loss in variety and fulness of thought. In his effort to avoid this, he often went to the other extreme, and often left his hearers with a hazy feeling. In such work as his articles on the Vulgate or Origen, or his book, “Religious Thought in the West,” no one can accuse him of vagueness, for nothing could be clearer and more concise. But when dealing with a different type of subject—the Incarnation, for example—he gazes out and sees visions which he can with difficulty reduce to writing. “He loves the twilight which subdues the stronger colours and softens the harsher and more rigid outline.”

Yet with all this absorption in the transcendental aspect of life and thought, he was himself the most practical of men—practical in the administration of a great diocese, practical in his helpfulness for others. He brought about a peaceful settlement of a great labour dispute, he endeavoured to lead employers and employees to discuss questions of vital interest to both in a generous spirit, and by the conferences held at Auckland Castle made master and men better able to understand each other's difficulties. He had great faith in the Co-operative Movement, and longed for a better conception of right and wrong in commercial transactions.

To the world he presented a unique contrast, for he was a practical reformer of social abuses, a scholar and a teacher of intense spirituality; thorough and sincere, he counted no effort too great if by any means he might help some. To few men of this generation has it been granted to exert such an influence, and to leave behind the memory of so great an example as this **simple and loyal servant of God.**

## Church Reform in Spain and Portugal.

BY THE REV. T. J. PULVERTAFT, M.A.,  
*Secretary of the Spanish and Portuguese Church Aid Society.*

TWENTIETH-CENTURY Europe presents no more extraordinary spectacle than the Kingdom of Spain and the Republic of Portugal. Both nations have traditional connection with Ultramontanism that marked them off as strongly from the development of the modern State as the Pyrenees divide them from France. In their comparative isolation, they dwelt in the temper of the Medievalism and opposed by the dead weight of custom the introduction of ideas and ideals familiar to the other peoples of Western Europe. It seemed hopeless to bring about changes which every thinking foreigner believed to be necessary. Caciquism—or the rule of the local “boss”—and the autocracy of the priest opposed an impregnable barrier to progress. A shrug of the shoulder ended debate, and it was impossible to make a Mayor or a Town Councillor realize that his duty lay in the improvement of the condition of the people and the spread of enlightenment. “Things have always been as they are, and there is no reason why change should come in my day,” was the burden of his comment on suggestions. He knew, too, that he had no security of tenure—that he would be moved from his post when the exigencies of the central Government made it desirable; and with the Government changing and the Church remaining still, he saw no reason why he should do anything to aid progress.

This represents the state of mind of the average public man in the Peninsula in the last decade of the nineteenth century. The ignorance of the populace was, as it still is, appalling. The latest figures of immigration to the United States are a comment on the low state of intellectual culture in Portugal. Of 38,122 Portuguese immigrants over fourteen, 68·2 per cent.

could neither read nor write. The Spaniards had only 14.5 per cent. without these accomplishments, a much lower percentage than at home, and easily explained by the fact that only the educated emigrants go to the States. The others settle in South America.

The schoolmaster was a despised person, and many jokes were made at his expense. The writer has been in a district where the inhabitants boldly struck against being burdened with any school, and successfully fought against masters being sent to them. That is now passing, and in both lands there is an increased desire for enlightenment; and although much may not have been done, there has certainly been a new spirit abroad among the rulers that will remove the reproach of illiteracy when it has had time to bear fruit.

Spain has made marvellous progress under the present King. In every large city works of reform have been undertaken. Cesspools are giving place to main drainage, excellent water-supplies are being installed, and improvements in the streets are removing the old houses, untouched for centuries. The picturesque is disappearing, and it must be admitted that vandalism is seen in some of the clearances. Historic houses are pulled down that might easily have been retained, and town engineers in a hurry are more zealous to reach their end in the quickest way than to preserve relics of the past. On the whole the progress has been wisely directed, and in every way Spanish cities are more comfortable resting-places for the European traveller than they were twenty years ago. Spain is being Europeanized in outward appearance. Its literature is echoing the thoughts of other nations, and even the villages are learning the benefits of co-operative agriculture and the value of electric light. When Spain awakes from its slumber, a new, great power will come into being, for it has the greatest reserve of any European State in the manhood of its peasantry. Hard-working and honest, loyal to friends and intelligent, they are the material out of which great States are built.

Progress in industry and education has been accompanied

by the development of political ideals in accordance with modern conceptions of individual liberty. Every department of Spanish life has been influenced. Conscription can no longer be avoided by the well-to-do, and the burden of supplying military service is not now the duty of the poorer classes alone. Public opinion is beginning to exist and to make itself felt in the highest circles. The King has shown himself a friend of progress, and those who are behind the scenes say that he learned political wisdom from his intercourse with King Edward VII. Last year a conscience clause was passed, which enables non-Roman Catholics to absent themselves from Roman Catholic teaching in the schools. Evangelical pupils in the training colleges are no longer exposed to the danger of losing the fruit of their studies through unfair treatment with the acquiescence of the State. The Government has intervened for the protection of colporteurs of the Bible Society in the discharge of their legitimate duty, and Evangelicals are able to hold their services in buildings that have notices showing the object to which they are devoted. Advertisements of the Bible Society and of Evangelical meetings are published in the Press, and the general acceptance by all but the extreme Ultramontane party of these concessions is a testimony of the public attitude towards these changes.

For some years past a committee of young men, acting in conjunction with Bishop Cabrera, of the Spanish Reformed Church, and Señor Tornos, the honoured head of the Presbyterian Church, have been conducting an agitation in favour of religious liberty throughout the country. The attendances at the great public meetings and the enthusiasm evoked have been a revelation of latent sympathy with their ideals. Men supposed to be hostile to Evangelical Christianity have openly expressed their goodwill, and the entire propaganda has been kept free from politics. The Evangelical community, small in numbers, has discovered among its laymen a body of leaders whose public utterances have commanded the respect of opponents and have won applause from crowded audiences. There is a new spirit

abroad, and this new spirit has to be considered by the responsible ministers of the nation.

The army has been freed from its rules that made the lot of an Evangelical conscript intolerable when he had to serve under Ultramontane officers. It must be said to the credit of many commanders that they arranged before the law was changed for their men to avoid coming into conflict with observances that wounded their conscience. This, however, depended on the tolerant spirit of the officer, not on the protection of the law. In the navy the old harsh regulations still exist, and in consequence Colonel Labrador, an efficient officer of the Marine Artillery, whose son died in the African campaign, was charged with disobedience to orders through refusing to attend Mass before a court martial at which he was ordered to preside. He had asked to be excused from this duty, but his superior officers were inexorable. He was arrested and tried by court martial, which inflicted on him the minimum punishment—six months' imprisonment. Immediately knowledge of his conviction reached the Conservative Government he was given a free pardon, and a promise has been made by both political parties that the obnoxious regulation will be removed from the Naval Code, which will be brought into correspondence with the Army Orders. It is a remarkable fact that the Evangelical leaders have been consulted by Cabinet Ministers who were deliberating on the changes necessary to give religious freedom to the servants of the Crown. This in itself is an outstanding proof of the changed attitude of the nation towards men who have endured hardness as good soldiers of Christ.

It is one thing to possess liberty; it is another matter to use it to the best advantage, and the Spanish reformers are alive to their responsibilities. No instance of abuse of the new régime has come to our notice. The prudence of the leaders has been reflected by the loyalty of the members, who have responded to the call for increased service. Their spirit may be seen by the following incidents :

1. The Christian Endeavour movement has taken unexpected root in Spain. Its growth has been steady, and it has given the young people of the congregations an opportunity of working together for their own spiritual advance and the good of their fellow-countrymen. They have organized cottage services, and have undertaken tract distribution. The day of the tract still lives in Spain. Books are few, and the people have not that surfeit of literature that has crowded it out in Great Britain. Well-written tracts are eagerly read, and when questions are asked the way is open for a gift of the New Testament. During recent Lents in Madrid public meetings on religious problems have been held, and the addresses delivered by the Endeavourers have attracted attention through their careful preparation and grasp of great principles. In former times Bishop Cabrera held confirmations in Madrid every alternate year. Now he holds an annual confirmation, and the greater number of those confirmed have been won through the Christian Endeavour Society. During the current month Dr. Clark will hold the National Convention in Barcelona, and one of the largest halls in the city has been engaged for the occasion.

2. In Salamanca, the late Minister, Señor Jimenez, built for the most part, at his own and the congregation's cost, a school and parochial hall. Shortly after its opening he died suddenly, and was buried amid signs of universal respect. His widow, who had no private means, continued to work for the Reformed Church on a salary of £43 a year, and her influence among the women and children of the "Little Rome" of Spain is very great. Two of her nieces, whose husbands occupy commercial positions in Asia, promised to send her £40 a year. She at once resigned her salary and asked that it might be devoted to those who needed it. Her sole income is derived from the generosity of her nieces. In this respect she is typical of the members of the Reformed Church, who know by experience that it is more blessed to give than to receive. In their poverty they contribute to the support of their Church and to the necessities of their brethren in distress.

3. The goodwill of all the Spanish Evangelicals to one another is an outstanding feature of their work. Many branches of the Church are at work. They live in cities side by side in glad co-operation. They have every month a joint prayer-meeting held in one another's building, and their brotherly union is most encouraging. Lately a Spanish branch of the Evangelical Alliance was formed, and it would have been in existence long ago but for the feeling that it was unnecessary. Now that the movement grows and many new problems arise, it was thought advisable to have a central body that could consult on common action and unite into one the scattered forces of Evangelicalism.

When we turn to Portugal we find a nation small and of mixed origin passing through a period of transition. The monarchy fell through its own inherent weaknesses. Its passing was unwept by the majority, and it fell like an over-ripe fruit. No one expected its overthrow at the moment of its disappearance, but everyone knew that Portugal could not continue much longer on its downward career under the monarchical system. The Republican rulers who came into power expelled the religious orders, and at once showed themselves hostile to Roman Catholicism and, it must be added, to religion generally. The Roman priests, whatever may be said of the way in which they exercised their power, were representatives of the central administration throughout the land. They had more authority than anyone else in rural villages, and their sway was almost absolute. The coming of the Republic meant the loss of their power and the measures adopted in favour of Civil Registration ; the Separation of Church and State and Divorce shook to the very foundation the influence of the priesthood. The Law of Separation was framed in the epoch of revolution, and its articles are still in force. Its tone is anti-clerical, and the policy it sustains is calculated to press very hardly upon all religious bodies, irrespective of their attachment to, or dissent from, the Church of Rome. Its enactments prohibit the sale of any building used for religious purposes without the consent

of the Government, make it possible for the Government to acquire churches at a price fixed by itself, cause new churches erected to revert to the State at the expiration of ninety-nine years, make it illegal to hold religious services between sunset and sunrise, and order that one-third of all receipts in support of religious worship shall be devoted to objects of charity. Other clauses prevent the ministers of religion from taking any part in the *Societes cultuelles* which manage the affairs of the Church, and make it impossible for foreigners to take part in services without the previous consent of local authorities.

In the law the British and other foreign Churches are brought under the control of the State, and are made subject to the provisions of the Act, but the protests of the Foreign Offices of European Powers compelled the Government to amend the law in so far as foreign Churches are concerned. Anti-religious legislation directed against the teaching of religion in the schools evoked much bitter feeling. The national schools have as their motto, "No God and no Religion," and it is made a penal offence for young children to be taught religion in the public elementary schools. The law even forbids the teaching of Christianity in private schools during school hours. By a strange interpretation of the law any place where religious instruction is given is considered a church. Accordingly the Evangelical schools have been compelled to give religious teaching in their churches to avoid penalties that attach to the teaching in schools, but if in a mission-room religious services are held as well as schools, then the instruction may be given in these rooms. As the mission-rooms are generally rooms in large houses, they manage to evade many of the disabilities imposed by law. It has to be acknowledged that the authorities have done their best to avoid putting into operation the harsh articles of the law in the case of Evangelical schools, and as for the holding of services during prohibited hours, and the assistance of foreigners at services, permission has never been refused by the local authorities.

The law is now under discussion in the Portuguese

Chambers, and last March a deputation, headed by the President of the Lusitanian Church, accompanied by two non-episcopal ministers, was received in a most friendly fashion by the two Houses. Their petition praying for amendment in the law was listened to with the greatest respect, and the chairmen thanked them for their assistance and ordered that their formal petition should be published in the Parliamentary proceedings. This is a marked advance on anything that has taken place in the Portuguese Parliament, and it is hoped that the amendments to the law will grant relief from the oppressive provisions.

Much has been said and written concerning the condition of Portuguese prisons and the arbitrary character of the proceedings against Royalist and Syndicalist prisoners. No one who knows the state of Portuguese prisons was surprised by the accounts given, but the Republic cannot be blamed for the insanitary surroundings and inhuman treatment of the suspected persons—they were a legacy from the past. Political prejudice has always been sufficient to secure unfavourable discrimination, and the Republic has a record very little, if in any way, worse than the monarchy. It has, however, added to its system a certain amount of conflict between high principles on paper and cruel partiality in practice. Now that an amnesty has been proclaimed and carried out, it is to be hoped that the Government will avoid the repetition of actions that have brought universal discredit on its proceedings. Portugal is far from settled. The poverty of the majority of its population, the bitter disappointment from the failure of the Republic to fulfil aspirations, and the local anarchy caused by a sudden change of institutions, are still working dissension and discontent. No one knows the financial condition of the nation, and as it lives largely, through the influence of a rate of exchange, in excess of the real value of currency, it requires skilled management to bring it through its troubles.

The outstanding fact in Evangelical reform is the opening up of the rural districts to the circulation of the Bible and

Evangelical effort. The evangelists and colporteurs are guaranteed freedom instead of almost certain incarceration in dungeons. They are able to preach freely and to circulate Bibles and religious literature. The will of the priest is no longer the law of the locality, and they find a people tired of infidelity and discontented with superstition, ready to hear their message. Rural Portugal is still religious at bottom. The wild excesses of the cities have not reached the distant and scattered villages. In the chief towns it is popular to be an infidel; in the country the school-teachers and their immediate friends are practically the only section avowedly unbelieving in all religion. At first many openly threw off all respect for creed; now they find their hearts empty, and look for enlightenment. In many villages groups of Bible-readers are to be found, and the evangelists have been welcomed as messengers of the good news of salvation through Christ alone. The Lusitanian Reformed Church has availed itself of its opportunities, and in north and south its workers have undertaken long and arduous journeys to preach Christ to their fellow-countrymen.

In the cities there is a much better feeling towards the Evangelicals. The schools are full and the churches are better attended. The Press takes notice of their services, and a leading Lisbon paper devoted a long series of articles to full descriptions of their worship and reports of their services. The ministers have stood outside politics, and have been earnest in their quiet, unassuming work, and their record of self-denying service has made itself felt among the rulers of the State. Senhor Figueiredo has conducted public correspondence with some of the most eminent men, and the references to him prove that he has won their cordial respect. The special fund collected by the Religious Tract Society has been used to provide good theological literature in Portuguese, and the Bible Society, in securing new and central offices, has brought the Scriptures under the notice of the people.

It is well known that the two small Churches are governed

by Synods consisting of lay and clerical members. Spain has its Bishop. Portugal has not yet elected a Bishop. Bishop Cabrera was consecrated by three Irish Bishops, and the indefatigable labours of the late Archbishop Plunket will never be forgotten in either country. In accordance with the Constitution of the Churches, the supreme authority is a Council of Bishops, and three Irish Bishops have always sat on the Councils. In Spain Bishop Cabrera is joined with them, and the powers of the Councils are clearly defined in their constitutions. Naturally, in Spain they have left in Bishop Cabrera's hands the powers inherent in his office, and he has discharged his duties with exemplary prudence and fatherly oversight. In Portugal, however, they have the responsibility of sanctioning all acts of general interest in the Church, and this involves an oversight over all legislation and over the choice of ministers and licensed preachers. The Bishops never interfere in internal arrangements, but they of necessity are bound to be satisfied that all chosen to exercise public ministry are fit and suitable persons. Otherwise they could not continue to stand before Christendom as sponsors for the Church.

In the past, when vacancies occurred in the Council, they were filled by the co-option of a brother Bishop who was approved by the National Synods. This was felt to be a weakness. There was no security that the vacancies would be filled, and the Bishops realized that the link was between them as individuals instead of between them as members of the House of Bishops of a fully organized and ancient Church. When Bishop Stack resigned through ill-health his positions on the Councils, the Irish House of Bishops consented to nominate to the vacancy, and their choice fell on the Bishop of Tuam, the honoured son of an honoured father. Dr. Plunket's name was received with gratitude by the leaders of the two Churches, and when their Synods meet there is no doubt that they will ratify with enthusiasm the nomination of the Irish House of Bishops, who sympathize with them in their struggle for primitive and apostolic Christianity in the presence of unbelief and superstition.

Both Churches are Evangelical and Protestant in their theological attitude. They are truly Catholic and Apostolic in their government and doctrine. They endeavour to restore the glories of the ancient Church before the domination of Rome, and they depend on the presence of God to enable them to discharge their sacred task. Their character cannot be better defined than in the words of a brilliant sketch of early Church History in Spain just published in volume form by Bishop Cabrera. The Bishop writes: "If the Bishops of Rome were content to-day with asserting the supposed right to govern, as they were content during the early centuries, and would leave to the Reformed Churches their independence, as they left it to the Spanish Church of that epoch, perhaps there would not be great difficulty in respecting them as Patriarchs of the West, and even of being in communion with them; and we say *perhaps*, for above all hierarchical and disciplinary considerations, to which we refer, is the doctrinal consideration, which never ought to be subordinated to any other, for it is the primary and the only consideration to which every other consideration must be subordinated." The Peninsular reformers, in their loyalty to the faith of the Gospel and in their attachment to the teaching of Holy Scripture, cannot accept the unlawful terms of communion imposed by the Church of Rome. For this reason they have abandoned that Church, have restored their ancient churches, and worship God as their forefathers worshipped Him before the Roman Liturgy was introduced and the purity of their faith was corrupted by the introduction of medieval errors and later superstitions.



## The Missionary World.

THE whole of the current month falls into a period of the Church's year peculiarly rich in missionary implication. Holy Week lies behind us, with its remembrance of the finished work for "the sins of the whole world" sealed to completion by the Resurrection on Easter morning. We are in the midst of the Forty Days, when the missionary teaching of the Ministry in Galilee and in Judæa was crystallized into direct commands, the sphere of the Church's service was outlined, and the needed Presence and Power were promised for the task. We draw on, as the month slips by us, to commemorate Ascension Day, when the Son of Man as King of Glory returned to the right hand of the Father, to intercede for us as He waits in expectation for the coming of His Kingdom upon earth. The last day of May finds us remembering Pentecost, when the Spirit was poured out upon the missionary church. It will be difficult for men who are using their pulpits to interpret the meaning of our Church's year to fail to bring the great spiritual issues of missionary work before their congregations.

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The series on "The Home Ministry and Foreign Missions" now appearing in the *International Review of Missions* is proving of considerable value. Of the six papers already published two have been British (Anglican and Wesleyan), two American (Congregationalist and Presbyterian), and the remaining two have been respectively Danish and Swedish. The absence of mere theory, and the emphasis on the actual personal experience of the writers in their own congregations and parishes, add weight to the papers. But the striking feature in them is not the record of results, however remarkable, or of methods, however delightful and ingenious, or even the community of problems, however striking, between different denominations and different lands; it is rather the insistence upon the need for personal spiritual conviction in the preacher himself and for living spiritual content in his message.

"Let a minister preach missions as his own personal persuasion, as of the very essence of the Gospel, and instruct his people in the meanings of a cause which lies warm at the roots of his own life and at the centre of his own heart, and apathy is turned into enthusiasm."

And again :

"Such preaching will set forth the unparalleled glory of the Christian message to the world. The finality of Christ's Person, and the cosmopolitanism of His appeal, the uniqueness of the dynamic of His life and of His spirit, and the correspondence between the ruling ideas of Christianity and the ruling needs of men—these constitute the three avenues of approach whereby the men and women of Christian lands may be brought to see that for all others, as for them, there is no other name under heaven whereby men may be saved."

And once more :

"The ministers who are creating or maintaining a missionary spirit in the Church to-day have themselves been baptized with the missionary spirit. The system of thought and belief in which the missionary claim is founded is a part of the very warp and woof of all their thinking, it is bound up with their personal faith in Christ. As for themselves, so for their people; they are persuaded that the conversion of the heathen is not an extra task imposed upon them from without, but rather a privilege and sacred duty inherent in discipleship, the acceptance of it being a true test of the Church's faith, as it is a natural and necessary expression of the Church's loyalty to Christ."

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Great expectation centres round the Missionary Convention—the first of its kind—being summoned by the Central Board of Missions to meet at Swanwick from May 13 to May 16. Members of the Central Board and of the Diocesan Boards—both men and women—are being invited, and a programme full of spiritual promise is being arranged. Every year shows more clearly the great part which Boards of Missions are beginning to fill in the life of the Church. The leaders of the movement are working on true lines in calling the members together with such outspoken desire that their spiritual life and missionary interest may be quickened and deepened.

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The daily press is charged with missionary interest just now. The controversy over Indians in South Africa, and over emigration questions between Japan and North America, raises

problems hard of solution. The spirit of love and self-sacrifice needs to be brought into play, so that though actual difficulties are squarely faced and practical issues are not disregarded, oppression and injustice may be repudiated and redressed. The Gospel principle of looking not on one's own things, but on the things of others, needs to be applied to racial contacts more fully now than at any previous time. New complications will follow the opening of the Panama Canal to international traffic. Nothing but the Spirit of Christ will suffice to cast out commercialism and greed.

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An article in the *Nineteenth Century* for April puts the case strongly as to the New Hebrides, where the joint British and French rule known as the Condominium is working disastrously. Here, as has been the case in parts of Africa, missionaries are standing out bravely as protectors of the natives, and are suffering obloquy therefor. Quiet but influential support is being given to a movement which seeks, by influencing both the French and British Governments, to get conditions revised.

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The arrest of Mr. Bowskill, the Baptist missionary at San Salvador, in Portuguese West Africa, has had repeated notice in the daily press, and as we write, his trial is still pending. The *B.M.S. Herald* for April devotes a large part of its space to an account of the circumstances, and gives extracts from Mr. Bowskill's letters. The real cause of the trouble is the resistance of the people to the attempt of the Portuguese authorities to obtain native labour for the cocoa islands of San Thomé and Principe. The story of the way in which the people turned to the missionary for counsel, and his efforts to maintain peace under circumstances of great peril and provocation, is a fresh testimony to the strength and purity of the influence of the messengers of the Gospel in the dark places of the earth.

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The daily papers, again, have been keeping the need of China constantly before us. The spread of successful brigand-

dage threatens the safety of Chinese and missionaries alike, and the failure of efforts to repress it show how far the forces of law and order are still from holding settled sway. Further, the restoration of the former honours paid to Heaven and to Confucius, the President taking the place formerly filled by the Emperor, have introduced a new factor into the religious situation, the significance of which is very variously estimated. A very able article in the *International Review of Missions*, by the Rev. P. J. Maclagan, D.D., of Swatow (the newly appointed Secretary of the Board of Foreign Missions of the Presbyterian Church of England), on "The Position and Prospects of Confucianism in China," should be carefully studied. *The East and The West* has also a good article on "The Chinese Revolution in Relation to Mission Work," by the Bishop of Anking. The Editorial Notes in the *C.M. Review* give an admirable summary of facts. One thing is clear—there cannot be an irreligious East. India, Japan, and now China, turn aside from a civilization without religious sanction, a society without religious basis.

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Few things are more moving to the sympathetic student of Indian life than the extraordinary number and variety of the efforts being made by non-Christian Indians to relieve the social distresses of their fellow-countrymen. Many of these efforts are small in themselves, but they crop up all over India, and indicate an awakening conscience, for which we may well thank God. The Reform Movements are foremost in initiating them, but they find place also among orthodox Hindus and Moslems. Not so long ago the social consciousness of India was dormant, and only in mission centres was there any effort being made for the redemption of life and the uplift of society. There is now a great opportunity for the Christian Church to take a foremost place in these movements, and relate them to their true source—Jesus Christ, the Founder of the Kingdom of God on earth. It has been well pointed out that the Gospel not only teaches the need for remedial efforts—such as hospitals, leper asylums,

and orphanages—but is also a great social message which cuts at the root of disorder, injustice and oppression. The eyes of India will be fastened on those who repeat the teaching given by our Lord Himself in the synagogue at Galilee at the outset of His ministry. Only—preaching involves practice, and we need to look to ourselves at home.

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The inquiry into the problems of the mission field initiated by the editor of the *International Review of Missions*, to which we invited our missionary readers to contribute, closed on December 31, and in the current number the first of three papers based on replies received is published. There has never before, so far as the writer of these notes is aware, been so direct and detailed a presentation of the actual task of the missionary, its conditions and demands. Future missionaries and present intercessors will find here a call to strenuous preparation, and missionaries will recognize in this clear statement gathered from representatives of many societies, denominations, and nationalities, the essential unity of the great enterprise of the Church, and gain strength from the world-wide fellowship. At the base of all other problems lies that of "the personal life of the missionary." Quotations from correspondents illustrate this. The closing pages of this article, in which problems are shown to be "less real than God," are full of message for workers at the home base as well as in the mission field. One missionary writes:

"We do not believe that God is in control, and so there are infinite problems as we try to run the Church or the world ourselves, and they are not really problems of ours at all, but His problems. With faith there would cease to be any real difficulty, and the wayfaring man, though a fool, would not err. . . . I believe that when we see with real intensity of vision what the life of faith is, and as a consequence feel with real intensity how full of unbelief our life is both as a Church and as individuals, and frankly confess it as a practical matter, then life will be aglow with the presence of God."

G.



## Studies in Texts :

### SUGGESTIONS FOR SERMONS FROM CURRENT LITERATURE.

BY THE REV. HARRINGTON C. LEES, M.A.

#### IV.—AN ANCIENT VISION OF PENTECOST.

*Texts*:—"The mountain of the Lord's House."—Isa. ii. 2.  
"The mountain of the Lord's House."—Mic. iv. 2.

[Book of the Month: "HEROD'S TEMPLE"<sup>1</sup>=H.T. Other references: Lightfoot's Works (Pitman)=L.; Edersheim's "Life and Times of Jesus"=L.J.; Josephus' "Antiquities"=J.A.]

"THE mountain of the house," all the space of ground levelled on top of Temple Hill to make a site for Temple, and enclosed by a wall (L. iv. 457). Also used in narrower sense for court of Gentiles (L. iv. 458).

I. A PROPHEPIC PICTURE.—"Many nations" (Micah), "all nations" (Isaiah), drawn to Temple and welcomed. Cf. Solomon's hope and prayer (2 Chron. vi. 32, 33), which contemplate foreigners in Temple courts.

II. A SPECIAL MEANING.—Solomon built Temple on artificially raised platform, levelling mountain-top (J.A. VIII., iii. 9). "Unlikely at first sight that phrase ('mountain of house') have limited and technical significance (in Isaiah). Must be so, as its motive to embody missionary purport of Hebrew Church, and this only part of Temple open to proselytes and other Gentiles" (H.T. 237).

III. A RESTRICTED WELCOME.—Herod introduced a court of Gentiles (H.T. 12). This became known as "Mountain of House." It includes Solomon's Porch, but narrower term than formerly (E. i. 244; L. iv. 458). "Beautiful title came to connote to Jew what was despicable" (H.T. 238). Here cattle-market and shops cleansed by Christ: Jews pretended

<sup>1</sup> "Herod's Temple." By the Rev. W. Shaw Caldecott. Published by C. W. Kelly and Co. The fourth volume of a striking and original series.

Solomon's Porch not part of Temple (H.T. 86, 87). Hence Christ's "all nations" (Mark xi. 17, m.). Here publican made his prayer (H.T. 87), and Greeks had to interview Christ (John xii. ; H.T. 238).

IV. A FULFILLED VISION. — What was "one place" of Acts ii. 1? "Only one place suits conditions of narrative: Solomon's Porch, part of "Mountain of House" (H.T. 114). "Spot abhorred by loyal Jews, there Christians excommunicated (John ix. 22) but unmolested." There Pentecost fulfilled: Jews and proselytes heard glad tidings in many tongues (H.T. 116). "The spot on which indignities heaped by chosen race, became in Temple birthplace of Christian Church" (H.T. 239). Jew himself expatriated for non-missionary attitude (1 Thess. ii. 16). "Arrogant contempt of Hebrews turned to world's salvation" (H.T. 239). "Gentiles could not have been met in Treasury, but encountered and taught in 'Mountain of House'" (H.T. 116).



### Notices of Books.

STUDIES IN THE ROMAN CONTROVERSY. By the Rev. H. J. Clayton, Special Lecturer to the Central Church Committee. London: *Robert Scott*. Price 2s. 6d. net.

The question of the historic continuity of the English Church must ever be a matter of deep interest. It is not free from difficulty. There are some, even among Protestant Churchmen, who join forces with Rome in declaring that Henry VIII. was the virtual founder of the Church of England as we know it to-day. Of course, it is vital to the position of Rome in this country that she should be able to prove that the continuity of the English Church was broken at the Reformation, but that is no reason why Protestants, be they Churchmen or Nonconformists, should assist her in the task. The lessons of history are against her. As Archbishop Benson once said: "Continuity belongs in England to us alone"; and the Church of Rome is in the position, to quote Benson once more, of "an Italian mission."

We are profoundly grateful to Mr. Clayton for this most illuminating volume. He has gained for himself a place second to none in his knowledge of the intricacies of this problem—indeed, it may safely be said that what Mr. Clayton does not know about it is not worth knowing—and it is this fact which invests his book with so much interest and value. It was necessary that this book should be written at this juncture. The old argument that the Church is a new Church, and not the Church to which the ancient

endowments were given, has been used rather freely during the debates on the Welsh Church Bill by men whose historical knowledge is in inverse ratio to their political invective; and Mr. Clayton's volume helps us to see that a weaker house of cards could hardly be constructed. But the book is not for one emergency or another: it is for all time, and we commend it most cordially to all who really desire to know the truth about the Roman controversy.

It is sometimes imagined that an intelligent appreciation of the subject requires years of study, to which it may be replied that Mr. Clayton's volume, in a series of six short chapters, puts all the salient facts in a nutshell.

He starts with an examination of the Papal claims, which cut clean across the path of Christian unity, and shows that they rest on a foundation of sand. "The Papal claims," he says, "really resolve themselves into the Papal claim that our Lord founded a visible Church, of which St. Peter was the divinely appointed head, and his successors in the See of Rome, the inheritors of that privileged position, so that union with and submission to the occupiers for the time being of that See is necessary and vital." This claim, of course, is based on St. Matthew xvi. 18, and Rome has made the astonishing suggestion that the Roman construction of that text has been "the venerable and constant belief of every age." But this is by no means the case, as Mr. Clayton shows, from a whole catena of authorities, Roman and otherwise. Moreover, it is fairly certain that St. Peter never was Bishop of Rome. From this point the author passes on to consider what were the relations between England and Rome, first in Anglo-Saxon days, and then from the time of the Conquest to the sixteenth century. These two chapters will be found by many to be quite the best part of the book, for they are written with a degree of fulness and interest which is most valuable. The Church of England replies to the Roman attack upon her position by showing that the Papal claims are neither Scriptural nor primitive, and not, therefore, a part of the Divine constitution of the Church. She maintains, accordingly, that she was fully justified in repudiating those claims in the sixteenth century, and asserts, too, that by so doing she in no way forfeited her position as a true part of the one Holy Catholic and Apostolic Church.

Mr. Clayton passes on next to examine the question of Anglican Orders, the validity of which is roughly challenged by Rome; but the objection rests on a basis so flimsy that to us it is always a matter of surprise that anyone with any pretension to accurate historical knowledge should care to champion it. Mr. Clayton's chapter settles the question once for all. He gives decent interment to the silly "Nag's Head" story, and most ably refutes the whole of the Roman position.

Finally, in two chapters of great interest he shows (1) that the Pallium was "merely a symbol of honour and not a sign of jurisdiction"; and (2) that assisting Bishops at a consecration are "co-consecrators," and not merely witnesses, a position which, of course, is of immense importance in regard to Parker's consecration.

Mr. Clayton has rendered a distinct service to the Church by the publication of this volume, and we hope it will be widely read.

JUDAISM AND ST. PAUL. Two Essays. By C. G. Montefiore. London: *Max Goschen, Ltd.* Price 2s. 6d. net.

These two essays on the "Genesis of the Religion of St. Paul," and the "Relation of St. Paul to Liberal Judaism," may be welcomed as a sincere endeavour on the part of a Liberal Jew to understand the character, and to appreciate the teaching of the great Apostle. They will help to remove many misapprehensions which exist between Jew and Christian. They enable the one to draw nearer to an understanding of a faith from which he has long been divided by prejudice without a sufficiently careful examination, and the other to perceive wherein his presentation of the Gospel is still obscure or even incomplete. Calm and patient discussion of the issues upon which we differ will serve the cause of truth.

Mr. Montefiore examines the Rabbinism of the early Christian centuries to show that St. Paul had not been brought up in a strict, but in a Hellenistic, type of Rabbinism. It is an interesting study for which the limits of an essay do not afford a very ample scope. But it is not sufficient to show how the average man learned to be content with the things which he had been taught. To explain St. Paul's conversion we need to ascertain precisely wherein the law failed to satisfy his conscience, and to promote his aspirations for personal righteousness. The modern Liberal Jew may perceive no necessity for an intercessor or mediator between the soul of man and God. But St. Paul did. We must therefore try to discover the reasons why.

There are certain aspects of the Apostle's character and teaching to which our author scarcely does justice. The attitude of the converted man to his former co-religionists is governed by the most genuine and abiding affection for his people, and by respect for the ancient faith. We can never estimate at their proper worth his reflections on the law unless we bear this in mind. Mr. Montefiore's exposition opens the door too widely for a possible antinomianism which St. Paul would be the first to repudiate; nor is it fair to comment on the "strange and fundamental difference between Pauline and Rabbinic theology," found in "the almost complete omission of the twin Rabbinic ideas of repentance and forgiveness" from the great Epistles, without referring to the historical testimony of Acts xvii. 30, xx. 21, and xxvi. 20.

Mr. Montefiore rightly concludes that much in St. Paul's theology cannot have originated in Rabbinism. He traces the remainder to the mystery religions. But here, too, a careful analysis of the points of difference would demonstrate that the apparent agreement is largely superficial. Step by step we should go on until all explanations of the conversion by process of evolution and orderly intellectual development fail, and we are driven to an acceptance of the reality of the "heavenly vision" outside Damascus.

There are many fine passages in the second essay, but they chiefly are concerned with minor matters. On the greater issues Mr. Montefiore fails to instruct on account of the views of modern criticism which he adopts. "How much of Pauline theology is connected with a conception of the Old Testament that has passed away for ever! Adam has disappeared, so have his fall and his sin, and their effects. The resurrection of the body has gone.

All ideas of a devil and of powers of evil, or of 'a god of this world' (the most un-Jewish phrase in Paul), have utterly vanished."

THE RADIANT LIFE. By the Rev. W. Aidan Newman Hall, F.R.G.S.  
London: *Robert Scott*. Cloth, 2s. 6d. net.

This volume contains twenty short sermons or expositions. The title appears to be suggested by Sermon XIII., "The Radiant Life," the text of which is Psalm xxxiv. 5, where the author adopts the rendering of the American revisers, "They looked unto Him and were radiant." In this particular address, four occasions, when our Saviour used the words "Be of good cheer," are admirably worked out and applied with their special references. The expositions generally are brief and to the point, nothing superfluous, all very practical, striking, and, above all, intensely spiritual. The Master is prominent throughout, as may be judged from such headings as "Our Lord's View of Life," "Christ the Infallible Teacher," "The Face of Jesus Christ," and "The Supremacy of Christ," sermons which cannot be read without interest and profit, and which, like many of the others, are just fragrant with the Name and the Presence of our Saviour. Could anything be more comforting to those who have lost dear ones in Christ than the following words taken from the address on "Christ and the Future Life" (St. John xiv. 2, 3?) "All mourners having faith in Him find their comfort here. And that comfort is drawn mainly from the fact of a future life. The sorrow is here, but the joy is there, and He bids us look from the one to the other, and sorrow not as those who have no hope. It is one of the glories of Christianity that it converts 'death' into a 'going home.' It is very different to the attitude often taken at times of bereavement. We pity where we ought to envy, we condole where we ought to congratulate. Is it a source of sorrow that the wearied traveller has reached his home at last? Is it a cause for regret that the weather-beaten mariner has passed out of the storm and is at rest in his desired haven?" Many will be sorry, however, that in this very sermon prayer for the dead is encouraged, "Let us not forget to pray that light and peace may be the portion of all whom we have 'loved long since and lost awhile.'" The writer, too, holds a view of Apostolical succession with which many will not agree. We all the more regret to have to refer to these blemishes just because the book before us is otherwise so very full of solid gold. The expression "The Radiant Life" occurs in several other sermons beside the one on Psalm xxxiv. 5, in such a way as constitutes it a not inappropriate title for the whole work.

THIRSTING AFTER GOD, AND OTHER BIBLE READINGS. By Dan Crawford, F.R.G.S. Author of "Thinking Black." London: *Morgan and Scott*. Price 3s. 6d. net.

Someone has described this book as "One of the results of twenty-two years' meditation, in the 'long grass' of Central Africa, by a man whose college was his Bible, and whose Teacher was God." "He went into the wilderness," we are told, "to translate the truth, and was rewarded by visions of God which are not easily seen in the rush of life." The work contains eighteen addresses, divided into what are called three books, entitled respectively "Lord's Supper Reveries," "Apostolic Christianity,"

and "Mission Studies." The first of these groups, though not dealing with the Lord's Supper, consists of deeply spiritual meditations, very suitable for those coming to the Holy Table. The opening address "Thirsting after God," Psalm xlii., gives its title to the work. The author, evidently a Spirit-taught man, has a remarkable gift for saying very suggestive things in a terse and concise manner—that is to say, in as few words as possible. He may be a little fanciful at times; thus, in describing St. Mary Magdalen's recognition of the Risen Lord (p. 30), he puts a note of exclamation after "Rabboni," which is interpreted as "Oh, what a Teacher!" or "Who teacheth like Thee!"

Mr. Crawford is evidently a missionary, not connected with any society, and living by faith, but while honouring him for this we cannot go with him in his condemnation of having a guaranteed salary or a society at one's back. The same line of reasoning might be urged against the stewardship of property or private means. If this can be a trust from God, why may not a fixed stipend be also? In the closing chapter we heartily agree with him that all believers are priests of God, and the connection between St. John iv. 14, and 1 Cor. xiv. 31, suggested in the Bantu translation, but not apparent in Aryan speech, is most interesting and suggestive. The author seems to be an open Brother—a very open one. We wish more of the "Brethren" were like him.

THE KING'S CROWN, and Thirty other Addresses, dedicated to "Worshipping Young People" in their mid-teens. By Thomas Durley. London: Marshall Brothers. Price 3s. 6d.

A charming volume, full of interesting and suggestive information. Twenty-two subjects altogether are dealt with, ten of which have a second address devoted to them, making thirty-two altogether. At the commencement of each subject there is an appropriate blackboard illustration. "The writer," we are told in the foreword, "has had in mind the upper sections of the Sunday-school; young peoples' separate services; the ordinary services of the Church in which they are wont to share; Sunday evening services for lads and lasses in their mid-teens: and all the groups of *worshipping children* in church or school, in institution or home, where young hearts are being moulded to the highest issues."

The papers contain a vast mass of fascinating and valuable information bearing upon history, natural science, mediæval and eastern customs and legends, and other subjects, all worked up in the most entertaining and attractive manner, and made to illustrate and apply great spiritual truths. The book would make an appropriate, and we think an appreciated birthday or other gift to a young friend. It is admirably adapted to those for whom it is intended, and many older persons also would, we feel sure, enjoy and be benefited by a study of its contents.

In the chapter on "Snow," pp. 26-28, there is a well-told account of how an old woman in Scotland, an earnest Christian, snowed up in her cottage and cut off from the outside world, was provided with flesh-meat every day by a fox which had taken refuge in her dwelling. The story reads like the Scripture narrative of Elijah and the ravens, and sets forth the same wonder-working power of God for His own in their time of need.

THE HOLY COMMUNION: WHAT MEAN YE BY THIS SERVICE? By Edmund Sinker, M.A., Vicar of Goole. London: *Longmans, Green and Co.* Price 2s. 6d. net.

Our many "unhappy divisions" are always obtrusive in literature upon the Sacrament of the Holy Communion, and not least so when the author's endeavour, as in this book, is "practical and devotional" rather than controversial. No one can complain of the tone or feel altogether unmoved by the loving appeal to all who seldom or never communicate to give more heed to the spiritual value of this service. There are paragraphs, or illustrations, rich in poetic beauty, which it is a pleasure to read again and again. But to use the book we must put ourselves into an attitude towards Holy Scripture and the Book of Common Prayer which we cannot adopt. The words of Rev. iii. 20, "I will come in to him, and will sup with him, and he with Me," do not convey to us a "promise of Holy Communion" in the strictly sacramental sense, nor do we think that the Psalmist (cxvi. 13) predictively referred to the Sacrament in the words, "I will receive the cup of salvation." The advocacy of early Communion, evidently to the exclusion of the evening hour, of fasting Communion, of the benefit of the Communion to physical health, and of prayers for the dead, as the doctrines of the Church, introduces highly controversial topics upon which we do not agree with our author. The presence of Christ is in some mysterious and undefined way connected with the consecrated elements of bread and wine, though the gross errors of transubstantiation are emphatically repudiated. That the Sacrament is, in one aspect, a memorial to God of the sacrifice of Calvary, a re-presentation of that sacrifice, though not a repetition, is urged by references to Scripture which have often been refuted. With every sympathy with the high aims of the writer, we put the book down regretting that he has only produced one more partisan volume.

THE DOCTRINE OF THE COMMUNION OF SAINTS. By the Rev. John C. Vawdrey, M.A. London: *S.P.C.K.* Price 2s. net.

As its name implies, this little book is a treatise on the article in the Apostles' Creed, "I believe in . . . the Communion of Saints." There is a preface by Archdeacon Perowne. In his own preface to the present edition the author writes: "It is earnestly hoped that the faith of some may be strengthened, and the sorrow of bereavement in the lives of others may be consoled by this effort to unfold the fulness of meaning in this most important article of the Christian Creed." The work, dedicated to Dr. Robert Sinker, Librarian of Trinity College, Cambridge, who has since passed to his rest, is divided into three parts. Part I. deals with the Scriptural Authority and Meaning of the Article. Part II. gives the history of the clause, while Part III. goes at some length into the subject of Praying for the Departed. Various passages from Scripture are quoted, as well as utterances of the Fathers and of the Reformers. In dealing with the oft-quoted case of Onesiphorus, Mr. Vawdrey says: "It seems almost, perhaps, in the face of conflicting evidence, better to say that the case is 'not proven' for any view." We could wish that the writer either pronounced directly against prayers for the dead, or at least let the subject alone. He does, however, point out the essential difference between prayers of this sort offered by some of the early

Christians and those encouraged by the Church of Rome. The former never prayed, as the latter does, for the deliverance of Christ's departed saints from torment. No slur was cast upon the finished work of Christ. In dealing with the subject reference is made to prayers for the departing, and in particular to our Lord's own prayer commending His Spirit to His Father. It is, perhaps, a pity the two things should have been mentioned together. There is every difference between praying for the dying and praying for the dead.

**CHRISTUS REDEMPTOR.** By the Rev. Arthur J. Tait, D.D., Principal of Ridley Hall, Cambridge. London: *Robert Scott*. Price 1s. 6d. net.

This suggestive little volume consists of five chapters—addresses, devotional and expository—on 1 Cor. i. 30, originally delivered in St. Paul's Cathedral, and dedicated to Dr. Drury, Bishop of Ripon. It sets forth Christ as the Divine Wisdom, Righteousness, Sanctification, and Redemption. Perhaps the most striking passage is that in which the Redeemer is described as, at His baptism, "taking upon Himself the world's repentance." This is how Dr. Tait interprets our Lord's words: "Thus it becometh us to fulfil all righteousness." He shows, however, that this was not a substitute for our repentance, to which it gives "completeness and perfection." The book constitutes a powerful plea for "a new vision of Jesus Christ" as the one and only "remedy for moral disease," and will be found useful for putting into the hands of those who seek to understand the Divine plan of redemption. At the end of each chapter there is a selection of suitable passages "for meditation," together with collects for purposes of devotion.

**THE ROMANCE OF BIBLE CHRONOLOGY.** Two vols. By the Rev. Martin Anstey, B.D. London: *Marshall Brothers, Ltd.* Price 7s. 6d. net.

A glance into these volumes is sufficient to fill one with admiration of the author's scholarly patience and industry. The work is dedicated to Dr. Campbell Morgan, who contributes a Foreword. The object is to construct a revised chronology of the Old Testament, based upon the results of recent discoveries and modern research. This may seem to some a matter of little importance. But when the writer claims "to demonstrate the truth of every chronological statement contained in the Hebrew text," it must be evident that, if he succeeds, he has given us additional proof of the accuracy of Scripture. Dr. Campbell Morgan says "the results are full of fascination, and are almost startling in their revelation of the harmony of the Biblical scheme." It is just the book in which the careful student, who has leisure, is sure to revel, for it touches ancient literature, the monuments, astronomical calculations, and other lines of study. The second volume consists of elaborate chronological tables on an original plan.

**GOD'S CO-OPERATIVE SOCIETY.** By the Rev. C. L. Marson: London: *Longmans, Green and Co.* Price 2s. 6d. net.

These "suggestions on the strategy of the Church" are dedicated to Dr. Stewart Headlam; and the author, who has since died, evidently anticipated "some displeasure" from his readers, for he admits in the preface that to some critics his "frankness will appear brutal." "Brutal" indeed,

if brilliant, is his diatribe on the British and Foreign Bible Society. He borrowed Dr. Littledale's phrase—"the scoundrelism of the Reformers"—and he seemed so well pleased with it that it is used several times in the book. Like the proverbial curate's egg, the volume is "excellent in parts." It makes fun of some questions recently put to candidates for Deacon's Orders, and has some scathing remarks on the "discreet gentlemen" who are nowadays selected for the episcopate, as compared with those St. Paul had in mind when he gave directions concerning Bishops. There is a good deal of really smart writing, but, unfortunately, Mr. Marson was one of those who lack the capacity for doing justice to those from whom they differ. This constitutes the most serious defect of the book, which is written from the most "extreme" point of view.

**THE HOLY SPIRIT OF GOD.** By the Rev. W. H. Griffith Thomas, D.D.  
London: *Longmans, Green and Co.* Price 6s. net.

The author needs no introduction to the readers of the **CHURCHMAN**, but we are glad to introduce them to his latest work. Dr. Griffith Thomas has a prodigious literary appetite, and an almost unique capacity for absorption. As one turns over these pages his Catholicity is evident; he has read far and wide, and has made his reading serve him and the reader well. The book consists of the "Stone Lectures," delivered at Princeton University last year, and is divided, with an introduction, into four parts: (1) The Biblical Revelation; (2) The Historical Interpretation; (3) The Theological Formulation; and (4) The Modern Application. We prophesy that this work will take its place in the front rank of treatises on the Person and Functions of the Holy Spirit.

**THE PRAYER-LIFE.** By Andrew Murray, D.D. London: *Morgan and Scott.*  
Price 2s. 6d. net.

Anything from the pen of Dr. Andrew Murray is sure of a welcome, more especially when, as in the case of this book, the subject is one of profound interest and importance. Needless to say, it is treated exhaustively and powerfully. There are some striking chapters on the Sin of Prayerlessness—the cause of it, the fight against it, and the possibility of deliverance from it. Those, too, on the Example of St. Paul and on George Müller and Hudson Taylor add to the value of a book that every Christian worker should read and re-read.

**THE GOLDEN CENSER.** By Florence L. Barclay. London: *Hodder and Stoughton.* Price 1s. 6d. net.

The authoress of "The Rosary" has given us an earnest little book on intercessory prayer, which the publishers have sent forth in very dainty form. Mrs. Barclay is not satisfied with the merely conventional, and she challenges many of our prayers as "practically null and void." "Jesus Christ died for the world, but He did not pray for it. His followers pray for the world, but they very rarely die for it." "It is easier to remain on our knees than to arise and go." It is a beautiful little book.

## Publications of the Month.

[Insertion under this heading neither precludes nor guarantees a further notice.]

### BIBLICAL AND THEOLOGICAL.

PRIMITIVE TEXT OF THE GOSPELS AND ACTS, THE. By Albert C. Clark, Corpus Professor of Latin. (Oxford: *Clarendon Press*. 4s. net.) A careful examination of omissions in manuscripts upon a method which took shape in the course of a previous investigation upon the text of Cicero.

MEANING OF THE DOCTRINE OF THE COMMUNION OF SAINTS, THE. With some remarks as to its history and our praying for the departed. By the Rev. John C. Vawdrey, M.A. (*S.P.C.K.* 2s. net.) [Reviewed on p. 395.]

JUDAISM AND ST. PAUL. Two Essays. By C. G. Montefiore. (*Max Goschen, Ltd.* 2s. 6d. net.) [Reviewed on p. 392.]

JESUS IN THE NINETEENTH CENTURY AND AFTER. By Henrich Weinel, D.D., and Alban G. Wiggery, M.A. (*T. and T. Clark*. 10s. 6d. net.) An historical investigation, with a definite attitude towards the religious and social questions of our time. "It is our hope that these pages may help, however little, so to present Jesus that He may inspire men with loyalty towards Himself."

FAITH AND THE FAITH. The Bohlen Lectures, 1914. By Samuel Hart. (*Longmans, Green and Co.* 3s. 6d. net.)

HOLY COMMUNION, THE: WHAT MEAN YE BY THIS SERVICE? By Edmund Sinker, M.A. With frontispiece. (*Longmans, Green and Co.* 2s. 6d. net.) [Reviewed on p. 395.]

PHILOSOPHY OF RELIGION, THE. By George Galloway, D.Phil., D.D. (*T. and T. Clark*. "International Theological Library," 12s.) The attempt is made to keep the facts and movements of religious experience in the foreground, and to discuss the problems of religious philosophy in the light of their historic development. In the matter of philosophical principles the author is in general sympathy with Personal Idealism.

CHRISTUS REDEMPTOR. Meditations on 1 Cor. i. 30. By the Rev. Arthur J. Tait, D.D., Principal of Ridley Hall, Cambridge. (*Robert Scott*. Purple Series. 1s. 6d. net.) [Reviewed on p. 396.]

MISSION OF CHRIST, AND THE TITLE-DEEDS OF CHRISTIANITY, THE. By Canon R. B. Girdlestone, M.A. (*Robert Scott*. 3s. 6d. net.) Builds up from the present to the past, and from the Epistles to the Gospels, discussing the age and authorship of the books of the New Testament, and calling attention to the practical influence of the Gospel at home and abroad.

SELF-LIMITATION OF THE WORD OF GOD, AS MANIFESTED IN THE INCARNATION, THE; and an ESSAY ON THE EVIDENTIAL VALUE OF OLD TESTAMENT PROPHECY. By Forbes Robinson, with an introductory note by Charles H. Robinson. (*Longmans, Green and Co.* 3s. 6d. net.) These two Essays won the Burney and the Hulsean University prizes at Cambridge. It is believed they will appeal to minds unsettled by Modernism.

LETTER TO ASIA, A. Being a paraphrase and brief exposition of the Epistle of Paul the Apostle to the Believers at Colossæ. By Frederick Brooke Westcott, D.D. (*Macmillan and Co.* 3s. 6d. net.) Not intended for the use of practised scholars, but for people "who still have time and energy for quiet Bible reading."

### SERMONS, ADDRESSES, ETC.

CHALLENGE AND CHEER: Sunday Studies in Week-Day Religion. By J. Warschauer, M.A., D.Phil. (*Robert Scott*. 3s. 6d. net.) A collection of sixteen "studies" or sermons which will delight and inspire the reader. They give evidence of wide reading, the quotations from poets being specially apt and beautiful.

KING'S CROWN, THE, AND THIRTY OTHER ADDRESSES. With 22 blackboard illustrations. By Thomas Durley. (*Marshall Brothers, Ltd.* 3s. 6d.) [Reviewed on p. 394.]

RADIANT LIFE, THE. Short Studies in Essential Religion. By W. Aidan Newman Hall, F.R.G.S. (*Robert Scott*. 2s. 6d. net.) [Reviewed on p. 393.]

SERMONS ON THE BLESSED SACRAMENT. Preached in the Oratory of St. Margaret's, East Grinstead. By John Mason Neale, D.D. New edition. (*H. R. Allenson*. 2s. 6d. net.) Characterized by the distinctive teaching of the "advanced" school.

**TRUSTING AND TRIUMPHING.** By the Rev. Prebendary F. S. Webster. (R.T.S. 2s. net.) Twenty sermons by this gifted preacher. Thoroughly spiritual and eminently practical, they tend to the promotion of holiness.

### DEVOTIONAL.

**GRACES OF THE CHRISTIAN CHARACTER.** By the Rev. Sidney M. Berry, M.A. (R.T.S. 2s. net.) Written with the freedom of a scholar and the tenderness of a true pastor.

**WORDS OF HOPE AND GRACE.** By Charlotte Elliott. With biographical sketch of the author. (R.T.S. 1s. net.) A choice collection of verse for every day of every week of the year, with most interesting life story.

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